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(Roman Urdu)

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PEHLE YE PARDHEIÑ

Roman transliteration ko padhne se pehle neeche diye gaye usooloñ ko dhyān se padheiñ aur samjheiñ. In usooloñ ki samajh se na sirf Urdu alfāz ki sahi adāygi mumkin hoti hai, balki samajhne meiñ bhi asāni hoti hai. InShā Allah, āp be-takalluf is kitāb ko samajhte hue padhte chale jāyeñge Hamne kuchh zaroori usool zikr kiye haiñ jo transliteration ke liye kāfi hoñge. In usooloñ ke baghair likhne se kai martaba alfāz ki adāyi ghalat ho jāti hai, jis se kitāb mushkil mahsoos hone lagti hai aur ma'ani (meaning) samajh me nahi āate.

Yeh kām waqt talab bhi tha aur mehnat talab bhi hamāri team ne is meiñ apna poora waqt aur mehnat lagan aur razāye ilahi ke liye ye kām āap sab ke liye kiya hai.

Ham Allah Ta'ala se dua go haiñ ke woh hamāri is mehnat ko qubool farmāye aur hamāri poori team ko behtareen ajr ata farmāye. Āmeen.

ا	A	अ	اب	अब	AB
آ	Ā	आ	آب	आब	ĀB
ش	SH	श	شامل	शामिल	SHĀMIL
ز	Z	ज़	زیور	ज़ेवर	Zewar
ک	K	क	کمر	कमर	KAMAR
ق	Q	क़	قمر	क़मर	QAMAR
گ	G	ग	گلاب	गुलाब	GULĀB
غ	GH	ग़	غم	ग़म	GHAM
چ	CH	च	چمک	चमक	Chamak
چھ	CHH	छ	چھت	छत	CHHAT
ں	Ñ	ं	ہیں	हैं	Haiñ

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Sadaqat Academy
In Service of Deen and the Ummah

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Muqaddamatul Kitab

Seerate Nabi Àlaihissalām Ka Mauzu Is Qadar Dilkash, Imān Afroz Aur Roo Parwar Unwān Hai Ke Āshiqāne Rasool Ke Liye Is Chamanistān Ki Gul-chiniñ, Imāni Qalb Wa Rooh Ke Liye Farah Wa Suroor Ki Aisi "Bihishte Khuld" Hai Ke Jannatul Firdaus Ki Hazāroñ Rànāiyāñ Is Ke Ek Phool Se Rang Boo Ki Bheek Mañgne Ko Apne Liye Sarmāya-e-Iftekhar Tasawwur Karti Hai.

Isiliye Un Haq Parast Ulama-e-Rabbāniyyeen Ne Jin Ke Muqaddas Seenoñ Meiñ Muhabbate Rasool Ke Hazāroñ Phool Khile Hue Haiñ, Is Imāni Unwan Aur Noorani Mauzu Par Apni Zindagi Ke Ākhiri Sāñs Tak Qalam Chalāte Chalāte Apni Jāneiñ Qurbān Kar Di Chunānche Āj Har Zubān Meiñ Seerate Nabawiyya Ki Kitaboñ Ka Itna Bada Zakheera Hamāre Sāmne Maujood Hai Ke Duniya Meiñ Kisi Bade Se Bade Shehanshah Ki Sawanehe Hayāt Ke Bāre Meiñ Iska Lākhwa Balki Karodwa Hissa Bhi Ālame Wujood Meiñ Na Āa Saka.

Wo Āshiqāne Rasool Jo Seerat Nawesi Ko Badaulate Āsmane Izzat Wa Āzmat Meiñ Sitāroñ Ki Tarah Chamakte Aur Chamanistāne Shohrat Meiñ Phooloñ Ki Tarah Mahakte Haiñ Un Khush Naseeb Ālimoñ Ki Fehrist Itni Taweel Hai Ke Unka Hasr wa Shumār Hamāri Tāqat Wa Iqtedar Se Bāhar Hai.Misāl Ke Taur Par Ham Yahañ Un Chand Mash'hoor Ulama-e-Seerat Ke Muqaddas Nāmo Ka Unki Sana Wafāt Ke Sāth Zikr Karte Haiñ Jo Bargāhe Ilahi Meiñ Zākire Rasool Hone Ki Haisiyat Se Is Qadar Maqbool Haiñ Ke Agar Ayyame Qaht Meiñ Namaze Istisqa Ke Bād In Buzurgo Ke Nāmo Ka Wasila Pakad Kar Khuda Se Dua Māñgi Jāye To Fauran Hi Bārāne Rahmat Ka Nuzool Ho Jāye Aur Agar Majālis Meiñ In Sayeed Rooho Ka Tazkira Chhed Diya Jāye To Rahmat Ke Firishte Apne Muqaddas Bāzuoñ Aur Paroñ Ko Phaila Kar Un Mehfiloñ Ka Shamiyāna Bana Deiñ.

Chand Musannifeene Seerat

Khulafa-e-Rashideen Balki Khalifa-e-Ādil Hazrate Umar Bin Abdul Azeez Umwi Radiallaho Ta'ala Ànhu Ke Daure Khilāfat Se Kuchh Qabl Tak Chuñki Hadeesoñ Ka Likhna Mamnu' Qarār De Diya Gaya Tha Tāki Qur'āno Hadees Khalt Malt Na Hone Pāye Isliye Seerate Nabawiyya Ke Mauzu Par Hazrāte Sahaba-e-Kirām Ki Koi Tasneef Ālame Wujood Meiñ Na Āa Saki Magar Hazrate Umar Bin Abdul Azeez Ke Daure Khilafat Meiñ Jab Ahadeese Nabawiyya Ki Kitabat Ka Ām Taur Par Charcha Hua To Daure Tabayeen Meiñ "Muhaddiseen" Ke Sāth Seerate Nabawiyya Ke Musannifeen Ka Bhi Ek Tabqa Paida Ho Gaya.

Hazrāte Sahaba-e-Kirām Seerate Nabawiyya Ke Mauzu Par Kitabeiñ To Tasneef Na Kar Sake Magar Wo Apni Yād-dāsht Se Zubāni Taur Par Apni Majālis, Apni Darsgāhoñ, Apne Khutbāt Meiñ Ahadeese Ahkām Ke Sāth Sāth Seerate Nabawiyya Ke Mazameen Bhi Bayān Karte Rehte The, Isiliye Ahadees Ki Tarah Mazameen Seerat Ki Riwāyatoññ Ka Sar Chashma Bhi Sahāba-e-Kirām Hi Ki Muqaddas Shakhsiyateiñ Haiñ.

Bahar Hāl Daure Tabayeen Se Gyarahwi Sadi Tak Chand Muqtadir Muhaddiseen Wa Musannifeene Seerat Ke Asma-e-Girami Mulahiza Farmāiye.

11wi Sadi Ke B'ād Wāle Musannifeen Ke Nāmo Ko Hamne Fehrist Meiñ Isliye Jagah Nahiñ Di Ke Ye Log Dar Haqeeqat Agle Musannifeen Ke Hi Khoshā-chiñ Wa Faiz Yafta Haiñ.

(1) Hazrate Urwah Bin Zubair Tabayi. (Mutawaffa 92 Hijri)

(2) Hazrate Āmir Bin Sharaheel Imam Shabi. (Mutawaffa 104 Hijri)

(3) Hazrate Abān Bin Ameerul Momineen Hazrate Usman. (Mutawaffa 105 Hijri)

(4) Wahab Bin Munabbe Yamani. (Mutawaffa 110 Hijri)

(5) Hazrate Āsim Bin Umar Bin Qatada.

(Mutawaffa 120 Hijri)

(6) Hazrate Shurhabeel Bin Sād.

(Mutawaffa 123 Hijri)

(7) Hazrate Muhammad Bin Shahāb Zohri.

(Mutawaffa 124 Hijri)

(8) Hazrate Ismāeel Bin Abdur Rahman Suddi.

(Mutawaffa 127 Hijri)

(9) Hazrate Abdullah Bin Abu Bakr Bin Hazm.

(Mutawaffa 135 Hijri)

(10) Hazrate Moosa Bin Uqba.

(Sāhibul Maghazi) (Mutawaffa 141 Hijri)

(11) Hazrate Mamar Bin Rashid.

(Mutawaffa 150 Hijri)

(12) Hazrate Muhammad Bin Is'hāq.

(Sāhibul Maghazi) (Mutawaffa 150 Hijri)

(13) Hazrate Ziyād Baqai.

(Mutawaffa 183 Hijri)

(14) Hazrate Muhammad Bin Umar Wāqidi.

(Sāhibul Maghazi) (Mutawaffa 207 Hijri)

(15) Hazrate Muhammad Bin Sād.

(Sahibut Tabaqāt) (Mutawaffa 256 Hijri)

(16) Hazrate Abu Abdullah Muhammad Bin Ismāeel Bukhari.

(Mutawaffa 256 Hijri)

(17) Hazrate Muslim Bin Hajjaj Qushairi.

(Musannife Muslim Shareef) (Mutawaffa 261 Hijri)

(18) Hazrat Abu Muhammad Abdullah Bin Muslim Bin Qutaiba.

(Mutawaffa 267 Hijri)

(19) Hazrat Abu Dawood Suleman Bin Ash'as Sajistani Sahibus Sunan.

(Mutawaffa 275 Hijri)

(20) Hazrate Abu Eisa Muhammad Bin Eisa Tirmizi.

(Musannif Jāme Tirmizi) (Mutawaffa 279 Hijri)

(21) Hazrate Abu Abdullah Muhammad Yazeed Bin Mājah Qazwini.

(Sahibus Sunan) (Mutawaffa 273 Hijri)

(22) Hazrate Abu Abdur Rahman Ahmad Bin Shoaib Nasayi

(Musannife Sunane Nasayi) (Mutawaffa 303 Hijri)

(23) Hazrate Muhammad Bin Jareer Tabri

(Sahibut Tarikh) (Mutawaffa 310 Hijri)

(24) Hazrate Hafiz Abdul Ghani Bin Sayeed Imamun Nasab

(Mutawaffa 332 Hijri)

(25) Hazrate Abu Nuaim Ahmad Bin Abdullah

(Sāhibul Hilya) (Mutawaffa 430 Hijri)

(26) Hazrate Shaykhul Islam Abu Umar Hafiz Ibne Abdul Bar

(Mutawaffa 463 Hijri)

(27) Hazrate Abu Bakr Ahmad Bin Husain Bayhaqi

(Mutawaffa 458 Hijri)

(28) Hazrate Allama Qazi Iyāz (Sāhibus Shifa) (Mutawaffa 544 Hijri)

(29) Hazrate Abdur Rahman Bin Abdullah Suhaili

(Sahibur Rauzul Unuf) (Mutawaffa 581 Hijri)

(30) Hazrate Allamābdur Rahman Ibne Jauzi

(Sahibe Sharful Mustafa) (Mutawaffa 597 Hijri)

(31) Hazrate Imam Sharfuddin Abdul Momin Dimyati

(Sahibe Seerate Dimyāti) (Mutawaffa 705 Hijri)

(32) Hazrate Ibne Sayyidun Nās Basri

(Sahibe Uyoonul Asar) (Mutawaffa 734 Hijri)

(33) Hazrate Hafiz Alauddin Mughaltai

(Sahibul Ishara Ila Seeratul Mustafa)

(34) Hazrate Allama Ibne Hajar Asqalani

(Sharehe Bukhari) (Mutawaffa 852 Hijri)

(35) Hazrate Allama Badruddin Ayeni

(Sharehe Bukhari) (Mutawaffa 855 Hijri)

(36) Hazrate Abul Hasan Ali Bin Abdullah Bin Ahmad Samhoodi

(Sāhibe Wafaul Wafa) (Mutawaffa 911 Hijri)

(37) Hazrate Ahmad Bin Muhammad Bin Abu Bakr Qastalani

(Sāhibe Mawahibul Ladunya) (Mutawaffa 923 Hijri)

(38) Hazrate Muhammad Bin Yusuf Salehi

(Sahibus Seeratush Shamiyyah) (Mutawaffa 942 Hijri)

(39) Hazrate Ali Bin Burhanuddin

(Sahibus Seeratul Halabiya) (Mutawaffa 1044 Hijri)

(40) Hazrate Shaykh Abdul Haq Muhaddise Dehelvi

(Sahibe Madarijun Nuboowah) (Mutawaffa 1052 Hijri)

Seerat Kya Hai?

Qudama-e- Muhaddiseen Wa Fuqahā "Maghāzi Wa Siyar" Ke Unwān Ke Tahet Meiñ Faqat Ghazwāt Aur Iske Mutalliqāt Ko Bayān Karte The Magar Seerate Nabawiyya Ke Musannifeen Ne Is Unwān Ko Is Qadar Wus'at De Di Ke Huzoor Rahmate Alam ﷺ Ki Wilādate Ba Sa'adat Se Wafāte Aqdas Tak Ke Tamām Marāhile Hayāt, Āpki Zāto Sifāt, Āpke Din Rāt Aur Tamām Wo Cheezeiñ Jin Ko Āp Ki Zāte Wāla Sifāt Se Talluqāt Ho Khwāh Wo Insāni Zindagi Ke Mamlāt Ho Ya Nuboowat Ke Mojizāt Ho In Sab Ko "Kitābe

Seerat" Hi Ke Abwāb Wa Fusool Aur Masail Shumar Karne Lage.

Chunānche Ailāne Nabuwwat se pahle aur bad ke Tamām Waqiyāt Kāshāna-e-Nuboowat Se Jabale Hira Ke Ghār Tak Aur Jabale Hira Ke Ghār Se Jabale Saur Ke Ghār Tak Aur Harame Kaba Se Tāif Ke Bazār Tak Aur Makke Ki Charagāho Se Mulke Shām Ki Tijārat Gāho Tak Aur Azwāje Mutahharāt Ke Hurero Ki Khalwat Gāho se Le Kar Islami Ghazwāt Ki Razm Gāho Tak Āpki Hayāte Muqaddasa Ke Har Har Lamhe Meiñ Āp Ki Muqaddas Seerat Kāftabe Ālam Tāb Jalwa Gar Hai

Isi Tarah Khulafa-e-Rashideen Ho Ya Dusre Sahaba-e-Kirām, Azwāje Mutahharāt Ho Ya Āp Ki Awlāde Izām, In Sab Ki Kitabe Zindagi Ke Awrāq Par Seerate Nuboowat Ke Naqsho Nigār Phoolo Ki Tarah Mehakte, Motiyo Ki Tarah Chamakte Aur Sitāro Ki Tarah Jagmagāte Haiñ, Aur Ye Tamām Mazameen Seerate Nabawiyya Ke "Shajaratul Khuld" Ki Hi Shākheiñ, Pattiya, Phool Aur Phal Haiñ.

Mulke Arab

Ye Barre Āzam Asia Ke Junoob Maghrib Meiñ Wāqe Hai Chuñki Is Mulk Ke Teen Taraf Samundar Ne Aur Chauthi Taraf Se Darya-e-Furāt Ne Jazeere Ki Tarah Gher Rakha Hai Isliye Is Mulk Ko "Jazeeratul Arab" Bhi Kehte Haiñ, Iske Shimāl Meiñ Shām Wa Iraq, Maghrib Meiñ Behre Ahmar (Buhaira-e-Kulzum) Jo Makka-e-Muazzama Se Ba Janibe Maghrib Taqreeban 77 Kilometers Ke Fasile Par Hai Aur Junoob Meiñ Behre Hind Aur Mashriq Meiñ Khaleej Oman Wa Khaleej Faras Haiñ, Is Mulk Meiñ Qabile Zara'at (Kheti Ke Lāiq) Zameene Kam Haiñ Aur Is Ka Kaseer Hissa Pahādoñ Aur Registāni Sehrao Par Mushtamil Hai.

(Tarikh Dolul Arab Wal Islam, Jild1, Safa3)

Ulama-e-Jughrafiya (Geography) Ne Zameenoñ Ki Tabai Sakht Ke Lihāz Se Is Mulk Ko Āath (8) Hisso Meiñ Taqseem Kiya Hai.

(1) Hijaz	(2) Yaman	(3) Hazrmaut	(4) Mahra
(5) Amān	(6) Bahreen	(7) Najd	(8) Ahqāf

Hijāz

Ye Mulk Ke Maghribi Hisse Meiñ Bahre Ahmar (Buhaira-e-Kulzum) Ke Sahil Ke Qareeb Wāqe Hai, Hijaz Se Mile Hue Sahile Samundar Ko Jo Nasheb Meiñ Wāqe Hai "Tihama" Ya "Ghor" (Past Zameen) Kehte Haiñ Aur Hijāz Se Mashriq Ki Janib Jo Mulk Ka Hissa Hai Wo "Najd" (Buland Zameen) Kehlata Hai.

"Hijaz" Chuñki "Tihama" Aur "Najd" Ke Darmiyan Hājiz Aur Hāil Hai Isiliye Mulk Ke Is Hisse Ko Hijāz Kehne Lage Hijāz Ke Mundarija-e-Zel Maqamāt Tarikhe Islam Meiñ Zyada Mash'hoor Haiñ:

Makka-e-Mukarrama, Madina-e-Munawwara, Badr, Uhud, Khaibar, Fadak, Hunain, Tāif, Tabooq, Ghadeer Kham Waghaira.

Hazrate Shoaib Àlaihissalām Ka Shehar "Madyan" Tabooq Ke Mahāz Meiñ Behre Ahmar Ke Sahil Par Wāqe Hai, Maqām "Hajar" Meiñ Jo Wādi Alqura Hai Wahāñ Ab Tak Azābe Qaume Samood Ki Ulat Palat Kar Di Jāne Wāli Basti Ke Āsār Pāye Jāte Haiñ, "Tāif" Hijāz Meiñ Sabse Zyada Sard Aur Sabz Maqām Hai Aur Yahāñ Ke Mewe Bahut Mash'hoor Haiñ.

Makka-e-Mukarrama

Hijaz Ka Ye Shehar Mashriq Meiñ "Jabale Abu Qubais" Aur Maghrib Meiñ "Jabale Qaiqa'an" Do Bade Bade Pahādoñ Ke Darmiyān Wāqe Hai Aur Is Ke Chāro Taraf Chhoti Chhoti Pahādiyoñ Aur Reteele Maidānoñ Ka Silsila Door Door Tak Chala Gaya Hai, Isi Shehar Meiñ Huzoor Shehanshāhe Kaunain ﷺ Ki Wilādate Ba Sa'adat Hui.

Is Shehar Aur Iske Atrāf Meiñ Mundarija-e-Zel Mash'hoor Maqāmāt Wāqe Haiñ:

Kaba-e-Muazzama, Safa Marwah, Mina, Muzdalifa, Arafat, Ghāre Hira, Ghāre Saur, Jabale Tan'eem, Zi'eerāna Waghaira Makka-e-Mukarrama Ki Bandargah Aur Hawai Adda "Jeddah" Hai Jo Taqreeban 54 Kilometers Se Kuchh Zāid Ke Fasile Par Buhaira-e-

Kulzum Ke Sahil Par Wāqe Hai.

Makka-e-Mukarrama Meiñ Har Sāl Zulhijja Ke Mahine Meiñ Tamām Dunya Ke Lākho Musalman Bahri, Hawāi Aur Khushki Ke Rāstoñ Se Haj Ke Liye Āte Haiñ.

Madina-e-Munawwara

Makka-e-Mukarrama Se Taqreeban 320Km Ke Fasile Par Madina-e-Munawwara Hai Jahāñ Makka-e-Mukarrama Se Hijrat Farmā Kar Huzoore Akram ﷺ Tashreef Lāye Aur Dus Baras Tak Muqeem Reh Kar Islam Ki Tableegh Farmāte Rahe Aur Isi Shehar Meiñ Āpka Mazare Muqaddas Hai Jo Masjide Nabawi Ke Andar "Gumbade Khazra" Ke Nām Se Mash'hoor Hai.

Madina-e-Munawwara Se Taqreeban 4.5Km Jānib Shimāl Ko "Uhud" Ka Pahād Hai Jahāñ Haqqo Batil Ki Ladāi "Junge Uhud" Ladi Gai, Isi Pahād Ke Daman Meiñ Huzoor ﷺ Ke Chacha Hazrate Sayyidush Shuhada.

Hamza Radiallaho Ta'ala ànhu Ka Mazāre Mubarak Hai Jo Junge Uhud Meiñ Shaheed Hue.

Madina-e-Munawwara Se Taqreeban 5KM Ki Doori Par "Masjide Kuba" Hai, Yahi Wo Muqaddas Maqam Hai Jahāñ Hijrat Ke Bād Huzoore Aqdas ﷺ Ne Qiyam Farmāya aur Apne Daste Mubarak Se Is Masjid Ko Tāmeer Farmāya Iske Bād Madina-e-Munawwara Se Tashreef Lāye Aur Masjide Nabawi Ki Tāmeer Farmāi, Madina-e-Munawwara Ki Bandargah "Yamba" Hai Jo Madina-e-Munawwara Se 117Km Ke Fasile Par Buhaira-e-Kulzum Par Wāqe Hai.

Khātamun Nabiyyeen ﷺ Arab Meiñ Kyuñ?

Agar Ham Arab Ko Kura-e-Zameen Ke Naqshe Par Dekheiñ To Is Ke Mahalle Wuqoo Se Yahi Màloom Hota Hai Ke Allah Ta'ala Ne Mulke Arab Ko Asia, Europe Aur Africa Teen Barre Āzamo Ke Wast (middle) Meiñ Jagah Di Hai Isse Bakhoobi Ye Samajh Meiñ Āa Sakta Hai Ke Agar Tamām Duniya Ki Hidāyat Ke Wasite Ek Wahid

Markaz Qāim Karne Ke Liye Ham Kisi Jagah Ka Intekhab Karna Chaheiñ To Mulke Arab Hi Iske Liye Sabse Zyada Mauzooñ (text) Aur Munasib Maqām Hai Khusoosan Huzoor Khātamun Nabiyyeenﷺ Ke Zamāne Par Nazar Kar Ke Ham Keh Sakte Haiñ Ke Jab Africa aur Europe Aur Asia Ki Teen Badi Badi Saltanatoñ Ka Talluq Mulke Arab Se Tha To Zāhir Hai Ke Mulke Arab Se Uthne Wāli Āwāz Ko In Barre Āzamo Meiñ Pahuñchāye Jāne Ke Zarāye Bakhoobi Maujood The Ghaliban Yahi Wo Hikmate Ilāhiya Hai Ke Allah Ta'ala Ne Huzoor Khātamun Nabiyyeenﷺ Ko Mulke Arab Meiñ Paida Farmāya aur In Ko Aqwāme Alam Ki Hidāyat Ka Kām Sipurd Farmāya.

Arab Ki Siyasi Position

Huzoor Nabiye Ākhiruz Zamāñ ﷺ Ki Wilādate Mubaraka Ke Waqt Mulke Arab Ki Siyasi Hālat Ka Ye Hāl Tha Ke Junoobi Hisse Par Saltanate Habsha Ka aur Mashriqi Hisse Par Saltanate Faras Ka Qabza Tha aur Shimali Tukda Saltanate Room Ki Mashriqi Shākh Saltanate Qustuntuniya Ke Zere Asar Tha, Androone Mulk e Baz'am Khud Mulke Arab Azād Tha Lekin Is Par Qabza Karne Ke Liye Har Ek Saltanat Koshish Meiñ Lagi Hui Thi Aur Dar Haqeeqat In Saltanatoñ Ki Bāhami Raqābatoñ Hi Ke Tufail Meiñ Mulke Arab Āzadi Ki Nemat Se Bahra War Tha.

Arab Ki Akhlaqi Hālat

Àrab Ki Akhlaqi Hālat Nihāyat Hi Abtar Balki Bad Se Badtar Thi, Jahālat Ne In Meiñ But Parasti Ko Janm Diya aur But Parasti Ki Lānat Ne In Ke Insāni Dil wa Dimagh Par Qābiz Ho Kar In Ko Tawahhum Parast Bana Diya Tha Wo Muzahire Fitrat Ki Har Cheez Patthar, Darakht, Chāñd, Sooraj, Pahād, Darya Waghaira Ko Apna Màbood Samajhne Lag Gaye The Aur Khud Sakhta Mitti Aur Patthar Ki Moorato Ki Ibadat Karte The, Aqaid Ki Kharabi Ke Sāth Sāth In Ke Āmāl Wāf'āl Behad Bigde Hue The, Qatl, Rahzani, Jua, Sharabnoshi, Harām Kāri, Auratoñ Ka Ighwa, Ladkiyoñ Ko Zinda Dargor Karna, Ayyashi, Fahash Goi, Gharaz Kaun Sa Āisa Ganda

aur Ghinauna Āmal Tha Jo In Ki Sirisht Meiñ Na Raha Ho, Chhote Bade Sab Ke Sab Gunāhoñ Ke Putle Aur Pāp Ke Pahād Bane Hue The.

Hazrate Ibrahim Ki Awlād

Bāniye Kāba, Hazrate Ibrahim Khaleelullah Àlaihissalām Ke Ek Farzand Ka Nāme Nāmi Hazrate Ismāeel Àlaihissalām Hai Jo Hazrate Bibi Hajira Ke Shikame Mubarak Se Paida Hue The, Hazrate Ibrahim Àlaihissalām Ne Un Ko Aur Un Ki Walida Hazrate Bibi Hajira Radiallaho Ta'ala Ànha Ko Makka-e-Mukarrama Meiñ La Kar Ābad Kiya aur Arab Ki Zameen In Ko Ata Farmāi.

Hazrate Ibrahim Àlaihissalām Ke Dusre Farzand Ka Nāme Nāmi Hazrate Is'hāq Àlaihissalām Hai Jo Hazrate Sārah Radiallaho Ta'ala Ànha Ke Muqaddas Shikam Se Tawallud Hue The, Hazrate Ibrahim Ne Un Ko Mulke Shām Ata Farmāya, Hazrate Ibrahim Àlaihissalām Ki Teesri Biwi Hazrate Qaturah Ke Pet Se Jo Awlād "Mudain" Waghaira Hue Un Ko Āp Ne Yaman Ka Ilaqa Āta Farmāya.

Awlāde Hazrate Ismāeel

Hazrate Ismāeel Àlaihissalām Ke Bārah Bete Hue Aur In Ki Awlād Meiñ Khudāwande Quddus Ne Is Qadar Barkat Ata Farmāi Ke Wo Bahut Jald Tamām Arab Meiñ Phail Gaye Yahāñ Tak Ke Maghrib Se Misr Ke Qareeb Tak In Ki Ābadiyañ Ja Pahuñchi Aur Junoob Ki Taraf In Ke Kheme Yaman Tak Pahuñch Gaye Aur Shimal Ki Taraf In Ki Bastiya Mulke Shām Se Ja Mili, Hazrate Ismāeel Àlaihissalām Ke Ek Farzand Jin Ka Nām "Qaidar" Tha Bahut Hi Nāmwar Hue Aur Inki Awlād Khās Makke Meiñ Ābad Rahi Aur Ye Log Apne Bāp Ki Tarah Humesha Kaba-e-Muazzama Ki Khidmat Karte Rahe Jis Ko Duniya Meiñ Tauheed Ka Sabse Pehli Darsgāh Hone Ka Sharf Hāsil Hai.

Inhi Qaidār Ki Awlād Meiñ "Adnān" Nāmi Nihāyat Ulul Azm Shakhs Paida Hue Aur "Adnān" Ki Awlād Meiñ Chand Pushto Ke

Bād "Qusa" Bahut Hi Jāho Jalāl Wāle Shakhs Paida Hue Jinhone Makka-e-Mukarrama Meiñ Mushtarika Hukoomat Ki Bunyad Par Sana 440 Eiswi Meiñ Ek Saltanat Qāim Ki Aur Ek Qaumi Majlis (Parliament) Banāi Jo "Dārun Nadwa" Ke Nām Se Mash'hoor Hai Aur Apna Ek Qaumi Jhanda Banāya Jis Ko "Liwa" Kehte The Aur Mundarje Zel Chār Ohde Qāim Kiye Jin Ki Zimmedari Chār Qabeelo Ko Sauñp Di.

(1) Rifādah (2) Saqāyah (3) Hijābah (4) Qiyādah

"Qusa" Ke Bād In Ke Farzand "Abde Manāf" Apne Bāp Ke Janasheen Hue Phir Inke Farzand "Hashim" Phir Inke Farzand "Abdul Muttalib" Yake Bād Deegare Ek Dusre Ke Janasheen Hote Rahe, Inhi Abdul Muttalib Ke Farzand Hazrate "Abdullah" Haiñ Jin Ke Farzande Arjumand Hamāre Rahmatullil Ālameen Huzoor ﷺ Haiñ Jin Ki Muqaddas Seerate Pāk Likhne Ka Khudāwande Ālam Ne Apne Fazl Se Ham Ko Sharf Ata Farmāya.

Seeratun Nabi Padhne Ka Tariqa

Is Kitab Ka Mutāla Āp Is Tarah Na Kareiñ Jis Tarah Ām Taur Par Log Novels Ya Qisse Kahāniyoñ Ya Tarikhi Kitāboñ Ko Nihāyat Hi Lāparwāhi Ke Sāth Pāki Napāki Har Hālat Meiñ Padhte Rehte Haiñ Aur Nihāyat Hi Be Tawajjohi Ke Sāth Padh Kar Idhar Udhar Dāl Diya Karte Haiñ Balki Āp Is Jazba-e-Aqeedat Aur Walihāna Joshe Muhabbat Ke Sāth Is Kitab Ka Mutāla Kareiñ Ke Ye Shehanshāhe Dārain Aur Mahboobe Rabbul Mashriqain Wal Maghribain Ki Hayāte Tayyiba aur Un Ki Seerate Muqaddasa Ka Zikre Jameel Hai Jo Hamāri Imāni Aqeedatoñ Ka Markaz Aur Hamāri Islami Zindagi Ka Mahwar Hai, Ye Mahboobe Khuda ﷺ Ki Un Qabile Ehtiram Adāo Ka Bayān Hai Ke Jin Par Qayenate Ālam Ki Tamām Azmateiñ Qurban Haiñ, Lihāza Is Ke Mutale Ke Waqt Āp Ko Adabo Ehtiram Ka Paikar Ban Kar Aur Tazeemo Tauqeer Ke Jazbāte Sādiqa Se Apne Qalbo Dimagh Ko Munawwar Kar Ke Is Tasawwur Ke Sāth Iski Ek Ek Satar (Line) Padhna Chahiye Ke Is Ka Ek Ek Lafz Mere Liye Hasanāt Wa Barakāt Ka Khazāna Hai Aur

Goya Maiñ Huzoor Rahmatullil Ālameen ﷺ Ke Muqaddas Darbār Meiñ Hāzir Hooñ Aur Āp Ki In Pyāri Pyāri Adāoñ Ko Dekh Raha Hooñ Aur Āp Ke Faize Sohbat Se Anwār Hāsil Kar Raha Hooñ, Hazrate Abu Ibrahim Tujibi Àlaihir Rahma Ne Irshād Farmāya Hai Ke:

"Har Momin Par Wajib Hai Ke Jab Wo Rahmate Ālam ﷺ Ka Zikr Kare Ya Us Ke Sāmne Āpka Zikr Kiya Jāye To Wo Pur Sukoon Ho Kar Niyazmandi Wa Ājizi Ka Izhār Kare Aur Apne Qalb Meiñ Āp Ki Azmat Aur Haibat Wa Jalāl Ka Āisa Hi Tassur Paida Kare Jaisa Ke Āpke Rubaru Hāzir Hone Ki Soorat Meiñ Āp Ke Jalāl Wa Haibat Se Mutāssir Hota. (Shifa, Jild2, Safa32)

Aur Hazrate Allama Qāzi Iyāz Àlaihir Rahma Ne Farmāya Ke Huzoore Anwar ﷺ Ki Wafāte Aqdas Ke Bād Bhi Har Ummati Par Āp Ki Utni Hi Tazeemo Tauqeer Lāzim Hai Jitni Ke Āp Ki Zāhiri Hayāt Meiñ Thi, Chunānche Khalifa-e-Baghdad Abu Jafar Mansoor Abbasi Jab Masjide Nabawi Meiñ Āa Kar Zor Zor Se Bolne Laga To Hazrate Imam Malik Ne Us Ko Ye Keh Kar Dāñt Diya Ke Aye Ameerul Momineen! Yahāñ Buland Awāz Se Guftagu Na Kijiye Kyuñki Allah Ta'ala Ne Qur'ān Meiñ Apne Habeeb Ke Darbār Ka Ye Adab Sikhāya Hai Ke:

يٰأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ

بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

Yāni Apne Nabi Ke Darbār Meiñ Apni Āwāzoñ Ko Buland Na Karo. (Al Hujrāt:2)

وَاِنَّ حُرْمَتَهُ مَيِّتًا كَحُرْمَتِهِ حَيًّا

Aur Āp ﷺ Ki Wafāte Aqdas Ke Bād Bhi Har Ummati Par Āp Ki Utni Hi Tazeem Wajib Hai Ke Jitni Ke Āp Ki Zāhiri Hayāt Meiñ Thi, Ye Sun Kar Khalifa Larza Bar Andām Ho Kar Narm Pad Gaya.

(Shifa, Jild2, Safa32, 33)

Bahar Hāl Seerate Muqaddasa Ki Kitāboñ Ko Padhte Waqt Adabo Ehtiram Lāzim Hai Aur Behtar Ye Hai Ke Jab Padhna Shuru Kare To Durood Shareef Padh Kar Kitab Shuru Kare Aur Jab Tak Dil

Jamai Bāqi Rahe Padhta Rahe Aur Jab Zara Bhi Uktahat (Boring) Mahsoos Kare To Padhna Band Kar De Aur Be Tawajjohi Ke Sāth Hargiz Na Padhe.

Huzoor Tājdāre Do Ālam ﷺ Ki Makki Zindagi

★★★★★

Muhammad Wo Kitabe Kaun Ka Tughra-e-Peshāni
Muhammad Wo Hareeme Quds Ka Shāma-e-Shabistāni
Mubashhir Jis Ki Bi'sat Ka Zuhoore Eisa Maryam
Musaddiq Jis Ki Azmat Ka Labe Moosa Imrani

(صلی اللہ تعالیٰ علیہ وسلم)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ لَكَ الْحَمْدُ سَرْمَدًا عَلٰى حَبِيْبِكَ الْمُصْطَفٰى وَآلِهٖ وَصَحْبِهٖ أَبَدًا

حَسْبِي رَبِّي جَلَّ اللهُ نُور مُحَمَّد صَلَی اللهُ

چل میرے خامہ بِسْمِ اللهِ لَا مَقْصُود إِلَّا اللهُ

Pehla Bāb

Khāndāni Hālāt

Nasab Nāma

Huzoore Aqdas ﷺ Ka Nasab Shareef Walide Majid Ki Taraf Se Ye Hai: (1) Hazrat Muhammad ﷺ (2) Bin Abdullah (3) Bin Abdul Muttalib (4) Bin Hashim (5) Bin Abde Manaf (6) Bin Qusa (7) Bin Kilāb (8) Bin Murrah (9) Bin Kāb (10) Bin Lua'ay (11) Bin Ghalib (12) Bin Fehr (13) Bin Malik (14) Bin Nazr (15) Bin Kinana (16) Bin Khuzaima (17) Bin Nazār (18) Bin Ilyās (19) Bin Muzar (20) Bin Nazar (21) Bin Mād (22) Bin Adnan (Bukhari, Jild1, Bāb Mub'asun Nabi)

Aur Walida-e-Majida Ki Taraf Se Huzoor ﷺ Ka Shajra-e-Nasab Ye Hai:

Muhammd ﷺ, Bin Āmina, Binte Wahab, Binte Abde Manāf, Bin Zahra, Bin Kilāb, Bin Murrah. (Seeratun Nabawiyya, Ibne Hisham, Safa83)

Huzoor ﷺ Ke Wālidain Ka Nasabnāma "Kilab Bin Murrah" Par Mil Jāta Hai Aur Āge Chal Kar Donoñ Silsile Ek Ho Jāte Haiñ "Adnān" Tak Āp Ka Nasab Nāma Sahih Sanado Ke Sāth Ba Ittefaqe Muarrikheen Sābit Hai, Iske Bād Nāmoñ Meiñ Bahut Kuchh Ikhtelaf Hai Aur Huzoor ﷺ Farmāte The To "Adnān" Hi Tak Zikr Farmāte The.

(Karmani Ba Hawala Hashiya Bukhari, Jild1, Safa543)

Magar Is Par Tamām Muarrikheen Ka Ittefāq Hai Ke "Adnān" Hazrate Ismāyeel Àlaihissalām Ki Awlād Meiñ Se Haiñ Aur Hazrate Ismāeel Àlaihissalām Hazrate Ibrahim Khaleelullah Àlaihissalām Ke Farzande Arjumand Haiñ.

Khāndāni Sharafat

Huzoore Akram ﷺ Ka Khāndān Wa Nasab Najābat Wa Sharāfat Meiñ Tamām Duniya Ke Khāndānoñ Se Ashraf Wa Āla Hai Aur Ye Wo Haqeeqat Hai Ke Āp ﷺ Ke Badtareen Dushman Kuffāre Makka Bhi Kabhi Iska Inkar Na Kar Sake Chunānche Abu Sufyan Ne Jab Wo Kufr Ki Hālat Meiñ The, Badshāhe Room Harqil Ke Bhare Darbār Meiñ Is Haqeeqat Ka Iqrar Kiya Ke Nabiye Kareem ﷺ "Āli Khāndān" Haiñ. (Bukhari, Jild1, Safa4)

Halañki Us Waqt Wo Āp ﷺ Ke Badtareen Dushman The Aur Chahte The Ke Agar Zara Bhi Koi Gunjaish Mile To Āp ﷺ Ki Zāte Pāk Par Koi Aib Laga Kar Badshāhe Room Ki Nazro Se Āp Ka Waqār Gira Deiñ Muslim Shareef Ki Riwayat Hai Ke Allah Ta'ala Ne Hazrate Ismāeel Àlaihissalām Ki Awlād Meiñ Se "Kinana" Ko Barguzida Banāya aur "Kinana" Meiñ Se "Quraish" Ko Chuna aur "Quraish" Meiñ Se "Bani Hashim" Ko Muntakhab Farmāya aur "Bani Hashim" Meiñ Se Mujh Ko Chun Liya. (Mishkāt Fazaile Syedul Mursaleen)

Bahar Hāl Yahāñ Ek Musallama Haqeeqat Hai Ke

لَهُ النَّسَبُ الْعَالِي فَلَيْسَ كَمِثْلِهِ حَسِيْبٌ نَسِيْبٌ مُنْعَمٌ مُتَكَرَّمُ

Yāni Huzoore Anwar ﷺ Ka Khāndān Is Qadar Buland Martaba Hai Ke Koi Bhi Hasab Nasab Wāla aur Nemat Wa Buzurgi Wāla Āp ﷺ Ke Misl Nahiñ Hai

Quraish

Huzoore Aqdas ﷺ Ke Khandāne Nuboowat Meiñ Sabhi Hazrāt Apni Guna Gu Khusoosiyāt Ki Wajah Se Bade Nāmi Girāmi Haiñ Magar Chand Hastiya Āisi Haiñ Ke Jo Apne Fazlo Kamāl Par Chand Tāre Ban Kar Chamke, In Ba Kamāl Hastiyoñ Meiñ Se "Fihr Bin Mālik" Bhi Haiñ In Ka Laqab "Quraish" Hai Aur In Ki Awlād Quraishi Ya "Quraish" Kehlāti Hai.

"Fihar Bin Mālik" Quraish Isliye Kehlāte Haiñ Ke "Quraish" Ek Samundari Jānwar Ka Nām Hai Jo Bahut Tāqatwar Hota Hai, Aur

Samundari Jānwaroñ Ko Kha Dālta Hai, Ye Tamām Jānwaroñ Par Humesha Ghalib Hi Rehta Hai Kabhi Maghloob Nahiñ Hota Chuñki "Fihr Bin Mālik" Apni Shuja'at Aur Khuda Dād Tāqat Ki Bina Par Tamām Qabāile Arab Par Ghalib The Isliye Tamām Ahle Arab In Ko "Quraish" Ke Laqab Se Pukārne Lage Chunānche Is Bāre Meiñ Shamrakh Bin Amr Himyari Ka Sher Bahut Mash'hoor Hai Ke

وَقُرَيْشٌ هِيَ الَّتِي تَسْكُنُ الْبَحْرَبِهَا سُمِّيَتْ قُرَيْشٌ قُرَيْشًا

Yāni Quraish Ek Jānwar Hai Jo Samundar Meiñ Rehta Hai, Isi Ke Nām Par Qabila-e-Quraish ka Ka Nām Quraish Rakh Diya Gaya Hai. (Zurqani Alal Mawahib, Jild1, Safa76)

Huzoor ﷺ Ke Mā Bāp Donoñ Ka Silsila-e-Nasab "Fihr Bin Mālik" Se Milta Hai Isliye Huzoore Akram ﷺ Mā Bāp Donoñ Ki Taraf Se Quraishi Haiñ.

Hashim

Huzoor ﷺ Ke Pardada Hashim Badi Shāno Shaukat Ke Malik The, Inka Āsli Nām "Amr" Tha, Intehāyi Bahādur, Behad Sakhi Aur Āla Darje Ke Mehman Nawaz The, Ek Sāl Arab Meiñ Bahut Sakht Qaht Pad Gaya aur Log Dāne Dāne Ko Mohtāj Ho Gaye To Ye Mulke Shām Se Khushk Rotiya Khareed Kar Hajj Ke Dino Meiñ Makke Pahuñche Aur Rotiyoñ Ka Choora Kar Ke Ooñt Ke Gosht Ke Shorbe Meiñ Sareed Bana Kar Tamām Hajiyoñ Ko Khoob Pet Bhar Bhar Kar Khilāya, Us Din Se Log In Ko Hashim (Rotiyoñ Ka Choora Karne Wāla) Kehne Lage. (Madarijun Nuboowat, Jild2, Safa8)

Chuñki Ye Abde Manaf Ke Sab Ladkoñ Meiñ Bade Aur Ba Salāhiyat The Isliye Abde Manaf Ke Bād Kaba Ke Mutawalli Aur Sajjada Nasheen Hue, Bahut Haseen Wa Khubsoorat Aur Wajeeh The Jab Sana Shu'oor Ko Pahuñche To In Ki Shādi Madine Meiñ Qabila Khazraj Ke Ek Sardār Amr Ki Sahibzādi Se Hui Jin Ka Nām Salma Tha aur Un Ke Sahibzāde Abdul Muttalib Madine Hi Meiñ

Paida Hue Chuñki Hashim 25 Sāl Ki Umr Pa Kar Mulke Shām Ke Raste Meiñ Maqāme "Ghaza" Inteqal Kar Gaye, Isliye Abdul Muttalib Madine Hi Meiñ Apne Nana Ke Ghar Pale Badhe Aur Jab 7 Ya 8 Sāl Ke Ho Gaye To Makke Āa Kar Apne Khāndān Wāloñ Ke Sāth Rehne Lage

Abdul Muttalib

Huzoore Aqdas ﷺ Ke Dada Ābdul Muttalib Ka Āsli Nām Shaiba Hai, Ye Bade Hi Nek Nafs Aur Ābido Zahid The, Ghāre Hira Meiñ Khāna Pani Sāth Le Kar Jāte Aur Kai Kai Dino Tak Lagatār Khuda Ki Ibadat Meiñ Masroof Rehte, Ramzan Shareef Ke Mahine Meiñ Aksar Ghāre Hira Meiñ Etikaf Kiya Karte The Aur Khuda Ke Dhyān Meiñ Gosha Nasheen Raha Karte The , Rasoolullah ﷺ Ka Noore Nuboowat In Ki Peshani Meiñ Chamakta Tha aur In Ke Badan Se Mushk Ki Khushbu Āti Thi, Ahle Arab Khusoosan Quraish Ko In Se Badi Aqeedat Thi, Makke Wāloñ Par Jab Koi Museebat Āti Ya Qaht Pad Jāta To Log Abdul Muttalib Ko Sāth Le Kar Pahād Par Chadh Jāte Aur Bargāhe Khudawandi Meiñ In Ko Wasila Bana Kar Dua Māngte The To Dua Maqbool Ho Jāti Thi, Ye Ladkiyoñ Ko Zinda Dargor Karne Se Logoñ Ko Badi Sakhti Ke Sāth Rokte The Aur Chor Ka Hāth Kāt Dālte The, Apne Dastarkhwān Meiñ Parando Ko Bhi Khilāya Karte The Isliye In Ka Laqab "Muttaimuttair" (Parando Ko Khilāne Wāla) Hai, Sharāb Aur Zina Ko Harām Jānte The Aur Aqeede Ke Lihaz Se "Muwahhid" The, Zam Zam Shareef Ka Kuwan Jo Bilkul Pat Gaya Tha Āp Hi Ne Us Ko Naye Sire Se Khudwa Kar Durust Kiya, Aur Logoñ Ko Ābe Zam Zam Se Sairāb Kiya, Āp Bhi Kābe Ke Mutawalli Aur Sajjada Nasheen Hue, Ashābe Feel Ka Waqiya Āp Hi Ke Waqt Meiñ Pesh Āya, 120 Baras Ki Umr Meiñ Wafāt Hui.

Ashābe Feel Ka Waqiya

Huzoore Akram ﷺ Ki Paidāish Ke Sirf 55 Din Pehle Yaman Ka Badshāh "Abraha" Hathiyoñ Ki Fauj Le Kar Kābah Dhāne Ke Liye Makke

Par Hamla Āwar Hua Is Ka Sabab Ye Tha Ke Abraha Ne Yaman Ke Darus Saltanat "San'ā" Meiñ Ek Bahut Hi Shandār Aur Ālishan Girja Ghar Banāya aur Ye Koshish Karne Laga Ke Arab Ke Log Bajāye Khāna-e-Kābah Ke Yaman Āa Kar Is Girja Ghar Ka Hajj Kiya Kareiñ, Jab Makka Wāloñ Ko Ye Màloom Hua To Qabila Kinana Ka Ek Shakhs Ghaizo Ghazab Meiñ Jal Bhun Kar Yaman Gaya aur Wahāñ Ke Girja Ghar Meiñ Pakhāna Phir Kar Us Ko Najāsat Se Latpat Kar Diya, Jab Abraha Ne Ye Waqiya Suna To Wo Taish Meiñ Āpe Se Bāhar Ho Gaya aur Khāna-e-Kābah Ko Dhāne Ke Liye Hāthiyoñ Ki Fauj Le Kar Makka Par Hamla. Kar Diya, Aur Us Ki Fauj Ke Agle Daste Ne Makke Wāloñ Ke Tamām Ooñto Aur Dusre Maweshiyoñ Ko Chheen Liya Us Meiñ 200 Ya 400 Ooñt Abdul Muttalib Ke Bhi The. (Zurqani Alal Mawahib, Jild1, Safa85)

Abdul. Muttalib Ko Is Waqiye Se Bada Ranj Pahuñcha Chunānche Āp Is Mamle Meiñ Guftagu Karne Ke Liye Us Lashkar Meiñ Tashreef Le Gae, Jab Abraha Ko Màloom Hua Ke Quraish Ka Sardār Us Se Mulāqāt Karne Ke Liye Āya Hai To Us Ne Āp Ko Apne Khaime Meiñ Bula Liya aur Jab Abdul Muttalib Ko Dekha Ke Ek Buland Qāmat, Robdār Aur Nihāyat Hi Haseeno Jameel Ādmi Haiñ Jin Ki Peshani Par Noore Nuboowat Ka Jāho Jalāl Chamak Raha Hai To Soorat Dekhte Hi Abraha Mar'oob Ho Gaya aur Be Ikhteyar Takhte Shāhi Se Utar Kar Āp Ki Tazeemo Takreem Ke Liye Khada Ho Gaya aur Apne Barābar Bitha Kar Daryaft Kiya Ke Kahiye : Sardāre Quraish! Yahāñ Āp Ki Tashreef Āwari Ka Kya Maqsad Hai? Abdul Muttalib Ne Jawab Diya Ke Hamāre Ooñt Aur Bakriya Waghaira Jo Āp Ke Lashkar Ke Sipahi Hānk Lāye Haiñ Āp Un Sab Maweshiyoñ Ko Hamāre Sipurd Kar Dijiye, Ye Sun Kar Abraha Ne Kaha Ke Aye Sardāre Quraish! Maiñ To Ye Samajhta Tha Ke Āp Bahut Hi Hausla Mand Aur Shandār Ādmi Haiñ Magar Āp Ne Mujhse Apne Ooñto Ka Sawal Kar Ke Meri Nazar Meiñ Apna Waqār Kam Kar Diya, Ooñt Aur Bakri Ki Kya Haqeeqat Hai? Maiñ To Āp Ke Kābe Ko Tod Phod Kar Barbad Karne Ke Liye Āya

Hooñ, Āp Ne Us Ke Bāre Meiñ Koi Guftagu Nahiñ Ki! Abdul Muttalib Ne Kaha Ke Mujhe To Apne Ooñto Se Matlab Hai, Kābah Mera Ghar Nahiñ Hai Balki Wo Khuda Ka Ghar Hai, Wo Apne Ghar Ko Khud Bacha Lega, Mujhe Kābe Ki Zara Bhi Fikr Nahiñ Hai, Ye Sun Kar Abraha Āpne Firauni Lehje Meiñ Kehne Laga Ke Aye Sardāre Makka! Sun Lijiye! Maiñ Kābe Ko Dha Kar Us Ki Eiñt Se Eiñt Baja Duñga aur Rooye Zameen Se Is Ka Nāmo Nishān Mita Duñga Kyuñki Makke Wāloñ Ne Mere Girja Ghar Ki Badi Be Hurmati Ki Hai Isliye Maiñ Iska Inteqam Lene Ke Liye Kābe Ko Mismār Kar Dena Zaroori Samajhta Hooñ Abdul Muttalib Ne Farmāya Ke Phir Āp Jāneiñ Aur Khuda Jāne, Maiñ Āp Se Sifarish Karne Wāla Kaun? Is Guftagu Ke Bād Abraha Ne Tamām Jānwaroñ Ko Wāpas Kar Dene Ka Hukm De Diya, Aur Abdul Muttalib Tamām Ooñto Aur Bakriyo Ko Sāth Le Kar Apne Ghar Chale Āye Aur Makka Wāloñ Se Farmāya Ke Tum Log Apne Apne Māl Maweshiyoñ Ko Le Kar Makka Se Bāhar Nikal Jāo Aur Pahādoñ Ki Chotiyoñ Par Chadh Kar Aur Daro Meiñ Chhup Kar Panāh Lo, Makka Wāloñ Se Ye Keh Kar Phir Khud Apne Khāndān Ke Chand Ādmiyoñ Ko Sāth Le Kar Khāna-e-Kābah Meiñ Gaye Aur Darwaze Ka Halqa Pakad Kar Intehāyi Be Qarāri Aur Giryāwazāri Ke Sāth Darbāre Ilahi Me Is Tarah Dua Māñgne Lage Ke.

لَاهُمَّ إِنَّ الْمَرْءَ يَمْنَعُ رَحْلَهُ فَامْنَعْ رِحَالَكَ

وَانْصُرْ عَلَى آلِ الصَّلِيبِ وَعَابِدِيهِ الْيَوْمَ آلَكَ

Aye Allah! Beshak Har Shakhs Apne Ghar Ki Hifāzat Karta Hai Lihāza Tu Bhi Apne Ghar Ki Hifāzat Farmā, Aur Saleeb Wāloñ Aur Saleeb Ke Pujāriyoñ (Eisaiyoñ) Ke Muqāble Meiñ Apne Itā'at Shiāro Ki Madad Farmā Abdul Muttalib Ne Ye Dua Māñgi Aur Apne Khāndān Wāloñ Ko Sāth Le Kar Pahād Ki Choti Par Chadh Gaye Aur Khuda Ki Qudrat Ka Jalwa Dekhne Lage, Abraha Jab Subah Ko Kābah Dhāne Ke Liye Apne Lashkare Jarrar Aur

Hāthiyoñ Ki Qitār Ke Sāth Āge Badha aur Maqāme "Maghmas" Meiñ Pahuñcha To Khud Us Ka Hathi Jiska Nām Mahmood Tha Ek Dam Baith Gaya, Har Chand Mārā Aur Bār Bār Lalkārā Magar Hāthi Nahiñ Utha.

Isi Hāl Meiñ Qahre Ilahi Ababeeloñ Ki Shakl Meiñ Numoodār Hua aur Nanhe Nanhe Parande Jhund Ke Jhund Jin Ki Choñch Aur Panjo Meiñ Teen Teen Kankariyañ Thi Samundar Ki Janib Se Harame Kābah Ki Taraf Āne Lage, Ababeelo Ke In Dal Badal Lashkaroñ Ne Abraha Ki Fauj Par Is Zor Shor Se Sangbāri Kar Di Ke Ān Hi Ān Meiñ Abraha Ke Lashkar Aur Us Ke Hāthiyoñ Ke Parakhche Ukhad Gaye, Ababeeloñ Ki Sangbāri Khudāwande Qahharo Jabbar Ke Qahro Ghazab Ki Aisi Mār Thi Ke Jab Koi Kankari Kisi Feel Sawār Ke Sar Par Padti To Wo Us Ādmi Ke Badan Ko Chhedti Hui Hāthi Ke Badan Se Pār Ho Jāti Thi, Abraha Ki Fauj Ka Ek Ādmi Bhi Zinda Nahiñ Bacha aur Sab Ke Sab Abraha aur Uske Hāthiyoñ Samet Is Tarah Halāk Wa Barbad Ho Gaye Ke Unke Jismoñ Ki Botiya Tukde Tukde Ho Kar Zameen Par Bikhar Gai Chunache Qur’ān e Majeed Ki "Surah-e-Feel" Meiñ Khudāwande Quddus Ne Is Waqiye Ka Zikr Karte Hue Irshad Farmāya :

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ
طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ۝

Yāni Aye Mahboob Kya Āpne Na Dekha Ke Āpke Rab Ne Un Hāthi Wāloñ Ka Kya Hāl Kar Dāla, Kya Unke Dāoñ Ko Tabāhi Meiñ Na Dāla aur Un Par Parando Ki Tukdiya Bheji Tāki Unheiñ Kankar Ke Pattharoñ Se Māreiñ To Unheiñ Chabaye Hue Bhoos Jaisa Bana Dāla.

Jab Abraha aur Us Ke Lashkaroñ Ka Ye Anjām Hua To Abdul Muttalib Pahād Se Niche Utre Aur Khuda Ka Shukr Ada Kiya, Un Ki Is Karamat Ka Door Door Tak Charcha Ho Gaya aur Tamām Ahle Arab In Ko Ek Khuda Raseeda Buzurg Ki Haisiyat Se Qabile

Ehtiram Samajhne Lage

Hazrate Abdullah Radiallaho Ta'ala ànhu

Ye Hamāre Huzoor Rahmate Ālam ﷺ Ke Walide Majid Haiñ, Ye Abdul Muttalib Ke Tamām Betoñ Meiñ Sab Se Zyada Bāp Ke Ladle Aur Pyare The Chuñki In Ki Peshāni Meiñ Noore Muhammadi Apni Poori Shāno Shaukat Ke Sāth Jalwagar Tha Isliye Husno Khoobi Ke Paikar Aur Jamale Soorat Wa Kamale Seerat Ke Āina Dār Aur Iffat Wa Pārsāi Meiñ Yakta-e-Rozgār The, Qabila-e-Quraish Ki Tamām Haseen Aurateiñ In Ke Husno Jamal Par Farefta aur In Se Shādi Ki Khwastgār Thi, Magar Abdul Muttalib In Ke Liye Ek Aisi Aurat Ki Talash Meiñ The Jo Husno Jamal Ke Sāth Sāth Hasab Wa Nasab Ki Sharafat Aur Iffat Wa Pārsāi Meiñ Bhi Mumtāz Ho, Ajeeb Ittefāq Ke Ek Din Abdullah Radiallaho Ta'ala ànhu Shikār Ke Liye Jungle Meiñ Tashreef Le Gaye The, Mulke Shām Ke Yahoodi Chand Alāmato Se Pehchān Gaye The Ke Nabiye Ākhiruz Zamāñ Ke Walide Majid Yahi Haiñ Chunānche Un Yahoodiyoñ Ne Hazrate Abdullah Ko Baraha Qatl Kar Dālne Ki Koshish Ki, Is Martaba Bhi Yahoodiyoñ Ki Ek Bahut Badi Jamā'at Musallah Ho Kar Is Niyat Se Jungle Meiñ Gayi Ke Hazrate Abdullah Ko Tanhāi Meiñ Dhoke Se Qatla Kar Diya Jāye Magar Allah Ta'ala Ne Is Martaba Bhi Apne Fazlo Karam Se Bacha Liya, Alame Ghaib Se Chand Aise Sawār Nagaha Numoodār Hue Jo Is Dunya Ke Logoñ Se Koi Mushabehat Hi Nahiñ Rakhte The, Un Sawāro Ne Āa Kar Yahoodiyoñ Ko Mār Bhagāya aur Hazrate Abdullah Ko Ba Hifāzat Un Ke Makān Tak Pahuñcha Diya, Wahab Bin Manāf Bhi Us Jungle Meiñ The Aur Unhoñ ne Apni Ānkhoñ Se Ya Sab Kuchh Dekha Isliye Unko Hazrate Abdullah Se Be Inteha Āqeedat Wa Muhabbat Paida Ho Gai Aur Ghar Āa Kar Azm Kar Liya Ke Maiñ Apni Noore Nazar Hazrate Āmina Radiallaho Ta'ala Ànha Ki Shādi Hazrate Abdullah Se Hi Karuñga, Chunānche Apni Isi Dili Tamanna Ko Apne Chand Dosto Ke Zariye Unhoñ ne Abdul Muttalib Tak Pahuñcha Diya, Khuda Ki Shān Ke Abdul Muttalib

Apne Noore Nazar, Hazrate Abdullah Ke Liye Jaisi Dulhan Ki Talash Meiñ The Wo Sāri Khoobiyāñ Āmina Binte Wahab Meiñ Maujood Thi, Abdul Muttalib Ne Is Rishte Ko Khushi Khushi Manzoor Kar Liya Chunānche 24 Sāl Ki Umr Meiñ Hazrate Abdullah Ka Hazrate Āmina Se Nikāh Ho Gaya aur Noore Muhammadi Hazrate Abdullah Se Muntaqil Ho Kar Hazrate Bibi Āmina Ke Shikame Athar Meiñ Jalwāgar Ho Gaya aur Jab Hamal. Shareef Ke Do Mahine Poore Ho Gaye To Abdul Muttalib Ne Hazrate Abdullah Ko Khajooreiñ Lene Ke Liye Madine Bheja, Ya Tijārat Ke Liye Mulke Shām Rawāna Kiya Wahāñ Se Wāpas Laut'te Hue Madine Meiñ Apne Walid Ke Nanhāl Banu Adi Bin Najjar Meiñ Ek Māh Beemar Reh Kar 25 Baras Ki Umr Meiñ Wafāt Pa Gaye Aur Wahin Dāre Nabigha Meiñ Madfoon Hue

(Zurqani Alal Mawahib, Jild1, Safa101)

Qafile Wāloñ Ne Jab Makka Wāpas Laut Kar Abdul Muttalib Ko Hazrate Abdullah Ki Beemari Ka Hāl Sunāya To Unhoñ ne Khabargeeri Ke Liye Apne Sabse Bade Ladke Hāris Ko Madine Bheja, Un Ke Madine Pahuñchne Se Qabl Hi Hazrate Abdullah Rahi-e-Mulke Baqa Ho Chuke The, Hāris Ne Makka Wāpas Āa Kar Jab Wafāt Ki Khabar Sunai To Sāra Ghar Matam Kada Ban Gaya aur Banu Hashim Ke Ghar Ghar Meiñ Matam Barpa Ho Gaya

Khud Hazrate Āmina Ne Apne Marhoom Shauhar Ka Āisa Pur Dard Marsiya Kaha Hai Ke Jis Ko Sun Kar Āj Bhi Dil Dard Se Bhar Jāta Hai, Riwayat Hai Ke Hazrat Abdullah Ki Wafāt Par Firishtoñ Ne Ghamgeen Ho Kar Badi Hasrat Ke Sāth Ye Kaha Ke Ilahi! Tera Nabi Yāteem Ho Gaya, Hazrate Haq Ne Farmāya: Kya Hua? Meiñ Us Ka Hāmi Wa Hafiz Hooñ (Madarijun Nuboowat, Jild2, Safa14)

Hazrate Abdullah Ka Tarka Ek Laundi Umme Ayeman Jiska Nām Barqah Tha Kuchh Ooñt, Kuchh Bakriya Thi Ye Sab Tarka Huzoor Sarware Alam ﷺ Ko Mila, Umme Ayeman Bachpan Meiñ Huzoore Aqdas ﷺ Ki Dekhbhāl Karti Thi, Khilāti, Kapda Pehnāti, Parwarish

Ki Poori Zarooriyāt Muhayya Karti, Isliye Huzoore Aqdas ﷺ Tamām Umr Umme Aymān Ki Diljooi Farmāte Rahe Apne Mahboob Wa Mutabanna Ghulām Hazrate Zaid Bin Hārisa Se Un Ka Nikāh Kar Diya aur Un Ke Shikam Se Hazrate Usama Paida Hue.

Huzoor ﷺ Ke Wālidain Ka Imān

Huzoore Aqdas ﷺ Ke Walidaine Kareemain Ke Bāre Meiñ Ulama Ka Ikhtelāf Hai Ke Wo Donoñ Momin Haiñ Ya Nahiñ, Bāz Ulama In Donoñ Ko Momin Nahiñ Mānte Aur Bāz Ulama Ne Is Mas'ale Meiñ Tawaqquf Kiya.

Aur Farmāya Ke In Donoñ Ko Momin Ya Kafir Kehne Zubān Ko Rokna Chahiye Aur Is Ka Ilm Khuda Ke Sipurd Kar Dena Chahiye Magar Ahle Sunnat Ke Ulama-e-Muhaqqiqeen Maslan Imam Jalaluddin Suyooti Wāllama Ibne Hajar Haitmi Wa Imam Qurtubi Wa Hafizush Shām Ibne Naseeruddin Wa Hafiz Shamsuddin Dimashqi Wa Qazi Abu Bakr Ibnul Arabi Maliki Wa Shaykh Abdul Haq Muhaddise Dehelvi Wa Sāhibul Ikleel Maulana Ābdul Haq Muhajir Madani Waghaira Rehimahum Allah Ta'ala Ka Yahi.

Aqeeda aur Qaul Hai Ke Huzoor ﷺ Ke Mā Bāp Donoñ Yaqeenan Bila Shubha Momin Haiñ Chunānche Is Bāre Meiñ Hazrate Shaykh Abdul Haq Muhaddise Dehelvi Ka Irshad Hai Ke:

Huzoor ﷺ Ke Wālidain Ko Momin Na Manna Ya Ulama-e-Mutaqaddimeen Ka Maslak Hai Lekin Ulama-e-Mutakhireen Ne Tehqeeq Ke Sāth Is Mas'ale Ko Sābit Kiya Hai Ke Huzoor ﷺ Ke Wālidain Balki Huzoor ﷺ Ke Tamām Ābao Ajdād Hazrate Adam Àlaihissalām Tak Sab Ke Sab Momin Haiñ Aur In Hazrāt Ke Imān Ko Sābit Karne Meiñ Ulama-e-Mutakhireen Ke Teen Tariqe Haiñ:

Awwal: Ye Ke Huzoor ﷺ Ke Wālidain Aur Ābao Ajdād Sab Hazrate Ibrahim Àlaihissalām Ke Deen Par The Lihāza Momin Hue.

Duwum: Ye Ke Tamām Hazrāt Huzoor ﷺ Ke Ailāne Nuboowat Se Pehle Hi Aise Zamāne Meiñ Wafāt Pa Gaye Jo Zamāna-e-"Fatrat"

Kehlāta Hai Aur In Logoñ Tak Huzoor ﷺ Ki Dāwate Imān Pahuñchi Hi Nahiñ Lihāza Hargiz Hargiz In Hazrāt Ko Kafir Nahiñ Kaha Ja Sakta Balki In Logoñ Ko Momin Hi Kaha Jayega.

Siwum: Ye Ke Allah Ta'ala Ne In Hazrāt Ko Zinda Farmā Kar In Ki Qabroñ Se Uthāya aur In Logoñ Ne Kalima Padh Kar Huzoor ﷺ Ki Tasdeeq Ki Aur Huzoor ﷺ Ke Wālidain Ko Zinda Karne Ki Hadees Agarche Bazāte Khud Zayeef Hai Magar Is Ku Sunadeiñ Is Qadar Kaseer Haiñ Ke Ye Hadees "Sahih" Aur "Hasan" Ke Darje Ko Pahuñch Gai Hai.

Aur Ye Wo Ilm Hai Jo Ulama-e-Mutaqaddimeen Par Poshida Reh Gaya Jis Ko Haq Ta'ala Ne Ulama-e-Mutakhireen Par Munkashif Farmāya aur Allah Ta'ala Jis Ko Chahta Hai Apne Fazl Se Apni Rahmat Ke Sāth Khās Farmā Leta Hai Aur Shaykh Jalaluddin Suyooti Rahimahullahu Ta'ala Ne Is Mas'ale Meiñ Chand Rasail Tasneef Kiye Haiñ Aur Is Mas'ale Ko Daleelo Se Sābit Kiya Hai Aur Mukhalifeen Ke Shubhāt Ka Jawāb Diya Hai. (Ashtaul lam'āt, jild1, safa718)

Isi Tarah Khātamul Mufassireen Hazrate Shaykh Ismāeel Haqqi Rahimahullahu Ta'ala Ka Bayān Hai Ke:

Imam Qurtubi Ne Apni Kitab "Tazkira" Meiñ Tehreer Farmāya Ke Hazrate Āisha Radiallaho Ta'ala ànhu Ne Farmāya Ke Huzoor ﷺ Jab "Hijjatul Wida" Meiñ Ham Logoñ Ko Sāth Le Kar Chale Aur "Hujoon" Ki Ghati Par Guzre To Ranjo Gham Meiñ Doobe Hue Rone Lage Aur Huzoor ﷺ Ko Rota Dekh Kar Maiñ Bhi Rone Lagi Phir Huzoor ﷺ Apni Ooñtni Se Utar Pade Aur Kuchh Der Bād Mere Pās Wāpas Tashreef Lāye To Khush Khush Muskurate Hue Tashreef Lāye, Maine Daryaft Kiya Ke Ya Rasoolallah ﷺ! Āp Par Mere Mā Bāp Qurban Ho, Kya Bāt Hai? Ke Āp Ranjo Gham Meiñ Doobe Hue Ooñtni Se Utre Aur Wāpas Laute To Shada Wa Farha Muskurate Hue Tashreef Farmā Hue To Huzoor ﷺ Ne Irshād Farmāya Ke Maiñ Apni Walida Hazrate Āmina Radiallaho Ta'ala Ànha Ki Qabr Ki Ziyarat Ke Liye Gaya Tha aur Maine Allah Ta'ala Se Sawāl Kiya Ke Wo Un Ko Zinda

Farmā De To Khuda Ta'ala Ne Un Ko Zinda Farmā Diya aur Wo Imān Lāi. (Tafseer Roohul Bayān, Jild1, Safa218)

Aur Al-Ishbah Wan-nazāir Meiñ Hai Ke Har Wo Shakhs Jo Kufr Ki Hālat Meiñ Mar Gaya Ho Us Par Lanat Karna Jāiz Hai Bajuz Rasoolullah ﷺ Ke Wālidain Ke Kyuñki Is Bāt Ka Suboot Maujood Hai Ke Allah Ta'ala Ne In Donoñ Ko Zinda Farmāya aur Ye Donoñ Imān Lāye. (Al Ishbahi Wannazair, Safa248)

ye bhi zikr kiya gaya hai ke huzoor ﷺ apne māñ baap radiallahu ta'ala anhuma ki qabroñ ke paas roye aur ek khushk darakht zameen mai bo diya, aur farmaya ke agr ye darakht harā ho gya to ye is baat ki alāmat hogi ke in dono ka iman lana mumkin hai – chunanche wo darakht harā ho gya phir huzoor ﷺ ki dua ki barkat se wo dono apni apni qabroñ se nikal kar islām lāye aur phir apni apni qabroñ mai tashrif le gye -

Aur In Donoñ Ka Zinda Hona, Aur Imān Lāna, Na Aqlan Muhāl Hai Na Shar'an Kyuñki Qur'ān Se Sābit Hai Ke Bani Israyeel Ke Maqtool Ne Zinda Ho Kar Apne Qatil Ka Nām Bataya Isi Tarah Hazrate Eisa Àlaihissalām Ke Daste Mubarak Se Bhi Chand Murde Zinda Hue (Roohul Bayan)

Jab Ye Bāteiñ Sabit Haiñ To Huzoor ﷺ Ke Wālidain Ko Zinda Ho Kar Imān Lāne Meiñ Bhala Kaun Si Cheez Mānè (rokne waali) Ho Sakti Hai? Aur Jis Hadees Meiñ Ye Āya Hai Ke "Maine Apni Walidā Ke Liye Dua-e-Maghfirat Ki Ijazat Talab Ki To Mujhe Is Ki Ijazat Nahiñ Di Gai" Ye Hadees Huzoor ﷺ Ke Wālidain Ke Zinda Ho Kar Imān Lāne Se Bahut Pehle Ki Hai Kyuñki Huzoor ﷺ Ke Wālidain Ka Zinda Ho Kar Imān Lāna Ye "Hijjatul Wida" Ke Mauqe Par Hua (Jo Huzoor ﷺ Ke Wisal Se Chand Māh Pehle Ka Waqiya Hai) Aur Huzoor ﷺ Ke Marātib Wa Darajāt Hāmesha Badhte Hi Rahe To Ho Sakta Hai Ke Pehle Huzoor ﷺ Ko Khudāwande Ta'ala Ne Ye Sharf Nahiñ Ata Farmāya Tha Ke Āp Ke Wālidain Musalman Ho Magar Bād Meiñ

Is Fazl Wa Sharf Se Bhi Āp ﷺ Ko Sarfaraz Farmā Diya Ke Āp Ke Wālidain Ko Sahibe Imān Bana Diya (Tafseer Roohul Bayān) Aur Qazi Imam Abu Bakr Ibnul Arabi Maliki Se Ye Sawal Kiya Gaya Ke Ek Shakhs Ye Kehta Hai Ke Huzoor ﷺ Ke Ābao Ajdād Jahāñnam Meiñ Haiñ, To Āp Ne Farmāya Ke Ye Shakhs Mal'oon Hai Kyuñki Allah Ta'ala Ne Qur'ān e Majeed Meiñ Irshād Farmāya Hai Ke.

إِنَّ الَّذِينَ يُؤْذُونَ اللّٰهَ وَرَسُولَهُ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْآخِرَةِ ۝

Yāni Jo Log Allah Aur Uske Rasool Ko Iza Dete Haiñ Allah Ta'ala Dunya Wa Ākhirat Meiñ Mal'oon Kar Dega. (Ahzāb:57)

Hafiz Shamsuddin Dimashqi Rahimahullahu Ta'ala Ne Is Mas'ale Ko Apne Natiyāsh'ār Meiñ Is Tarah Bayān Farmāya Hai Ke:

حَبَا اللّٰهُ النَّبِيَّ مَزِيدَ فَضْلٍ عَلَى فَضْلٍ وَكَانَ بِهٖ رَؤُوفًا

Allah Ta'ala Ne Nabi Àlaihissalām Ko Fazl Balaye Fazl Se Bhi Badh Kar Fazeelat Ata Farmāi Aur Allah Ta'ala Un Par Bahut Meherbān Hai.

فَسَلِّمْ فَالْقَدِيمُ بِهٖ قَدِيرٌ وَإِنْ كَانَ الْحَدِيثُ بِهٖ ضَعِيفًا

To tum is baat ko maan lo kiyu ke khuda ta'ala is baat par qadir hai agar che ye hadith za'eef hai. (Tafseer Roohul Bayān, Jidl1, Safa217)

Sahibul Ikleel Hazrate Allama Shaykh Abdul Haq Muhajir Madani Ne Tehreer Farmāya Hai Ke "Huzoor ﷺ Ke Wālidain Ko Allah Ta'ala Ne Zinda Farmāya, Yahāñ Tak Ke Wo Donoñ Imān Lāye Aur Phir Wafāt Pa Gaye" Ye Hadees Sahih Hai Aur Jin Muhaddiseen Ne Is Hadees Ko Sahih Bataya Hai Un Meiñ Se Imām Qurtubi Aur Sham Ke Hafizul Hadees Ibne Naseeruddin Bhi Haiñ Aur Is Meiñ Tān Karna Be Mahal Aur Be Jā Hai Kyuñki Karamāt Aur Khusoosiyāt Ki Shān Ye Hai Ke Woh Qawaid Aur Ādat Ke Khilaf Hua Karti Haiñ Chunānche Huzoor ﷺ Ke Wālidain Ka Maut Ke Bād Uth Kar Imān Lāna Yeh Imān Un Ke Liye Nāfe Hai

Halañki Dusroñ Ke Liye Ye Imān Mufeed Nahiñ Hai, Iski Wajah Ye Hai Ke Huzoor ﷺ Ke Wālidain Ko Nisbate Rasool Ki Wajah Se Kamāl Hāsil Hai Wo Dusroñ Ke Liye Nahiñ Hai Aur Huzoor ﷺ Ki Hadees (Kāsh! Mujhe Khabar Hoti Ke Mere Wālidain Ke Sāth Kya Muamla Kiya Gaya) Ke Bāre Meiñ Imām Suyooti Ne Durre Mansoor Meiñ Farmāya Hai Ke Ye Hadees Mursal Aur Zayeeful Asnād Hai Bahar Kaif Mundarija-e-Bāla Iqtebasāt Jo Motabar Kitāboñ Se Liye Gaye Haiñ In Ko Padh Lene Ke Bād Huzoor ﷺ Ke Sāth Walihana Āqeedat Aur Imāni Muhabbat Ka Yahi Taqaza Hai Ke Huzoor ﷺ Ke Wālidain Aur Tamām Ābāo Ajdād Balki Tamām Rishtedāro Ke Sāth Adabo Ehtiram Ka Iltezām Rakha Jāye, Bajuz Un Rishtedāro Ke Jin Ka Kafir Aur Jahāñnami Hona Qur'ān o Hadees Se Yaqeeni Taur Par Sābit Hai Jaise "Abu Lahab" Aur Uski Biwi Bāqi Tamām Qarābat Wāloñ Ka Ādab Malhooze Khatir Rakhna Lāzim Hai Kyuñki Jin Logoñ Ko Huzoor ﷺ Se Nisbate Qarābat Hāsil Hai Unki Be Adabi Wa Gustakhi Yaqeenan Huzoor ﷺ Ki Iza Rasani Ka Bāis Hoga aur Āp Qur'ān Ka Farmān Padh Chuke Ke Jo Log Allah Aur Us Ke Rasool Ko Iza Dete Haiñ Wo Dunya Wa Ākhirat Meiñ Māloon Haiñ Is Mas'ale Meiñ Āla Hazrat, Maulana Shah Ahmad Raza Khan Barelvi Rahimahullahu Ta'ala Ka Ek Muhaqqiqana Risala Bhi Hai Jiska Nām "Shumoolil Islam Li Ābail Kirām" Hai Jis Meiñ Āpne Nihāyat Hi Mufassal Wa Mudallal Taur Par Ye Tehreer Farmāya Hai Ke Huzoor ﷺ Ke Ābao Ajdād Muwahhid Wa Muslim Haiñ.

Barkāte Nuboowat Ka Zuhoor

Jis Tarah Suraj Nikalne Se Pehle Sitāro Ki Ruposhi, Subhe Sadiq Ki Safedi, Shafaq Ki Surkhi Suraj Nikalne Ki Khushkhabri Dene Lagti Hai, Isi Tarah Jab Aftabe Risālat Ke Tulu Ka Zamāna Qareeb Āa Gaya To Atrāfe Ālam Meiñ Bahut Se Aise Ajeeb Waqiyāt Aur Khawariqe Ādāt Bataure Alamāt Ke Zāhir Hone Lage Jo Sāri Kayenat Ko Jhanjod Jhanjod Kar Ye Bisharat Dene Lage Ke Ab Risālat Ka Āftab Apni Poori Ābo Tāb Ke Sāth Tulu Hone Wāla Hai Chunānche Ashābe Feel Ki Halākat Ka Wāqiya, Na Gahāñ Barāne

Rahmat Se Sar Zameene Arab Ka Sar Sabzo Shadāb Ho Jāna, Aur Barso Ki Khushksāli Dafa Ho Kar Poore Mulk Meiñ Khushhali Ka Daur Daura Ho Jāna, Buto Ka Mooñh Ke Bal Gir Padna, Faras Ke Majoosiyo Ki 1000 Sāl Se Jalai Hui Āg Ka Ek Lamhe Meiñ Bujh Jāna, Kisra Ke Mehal Ka Zalzala, Aur Is 14 Kangooro Ka Munhadim Ho Jāna, "Hamdān" Aur "Qum" Ke Darmiyan 6 Meel Lambe 6 Meel Chaude "Bahra-e-Sāwa" Ka Yakayak Bilkul Khushk Ho Jāna, Shām Aur Koofa Ke Darmiyan Wadiye Samawah Ki Khushk Nadi Ka Āchānak Jāri Ho Jāna, Huzoor ﷺ Ki Wālida Ke Badan Se Ek Aise Noor Ka Nikalna Jis Se Basra Ke Mehal Raushan Ho Gaye, Ye Sab Wāqiyāt Isi Silsile Ki Kadiya Haiñ Jo Huzoor Àlaihissalām Ki Tashreef Āwari Se Pehle Ki Mubashshirāt Ban Kar Ālame Kayenat Ko Ye Khushkhabri Dene Lage Ke Mubārak Ho Wo Shah Parde Se Bāhar Āne Wāla Hai Gadāi Ko Zamāna Jis Ke Dar Par Āne Wāla Hai Hazrāte Ambiya-e-Kirām Àlaihissalām Se Qable Ailāne Nuboowat Jo Khilafe Ādat Aur Aql Ko Hairat Meiñ Dālne Wāle Waqiyāt Sādir Hote Haiñ Un Ko Shariat Ki Istelāh Meiñ "Irhās" Kehte Haiñ Aur Ailāne Nuboowat Ke Bād Inhi Ko "Moajiza" Kaha Jāta Hai Isliye Mazkoora Bāla Tamām Waqiyāt "Irhās" Haiñ Jo Huzoor ﷺ Ke Ailāne Nuboowat Karne Se Qabl Zāhir Hue Jin Ko Ham Ne Barkāte Nuboowat Ke Unwān Se Bayān Kiya Hai, Is Qism Ke Waqiyāt Jo Irhās Kehlate Haiñ Un Ki Tadād Bahut Zyada Hai, In Meiñ Se Chand Ka Zikr Ho Chuka aur Dusre Waqiyāt Bhi Padh Lijiye.

Muhaddis Abu Nuaim Ne Apni Kitab Dalailun Nuboowah Meiñ Hazrate Abdullāh Bin Abbās Radiallaho Ta'ala ànhu Ki Riwayat Se Ye Hadees Bayān Ki Hai Ke Huzoor ﷺKa Noore Nuboowat Hazrate Abdullāh Ki Pushte Aqdas Se Hazrate Āmina Ke Batane Muqaddas Meiñ Muntaqil Hua, Rooye Zameen Ke Tamām Chaupayo Khusoosan Quraish Ke Jānwaroñ Ko Allah Ta'ala Ne Goyai Ata Farmāi Aur Unhoñ ne Ba Zubāne Faseeh Ailān Kiya Ke Āj Allah Ka Wo Muqaddas Rasool Shikame Mādar Meiñ Jalwa Gar Ho Gaya

Hai Jis Ke Sar Par Tamām Dunya Ki Imamat Ka Tāj Hai Aur Jo Sāre Ālam Ka Raushan Karne Wāla Charagh Hai, Mashriq Se Jānwaroñ Ne Maghrib Ke Jānwaroñ Ko Bisharat Di, Isi Tarah Samundaro Aur Daryao Ke Jānwaroñ Ne Ek Dusre Ko Ye Khushkhabri Sunai Ke Hazrate Abul Qasim ﷺ Ki Wilādate Ba Sa'adat Ka Waqt Qareeb Āa Gaya. (Zurqani Alal Mawahib, Jild1, Safa108)

Khateeb Baghdādi Ne Apni Sanad Ke Sāth Ye Hadees Riwayat Ki Hai Ke Huzoorﷺ Ki Wālida-e-Mājida Hazrate Bibi Āmina Ne Farmāya Ke Jab Huzoore Aqdas ﷺ Paida Hue To Maine Dekha Ke Ek Bahut Badi Badli Āi Jis Meiñ Raushni Ke Sāth Ghodo Ke Hinhinane Aur Parando Ke Udne Ki Āwaz Thi Aur Kuchh Insānoñ Ki Boliya Bhi Sunai Deti Thi, Phir Ekdam Huzoor ﷺ Mere Sāmne Se Ghāib Ho Gaye Aur Maine Suna Ke Ek Ailān Karne Wala Āilan Kar Raha Hai Ke Muhammadﷺ Ko Mashriqo Maghrib Meiñ Gasht Karao Aur In Ko Samundaro Ki Bhi Sair Karao Tāki Tamām Kayenat Ko In Ka Nām, In Ka Hulya, In Ki Sifat Màloom Ho Jāye Aur In Ko Tamām Jandār Makhlooq Yāni Jinno Ins, Malaika aur Charando Wa Parando Ke Sāmne Pesh Karo Aur Inheiñ Hazrate Adam Àlaihissalām Ki Soorat, Hazrate Shees Àlaihissalām Ki Marifat, Hazrate Nooh Àlaihissalām Ki Shuja'at, Hazrate Ibrahim Àlaihissalām Ki Khillat, Hazrate Ismāeel Àlaihissalām Ki Zubān, Hazrate Is'hāq Àlaihissalām Ki Riza, Hazrate Sāleh Àlaihissalām Ki Fasahat, Hazrate Loot Àlaihissalām Ki Hikmat, Hazrate Yaqoob Àlaihissalām Ki Bisharat, Hazrate Moosa Àlaihissalām Ki Shiddat, Hazrate Ayyub Àlaihissalām Ka Sabr, Hazrate Yunus Àlaihissalām Ki Tā'at, Hazrate Yusha Àlaihissalām Ka Jihad, Hazrate Dawood Àlaihissalām Ki Āwaz, Hazrate Danyal Àlaihissalām Ki Muhabbat, Hazrate Yahya Àlaihissalām Ki Ismat, Hazrate Eisa Àlaihissalām Ka Zuhd Ata Kar Ke In Ko Tamām Paigambaro Ke Kamalāt Aur Akhlaqe Hasana Se Myzayyan Kar Do, Iske Bād Wo Bādal Chhat Gaya, Phir Maine Dekha Ke Āp Resham Ke Sabz Kapde Meiñ Lipte Hue Haiñ Aur Us Kapde Se Pāni Tapak Raha Hai Aur Koi Munadi

Ailān Kar Raha Hai Ke Wāh Wa! Kya Khoob Muhammad ﷺ Ke Tamām Dunya Par Qabza De Diya Gaya aur Kayenate Ālam Ki Koi Cheez Bāqi Na Rahi Jo In Ke Qabza-e-Iqtedār Wa Ghalaba-e-Ita'at Meiñ Na Ho, Ab Maine Chehra-e-Anwar Ko Dekha To Chaudahwi Ke Chand Ki Tarah Chamak Raha Tha aur Badan Se Pakeeza Mushk Ki Khushbu Āa Rahi Thi Phir Teen Shakhs Nazar Āye, Ek Ke Hāth Meiñ Chañdi Ka Lota, Dusre Ke Hāth Meiñ Sabz Jumarrad Ka Tasht, Teesre Ke Hāth Meiñ Ek Chamakdar añguthi Thi, Añguthi Ko Sāt Martaba Dho Kar Us Ne Huzoor ﷺ Ke Donoñ Shāno Ke Darmiyan Mohre Nuboowat Laga Di, Phir Huzoor ﷺ Ko Reshmi Kapde Meiñ Lapet Kar Uthaya aur Ek Lamhe Ke Bād Mujhe Sipurd Kar Diya.

Dusra Bāb

Bachpan

Wilādate Ba Sa'ādat

Huzoore Aqdas ﷺ Ki Tarikhe Paidāish Meiñ Ikhtelāf Hai Magar Qaule Mash'hoor Yahi Hai Ke Waqiya-e-Ashabe Feel Se 55 Din Ke Bād 12 Rabiul Awwal Ba Mutābiq 20 April San 571 Eiswi Wilādate Ba Sa'adat Ki Tarikh Hai, Ahle Makka Ka Bhi Is Par Amal Dar Āmad Hai Ke Wo Log 12wi Rabiul Awwal Hi Ko Kāshāna-e-Nuboowat Ki Ziyarat Ke Liye Jāte Haiñ Aur Wahāñ Milad Shareef Ki Mehfileiñ Munaqid Karte Haiñ. (Madarijun Nuboowat, Jild2, Safa14)

Tarikhe Ālam Meiñ Ye Wo Nirala aur Azmat Wāla Din Hai Ke Isi Roz Ālame Hasto Ke Ijād Ka Bāis, Gardishe Lailo Nahār Ka Matloob, Khalqe Ādam Ka Ramz, Kishtiye Nooh Ki Hifāzat Ka Rāz, Bāniye Kābah Ki Dua, Ibne Maryam Ki Bishārat Ka Zuhoor Hua, Kayenate Wujood Ke Uljhe Hue Gesuo Ko Sañwarne Wāla Tamām Jahān Ke Bigde Nizāmo Ko Sudhārne Wāla Yāni

Wo Nabiyoñ Meiñ Rahmat Laqab Pāne Wāla
Muradein Ghariboñ Ki Bar Lāne Wāla
Musibat Meiñ Ghairoñ Ke Kām Āne Wāla
Wo Apne Paraye Ka Gham Khāne Wāla
Faqeeroñ Ka Māwa, Zayeefoñ Ka Malja
Yateemoñ Ka Wāli, Ghulāmoñ Ka Maula

Sanadul Asfiya, Ashraful Ambiya, Ahmade Mujtaba, Muhammd Mustafa ﷺ Ālame Wujood Meiñ Raunaq Afroz Hue Aur Pakiza Badan, Nāf Bureeda, Khatna Kiye Hue, Khushbu Meiñ Base Hue, Ba Hālate Sajda, Makka-e-Mukarrama Ki Muqaddas Sarzameen Meiñ

Apne Walide Majid Ke Makān Ke Andar Paida Hue, Bāp Kahañ The Jo Bulaye Jāte Aur Apne Nau Nihāl Ko Dekh Kar Nihāl Hote, Dada Bulaye Gaye Jo Us Waqt Tawafe Kaba Meiñ Mashghool The, Ye Khushkhabri Sun Kar Dada Ābdul Muttalib Khush Khush Harame Kaba Se Apne Ghar Āye Aur Walihana Joshe Muhabbat Meiñ Apne Pote Ko Kaleje Se Laga Liya Phir Kābe Meiñ Le Ja Kar Khairo Barkat Ki Dua Māñgi Aur Muhammad Nām Rakha, Āp ﷺ Ke Chacha Ābu Lahab Ki Laundi Suwaiba Khushi Meiñ Duadti Hui Gai Aur Abu Lahab Ko Bhatija Paida Hone Ki Khushkhabri Di To Us Ne Is Khushi Meiñ Shahādat Ki Ungli Ke Ishare Se Suwaiba Ko Āzād Kar Diya Jis Ka Samra Ābu Lahab Ko Ye Mila Ke Us Ki Maut Ke Bād Us Ke Ghar Wāloñ Ne Us Ko Khwab Meiñ Dekha aur Hāl Puchha To Us Ne Apni Ungli Utha Kar Ye Kaha Ke Tum Logoñ Se Juda Hone Ke Bād Mujhe Kuchh Khane Peene Ko Nahiñ Mila Bajuz Is Ke Ke Suwaiba Ko Āzād Karne Ke Sabab Se Is Ungli Ke Zariye Kuchh Pāni Pila Diya Jāta Hooñ. (Bukhari, Jild3, Hadees:5101)

Is Mauqe Par Hazrate Shaykh Abdul Haq Muhaddise Dehelvi Ne Ek Bahut Hi Fikr Angez Aur Baseerat Afroz Bāt Tehreer Farmāi Hai Jo Ahle Muhabbat Ke Liye Nihāyat Hi Lazzat Bakhsh Hai, Wo Likhte Haiñ Ke Is Jagah Milad Karne Wāloñ Ke Liye Ek Sanad Hai Ke Ye Ān Hazratﷺ Ki Shabe Wilādat Ki Khushi Manate Haiñ Aur Apna Māl Kharch Karte Haiñ Matlab Ye Hai Ke Jab Abu Lahab Ko Jo Kafir Tha aur Us Ki Mazammat Meiñ Qur'ān Nazil Hua,Ān Hazrat ﷺ Ki Wilādat Par Khushi Manane, Aur Bāndi Ka Doodh Kharch Karne Par Jaza Di Gai To Us Musalman Ka Kya Hāl Hoga Jo Ān Hazratﷺ Ki Muhabbat Meiñ Sarshār Ho Kar Khushi Manata Hai Aur Apna Māl Kharch Karta Hai. (Madarijun Nuboowat, Jild 2, Safa 19)

Mawludunnabi ﷺ (Paidaish Ki jagah)

Jis Makān Meiñ Huzoor ﷺ Ki Wilādat Hui, Tarikhe Islam Meiñ Us Maqām Ka Nām "Mawludunnabi" (Nabi Ki Paidāish Ki Jagah) Hai, Ye Bahut Hi Mutabarrak Maqām Hai, Salateene Islam Ne Is

Mubarak Yadgār Par Bahut Hi Shandār Imārat Bana Di Thi Jahāñ Ahle Haramain Shareefain Aur Tamām Dunya Se Āne Wāle Musalman Din Rāt Mehfile Milad Shareef Munaqid Karte Aur Salato Salām Padhte Rehte The Chunānche Hazrate Shah Waliullah Muhaddise Dehelvi Ne Apni Kitab Fuyoozul Haramain Meiñ Tehreer Farmāya Hai Ke Maiñ Ek Martaba Us Mehfile Milad Meiñ Hāzir Hua Jo Makka-e-Mukarrama Meiñ 12 Rabiul Awwal Ko Mawludunnabi Meiñ Munaqid Hui Thi Jis Waqt Wilādat Ka Zikr Padha Ja Raha Tha To Maine Dekha Ke Yak Bāragi Us Majlis Se Kuchh Anwār Buland Hue, Maine Un Anwār Par Ghaur Kiya To Màloom Hua Ke Wo Rahmate Ilahi Aur Un Ke Firishtoñ Ke Anwār The Jo Aisi Mahfilo Meiñ Hāzir Hua Karte Haiñ. (Fuyoozul Haramain)

Jab Hijāz Par Najdi Hukoomat Ka Tasallut Hua To Makabire Jannatul Māla Wa Jannatul Baqee Ke Gumbado Ke Sāth Sāth Najdi Hukoomat Ne Is Muqaddas Yadgār Ko Bhi Tod Phod Kar Mismār Kar Diya aur Barso Ye Mubarak Maqām Weerān Pada Raha Magar Maiñ Jab June Sana 1959 Eiswi Meiñ Is Markaze Khairo Barkat Ki Ziyarat Ke Liye Hāzir Hua To Maine Us Jagāh Ek Chhoti Si Building Dekhi Jo Muqaffal Thi, Bāz Arabo Ne Bataya Ke Ab Is Building Meiñ Ek Mukhtasar Se Library Aur Ek Chhota Sa Maktab Hai, Ab Is Jagāh Na Milad Shareef Ho Sakta Hai Na Salāto Salām Padhne Ki Ijazat Hai, Maine Apne Sāthiyo Ke Sāth Building Se Kuchh Door Khade Ho Kar Chupke Chupke Salāto Salām Padha, Aur Mujh Par Aisi Riqqat Tāri Hui Ke Maiñ Kuchh Der Tak Rota Raha.

Doodh Peene Ka Zamāna

Sabse Pehle Huzoor ﷺ Ne Abu Lahab Ki Laundi "Hazrate Suwaiba" Ka Doodh Nosh Farmāya Phir Apni Walida-e-Majida Hazrate Āmina Ke Doodh Se Sairab Hote Rahe Phir Hazrate Halima Sadiya Āpko Apne Sāth Le Gai Aur Apne Qabile Meiñ Rakh Kar Āp Ko Doodh Pilāti Rahi Aur Inhi Ke Pās Āp ﷺ Ke Doodh Peene Ka Zamāna Guzra.

Shurafa-e-Arab Ki Ādat Thi Ke Wo Apne Bachhoñ Ko Doodh Pilane Ke Liye Girdo Nawāh Dehātoñ Meiñ Bhej Dete The, Dehāt Ki Sāf Suthri Ābo Hawa Meiñ Bachhoñ Ki Tandrusti Aur Jismani Sihhat Bhi Achhi Ho Jāti Thi Aur Wo Khalis Aur Faseeh Arabi Zubān Bhi Seekh Jāte The Kyuñki Shehar Ki Zubān Bāhar Ke Ādmiyoñ Ke Mel Jol Se Khalis Aur Faseeho Baleegh Zubān Nahiñ Rehti.

Hazrate Halima Radiallaho Ta'ala Ànha Ka Bayān Hai Ke Maiñ Bani Sād Ki Auratoñ Ke Hamrāh Doodh Peene Wāle Bachhoñ Ki Talash Meiñ Makka Ko Chali, Is Sāl Arab Meiñ Bahut Sakht Kāl Pada Hua Tha, Meri God Meiñ Ek Bachha Tha Magar Faqro Fāqa Ki Wajah Se Meri Chhātiyoñ Meiñ Itna Doodh Na Tha Jo Us Ko Kāfi Ho Sake, Rāt Bhar Wo Bachha Bhook se Tadapta aur Rota Bilbilata Rehta aur Ham Us Ki Diljooi Aur Dildari Ke Liye Tamām Rāt Baith Kar Guzarte The, Ek Ooñtni Bhi Hamāre Pās Thi Magar Us Ke Bhi Doodh Na Tha, Makka-e-Mukarrama Ke Safar Meiñ Jis Khachhar Par Maiñ Sawār Thi Wo Bhi Is Qadar Lāchār Tha Ke Qafile Wāloñ Ke Sāth Na Chal Sakta Tha aur Mere Hamrāhi Bhi Us Se Tang Āa Chuke The, Badi Mushkiloñ Se Ye Safar Tay Hua, Jab Ye Qafila Makka Mukarrama Pahuñcha To Jo Aurat Rasoolullah ﷺ Ko Dekhti Aur Ye Sunti Ke Ye Yāteem Haiñ To Koi Aurat Āp Ko Lene Ke Liye Tayyar Nahiñ Hoti Thi Kyuñki Yāteem Hone Ke Sabab Se Zyada Ināmo Ikrām Milne Ki Ummeed Nahiñ Thi, Idhar Hazrate Halima Sadiya Ki Qismat Ka Sitara Suraiyya Se Zyada Buland Aur Chānd Se Zyada Raushan Tha, In Ke Doodh Ki Kami In Ke Liye Rahmat Ki Zyadati Ka Bāis Ban Gai Kyuñki Doodh Kam Dekh Kar Kisi Ne In Ko Apna Bachha Dena Gawara Na Kiya.

Hazrate Halima Sadiya Ne Apne Shauhar "Hāris Bin Abdul Uzza" Se Kaha Ke Ye To Achha Nahiñ Màloom Hota Ke Maiñ Khāli Hāth Wāpas Jāun, Isse To Behtar Yahi Hai Ke Maiñ Is Yāteem Hi Ko Le Chaluñ, Shauhar Ne Is Ko Manzoor Kar Liya aur Hazrate Halima Us Durre Yāteem Ko Le Kar Āi Jis Se Sirf Hazrate Halima aur Hazrate Āmina Hi Ke Ghar Nahiñ Balki Kayenate Ālam Ke

Mashriqo Maghrib Meiñ Ujāla Hone Wāla Tha, Ye Khudāwande Quddus Ka Fazle Azeem Hi Tha Ke Hazrate Halima Ki Soi Hui Qismat Bedār Ho Gai Aur Sarware Kayenāt In Ki Āghosh Meiñ Āa Gaye, Apne Kheme Meiñ La Kar Jab Doodh Pilane Baithi To Barāne Rahmat Ki Tarah Barkate Nuboowat Ka Zuhoor Shuru Ho Gaya, Khuda Ki Shān Dekhiye Ke Hazrate Halima Ke Mubarak Pistān Meiñ Is Qadar Doodh Utra Ke Rahmate Ālam Ne Bhi Aur In Ke Razai Bhai Ne Bhi Khoob Shikam Sair Ho Kar Doodh Piya aur Donoñ Āram Se So Gaye, Udhar Ooñtni Ko Dekha To Us Ke Than Doodh Se Bhar Gaye The, Hazrate Halima Ke Shauhar Ne Us Ka Doodh Doha aur Miya Biwi Donoñ Ne Khoob Sair Ho Kar Doodh Piya aur Donoñ Shikam Sair Ho Kar Rāt Bhar Sukh Aur Chain Ki Neend Soye.

Hazrate Halima Ka Shauhar Huzoor Rahmate Ālam ﷺ Ki Ye Barkateiñ Dekh Kar Hairan Reh Gaya aur Kehne Laga Ke Halima! Tum Bada Hi Mubarak Bachha Lāi Ho, Hazrate Halima Ne Kaha Ke Waqai Mujhe Bhi Yahi Ummeed Hai Ke Ye Nihāyat Hi Bā Barkat Bachha Hai Aur Khuda Ki Rahmat Ban Kar Ham Ko Mila Hai Aur Mujhe Yahi Tawaqwo Hai Ke Ab Hamara Ghar Khairo Barkat Se Bhar Jayega.

Hazrate Halima Farmāti Haiñ Ke Is Ke Bād Ham Rahmate Ālam Ko Apni God Meiñ Le Kar Makka-e-Mukarrama Se Apne Gāoñ Ki Taraf Rawāna Hue To Mera Wahi Khachhar Ab Is Qadar Tez Chalne Laga Ke Kisi Ki Sawari Uski Gard Ko Nahiñ Pahuñchti Thi, Qafile Ki Aurateiñ Hairan Ho Kar Mujh Se Kehne Lagi Ke Aye Halima! Kya Ye Wahi Khachhar Hai Jis Par Tum Sawar Ho Kar Āi Thi Ya Koi Dusra Tez Raftar Khachhar Tum Ne Khareed Liya Hai? Al Gharaz Ham Apne Ghar Pahuñche Wahāñ Sakht Qaht Pada Hua Tha Tamām Jānwaroñ Ke Than Meiñ Doodh Khushk Ho Chuke The Lekin Mere Ghar Meiñ Qādam Rakhte Hi Meri Bakriyo Ke Than Doodh Se Bhar Gaye, Ab Rozana Meri Bakriya Jab Charagāh Se Ghar Wāpas Āti To Un Ke Than Doodh Se Bhare Hote

Halañki Poori Basti Meiñ Aur Kisi Ko Apne Jānwaroñ Ka Ek Qatra Doodh Nahiñ Milta Tha, Mere Qabile Wāloñ Ne Apne Charwaho Se Kaha Ke Tum Log Bhi Apne Jānwaroñ ko Usi Jagāh Charao Jahāñ Halima Ke Jānwar Charte Haiñ Chunānche Sab Log Usi Charagāh Meiñ Apne Maweshi Charāne Lage Jahāñ Meri Bakriya Charti Thi Magar Yahāñ To Charagāh Aur Jungle Ka Koi Amal Dakhil Hi Nahiñ Tha Ye To Rahmate Ālam ﷺ Ke Barkāte Nuboowat Ka Faiz Tha Jis Ko Maiñ Aur Mere Shauhar Ke Siwa Meri Qaum Ka Koi Shakhs Nahiñ Samajh Sakta Tha.

Al Gharaz Isi Tarah Har Dam Har Qādam Par Ham Barābar Āp ﷺ Ki Barkato Ka Mushahida Karte Rahe Yahāñ Tak Ke 2 Sāl Poore Ho Gaye Aur Maine Āpka Doodh Chhuda Diya, Āp Ki Tandrusti Aur Nashwo Numa Ka Hāl Dusre Bachhoñ Se Itna Āchha Tha Ke 2 Sāl Meiñ Āp ﷺ Khoob Achhe Bade Māloom Hone Lage, Ab Ham Dastoor Ke Mutābiq Rahmate Ālam ﷺ Ko Un Ki Walida Ke Pās Lāye Aur Unhoñ ne Hasbe Taufiq Ham Ko Ināmo Ikrām Se Nawaza.

to Qāide Ke Mutābiq Ab Humeiñ Rahmate Ālam ﷺ Ko Apne Pās Rakhne Ka Koi Haq Na Tha Magar Āp Ki Barkāte Nuboowat Ki Wajah Se Ek Lamhe Ke Liye Bhi Ham Ko Āp Ki Judai Gawāra Nahiñ Thi, Ajeeb Ittefāq Hai Ke Us Sāl Makka- e - Mukarrama Meiñ Wabai Beemari Phaili Hui Thi Chunānche Ham Ne Us Wabai Beemari Ka Bahana Kar Ke Hazrate Bibi Āmina Ko Rizamand Kar Liya aur Phir Rahmate Ālam ﷺ Ko Wāpas Apne Ghar Le Āye Aur Phir Hamara Makān Rahmato Aur Barkato Ki Kān Ban Gaya aur Āp Hamare Pās Nihāyat Khush Wa Khurram Ho Kar Rehne Lage, Jab Āp ﷺ Kuchh Bade Hue To Ghar Se Bāhar Nikalte Aur Dusre Ladkoñ Ko Khelte Hue Dekhte Magar Khud Humesha Har Qism Ke Khel Kood Se Alahida Rehte, Ek Roz Mujh Se Kehne Lage Ke Ammajān! Mere Dusre Bhai Behan Nazar Nahiñ Āte, Ye Log Hamesha Subah Ko Uth Kar Rozana Kahañ Chale Jāte Haiñ? Maine Kaha Ke Ye Log Bakriyañ Charane Chale Jāte Haiñ, Ye Sun Kar Āpne Farmāya Mādare Meherbān! Āp Mujhe Bhi Mere Bhāi Bahno Ke Sāth Bheja

Kijiye, Chunānche Āp ﷺ Ke Isrār Se Majboor Ho Kar Āp Ko Hazrate Halima Ne Apne Bachhoñ Ke Sāth Charagāh Jāne Ki Ijazat De Di Aur Āp Rozana Jahāñ Hazrate Halima Ko Bakriyañ Charti Thi Tashreef Le Jāte Rahe Aur Bakriya Charagahoñ Meiñ Le Ja Kar Un Ki Dekhbhāl Karna Jo Tamām Ambiya aur Rasooloñ Ki Sunnat Hai, Āpne Apne Amal Se Bachpan Hi Meiñ Apni Ek Khaslate Nuboowat Ka Izhār Farmā Diya.

Shaqqe Sadr

Ek Din Āp ﷺ Charagāh Meiñ The Ke Ek Dam Hazrate Halima Ke Ek Bete Jamrah Daudte Aur Hañpte Kañpte Hue Apne Ghar Āye Aur Apni Mā Hazrate Halima Se Kaha Ke Amma Jān Bada Ghazab Ho Gaya! Muhammad ﷺ Ko Teen Ādmiyoñ Ne Jo Bahut Hi Safed Libas Pahne Hue The, Chit Lita Kar Un Ka Shikam Phād Dāla Hai Aur Maiñ Isi Hālat Meiñ Un Ko Chhod Kar Bhāga Hua Āya Hooñ, Ye Sun Kar Hazrate Halima aur Unke Shauhar Donoñ Bad Hawās Ho Kar Ghabrāye Hue Daud Kar Jungle Meiñ Pahuñche To Ye Dekha Ke Āp ﷺ Baithe Hue Haiñ MagarKhaufo Hirās Se Chehra Zard Aur Udās Hai, Hazrate Halima ﷺ Ke Shauhar Ne Intehāyi Mushfiqana Lehje Meiñ Pyār Se Choom Kar Puchha Ke Beta! Kya Bāt Hai? Āp ﷺ Ne Farmāya Ke Teen Shakhs Jin Ke Kapde Bahut Hi Safed Aur Sāf Suthre The Mere Pās Āye Aur Mujh Ko Chit Lita Kar Mera Shikam Chāl Kar Ke Us Meiñ Se Koi Cheez Nikāl. Kar Bāhar Phenk Di Aur Koi Cheez Mere Shikam Meiñ Dāl Kar Shigaf Ko See Diya Lekin Mujhe Zarra Barābar Bhi Koi Takleef Nahiñ Hui.

(Madarijun Nuboowat, Jild2, Safa21)

Ye Waqiya Sun Kar Hazrate Halima aur Un Ke Shauhar Donoñ Behad Ghabrāye Aur Shauhar Ne Kaha Ke Halima! Mujhe Dar Hai Ke In Ke Upar Shayad Kuchh Āseb Ka asar Hai Lihāza Bahut Jald Tum In Ko In Ke Ghar Wāloñ Ke Pās Chhod Āo, Is Ke Bād Hazrate Halima Āp Ko Le Kar Makka-e-Mukarrama Āi Kyuñki Unheiñ Is Waqiye Se Ye Khauf Paida Ho Gaya Tha Ke Shayad Ab Ham Kamā

Haqquhu In Ki Hifāzat Na Kar Sakeñge, Hazrate Halima Ne Jab Makka-e-Mukarrama Pahuñch Kar Āp ﷺ Ki Walida-e-Majida Ke Sipurd Kiya To Unhoñ ne Daryaft Farmāya Ke Halima! Tum To Badi Khwāhish Aur Chah Ke Sāth Mere Bachhe Ko Apne Ghar Le Gai Thi Phir Is Qadar Jaldi Wāpas Le Āne Ki Wajah Kya Hai? Jab Hazrate Halima Ne Shikam Chāk Karne Ka Waqiya Bayān Kiya aur Āseb Ka Shubha Zāhir Kiya To Hazrate Bibi Āmina Ne Farmāya Ke Hargiz Nahiñ, Khuda Ki Qasam Mere Noore Nazar Par Hargiz Hargiz Kabhi Bhi Kisi Jinn Ya Shaitān Kāmal Dakhl Nahiñ Ho Sakta, Mere Bete Ki Badi Shān Hai, Phir Ayyame Hamal Aur Waqte Wilādat Ke Hairat Angez Waqiyāt Suna Kar Hazrate Halima Ko Mutmain Kar Diya aur Hazrate Halima Āp ﷺ Ko Āp Ki Walida-e-Majida Ke Sipurd Kar Ke Apne Gāoñ Meiñ Wāpas Chali Āi Aur Āp ﷺ Apni Walida-e-Majida Ki Āghoshe Tarbiyat Meiñ Parwarish Pāne Lage.

Shaqqe Sadr Kitni Bār Hua?

Hazrate Maulana Shah Abdul Azeez Muhaddise Dehelvi Ne Surah-e-Alam Nashrāh Ki Tafseer Meiñ Farmāya Hai Ke Chār Martaba Āp ﷺ Ka Muqaddas Seena Chāk Kiya Gaya aur Us Meiñ Noor Wa Hikmat Ka Khazāna Bhara Gaya.

Pehli Martaba jab āpﷺ Hazrate Halima Ke Ghar The Jis Ka Zikr Ho Chuka, Iski Hikmat Ye Thi Ke Huzoor ﷺ Un Waswaso Aur Khayalāt Se Mahfooz Raheiñ Jin Meiñ Bachhe Mubtala Ho Kar Khel Kood Aur Shararato Ki Taraf Māil Ho Jāte Haiñ.

Dusri Bār 10 Baras Ki Umr Meiñ Hua Tāki Jawani Ki Pur Āshob Shahwato Ke Khatrāt Se Āp Be Khauf Ho Jāyeiñ

Teesri Bār Ghāre Hira Meiñ Shaqqe Sadr Hua aur Āpﷺ Ke Qalb Meiñ Noore Sakina Bhar Diya Gaya Tāki Āp Wahiye Ilahi Ke Azeem Aur Giranbār Bojh Ko Bardasht Kar Sakeiñ.

Chauthi Martaba Shabe Meraj Meiñ Āp ﷺ Ka Mubarak Seena Chāk Kar Ke Noor Wa Hikmat Ke Khazāno Se Mamoor Kiya Gaya,

Tāki Āp Ke Qalbe Mubarak Meiñ Itni Wus'at Aur Salāhiyat Paida Ho Jāye Ke Āp Deedāre Ilahi Ki Tajalliyo, Aur Kalāme Rabbani Ki Haibato Aur Azmato Ke Mutahammil Ho Sakeiñ.

Umme Aymān

Jab Huzoore Aqdasﷺ Hazrate Halima Ke Ghar Se Makka-e-Mukarrama Pahuñch Gaye Aur Apni Walida-e-Muhtarma Ke Pās Rehne Lage To Hazrate Umme Aymān Jo Āp Ke Walide Majid Ki Bāndi Thi Āp ﷺ Ki Khatir Dāri Aur Khidmat Guzari Meiñ Din Rāt Jee Jān Se Masroof Rehne Lagi, Umme Aymān Ka Nām Barkah Hai Ye Āp ﷺ Ko Āp Ke Walid Se Meeras Meiñ Mili Thi, Yahi Āp Ko Khāna Khilāti Thi, Kapde Pehnāti Thi, Āpke Kapde Dhoya Karti Thi, Āp ﷺ Ne Apne Āzād Karda Ghulām Hazrate Zaid Bin Harisa Se In Ka Nikāh Kar Diya Tha Jin Se Hazrate Usama Bin Zaid Paida Hue

(Madarijun Nubuwwat, Jild1, Safa97)

Bachpan Ki Adayeiñ

Hazrate Halima Ka Bayān Hai Ke Āp ﷺ Ka Gahwara Yāni Jhoola Firishtoñ Ke Hilane Se Hilta Tha aur Āp Bachpan Meiñ Chānd Ki Taraf Ungli Utha Kar Ishāra Farmāte The To Chānd Āp ﷺ Ki Ungli Ke Isharo Par Harkat Karta Tha, Jab Āp Ki Zubān Khuli To Sabse Awwal Jo Kalām Āp Ki Zubane Mubarak Se Nikla Wo Ye Tha

اَللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّأَصِيْلًا

Bachhoñ Ki Ādat Ke Mutābiq Kabhi Bhi Āpne Kapdoñ Meiñ Bolo Barāz Nahiñ Farmāya, Balki Humesha Ek Muayyan Waqt Par Rafa-e-Hājat Farmāte, Agar Kabhi Āp ﷺ Ki Sharmgāh Khul Jāti To Āp Ro Ro Kar Faryād Karte Aur Jab Tak Sharmgāh Na Chhup Jāti Āpko Chaino Qarar Nahiñ Āta Tha aur Agar Sharmgāh Chhupane Meiñ Mujhse Takheer Ho Jāti Thi To Ghaib Se Koi Āp Ki Sharmgāh Chhupa Deta, Jab Āp Apne Pāoñ Par Chalne Ke Qabil Hue To Bāhar Nikal Kar Bachhoñ Ko Khelte Hue Dekhte Magar Khud Khel Kood Meiñ Shāreek Nahiñ Hote The, Ladke Āp Ko Khelne Ke Liye Bulate

To Āp Farmāte Ke Maiñ Khelne Ke Liye Nahiñ Paida Kiya Gaya Hooñ.

Hazrate Āmina Ki Wafāt

Huzoore Aqdasﷺ Ki Umar Shareef Jab 6 Baras Ki Ho Gai To Āp Ki Walida-e-Majida Āp Ko Sāth Le Kar Madina-e-Munawwara Āp Ke Nanihāl Banu Adi Bin Najjar Meiñ Rishtedāro Ki Mulaqāt Ya Āpne Shauhar Ki Qabr Ki Ziyarat Ke Liye Tashreef Le Gai, Huzoor ﷺ Ke Walide Majid Ki Bāndi Umme Aymān Bhi Is Safar Meiñ Āp Ke Sāth Thi Wahin Se Wapsi Par "Abwa" Nāmi Gāoñ Meiñ Hazrate Bibi Āmina Ki Wafāt Ho Gai Aur Wahin Madfoon Hui, Walide Majid Ka Sāya To Wilādat Se Pehle Hi Uth Chuka Tha Āb Walida-e-Majida Ki Āghoshe Shafqat Ka Bhi Khatima Ho Gaya Lekin Hazrate Bibi Āmina Ka Ye Durre Yāteem Jis Āghoshe Rahmat Meiñ Parwarish Pa Kar Parwān Chadhne Wāla Hai Wo In Sab Zāhiri Asbābe Tarbiyat Se Be Niyāz Hai Hazrate Bibi Āmina Ki Wafāt Ke Bād Hazrate Umme Aymān Āp ﷺ Ko Makka-e-Mukarrama Lāi Aur Āp Ke Dadābdul Muttalib Ke Sipurd Kiya aur Dada Ne Āpko Apni Āghoshe Tarbiyat Meiñ Intehāyi Shafqat Wa Muhabbat Ke Sāth Parwarish Kiya aur Hazrate Umme Aymān Āp Ki Khidmat Karti Rahiñ, Jab Āp ﷺ Ki Umr Shareef 8 Baras Ki Ho Gai To Āp Ke Dadābdul Muttalib Ka Bhi Inteqal Ho Gaya.

Abu Talib Ke Pās

Abdul Muttalib Ki Wafāt Ke Bād Āp ﷺKe Chacha Ābu Talib Ne Āp Ko Apni Āghoshe Tarbiyat Meiñ Le Liya aur Huzoor ﷺ Ki Nek Khaslato Aur Dil Lubha Dene Wāli Bachpan Ki Pyāri Pyāri Adāoñ Ne Abu Talib Ko Āp ﷺ Kāisa Girwida Bana Diya Ke Makān Ke Andar Aur Bāhar Har Waqt Āpko Apne Sāth Hi Rakhte, Apne Sāth Khilāte, Pilate, Apne Pās Hi Āp Ka Bistar Bichhāte Aur Ek Lamhe Ke Liye Bhi Kabhi Apni Nazro Se Ojhal Nahiñ Hone Dete The Abu Talib Ka Bayān Hai Ke Maine Kabhi Nahiñ Dekha Ke Huzoor ﷺ Kisi Waqt Bhi Koi Jhoot Bole Hoñ Ya Kabhi Kisi Ko Dhoka Diya Ho, Ya Kabhi Kisi

Ko Koi Iza Pahuñchai Ho, Ya Behuda Ladkoñ Ke Pās Khelne Ke Liye Gaye Hoñ Ya Kabhi Koi Khilafe Tahzeeb Bāt Ki Ho, Humesha Intehāyi Khush Akhlāq, Nek Atwār, Buland Kirdar Aur Āla Darje Ke Parsa aur Parhezgar Rahe.

Āp Ki Dua Se Barish

Ek Martaba Mulke Arab Meiñ Intehāyi Khaufnak Qaht Pad Gaya, Ahle Makka Ne Buto Se Faryād Karne Ka Irada Kiya Magar Ek Haseeno Jameel Boodhe Ne Makka Wāloñ Se Kaha Ke Aye Ahle Makka! Hamāre Andar Abu Talib Maujood Haiñ Jo Bāniye Kābah Hazrate Ibrahim Khaleelullah Àlaihissalām Ki Nasl Se Haiñ Aur Kābe Ke Mutawalli Aur Sajjada Nasheen Bhi Haiñ, Humeiñ Un Ke Pās Chal Kar Dua Ki Darkhwast Karni Chahiye Chunānche Sardārāne Arab Abu Talib Ki Khidmat Meiñ Hāzir Hue Aur Faryād Karne Lage Ke Aye Abu Talib! Qaht Ki Āg Ne Sāre Arab Ko Jhulsa Kar Rakh Diya Hai, Jānwar Ghās Pāni Ke Liye Taras Rahe Haiñ Aur Insan Dāna Pāni Na Milne Se Tadap Tadap Kar Dum Tod Rahe Haiñ Qafiloñ Ki Āmado Raft Band Ho Chuki Hai Aur Har Taraf Barbadi Wa Veerāni Ka Daur Daura Hai, Āp Barish Ke Liye Dua Kijiye, Ahle Arab Ki Faryād Sun Kar Abu Talib Ka Dil Bhar Āya aur Huzoor ﷺ Ko Apne Sāth Le Kar Kābah Se Tek Laga Kar Bitha Diya aur Dua Māngne Meiñ Mashghool Ho Gaye, Darmiyane Dua Meiñ Huzoor ﷺ Ne Apni Angusht-e-Mubarak Ko Āsman Ki Taraf Utha Diya Ekdam Chāro Taraf Se Badliya Numoodar Hui Aur Fauran Hi Is Zor Ka Barāne Rahmat Barsa Ke Arab Ki Zameen Sairab Ho Gai, Jungaloñ Aur Maidānoñ Meiñ Har Taraf Pāni Hi Pāni Nazar Āne Laga, Chatiyal Maidānoñ Ki Zameeneiñ Sar Sabzo Shadab Ho Gai, Qaht Dafa Ho Gaya aur Kāl Kat Gaya aur Sāra Ārab Khushhāl Aur Nihāl Ho Gaya Chunānche Abu Talib Ne Apne Us Taweel. Qaside Meiñ Jis Ko Unhoñ ne Huzoore Aqdas ﷺ Ki Madh Meiñ Nazm Kiya Hai Is Waqiye Ko Ek Sher Meiñ Is Tarah Zikr Kiya Hai Ke

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ   ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

Yāni Wo (Huzoor ﷺ) Aise Gore Rang Wāle Haiñ Ke Un Ke Rukhe Anwar Ke Zariye Badli Se Barish Talab Ki Jāti Hai Wo Yateemo Ka Thikana aur Bewao Ke Nigehbān Haiñ. (Zurqani Alal Mawahib, Jild1, Safa190)

Ummi Laqab

Huzoore Aqdasﷺ Ka Laqab"Ummi" Hai, Is Lafz Ke Do Māna Haiñ Ya To Ye Ummul Qurra Ki Taraf Nisbat Hai, Ummul Qurra Makka-e-Mukarrama Ka Laqab Hai Lihāza Ummi Ke Māna Makka-e-Mukarrama Ke Rehne Wāle Ya Ummi Ke Ye Māna Haiñ Ke Āp Ne Dunya Meiñ Kisi Insan Se Likhna Padhna Nahiñ Seekha, Ye Huzoore Aqdas ﷺ Ka Bahut Hi Azeemushshan Mojiza Hai Ke Dunya Meiñ Kisi Ne Bhi Āp Ko Nahiñ Padhaya Likhāya Magar Khudāwande Quddus Ne Āp Ko Is Qadar Ilm Ata Farmāya Ke Āp Ka Seena Āwwaleeno Ākhireen Ke Uloomo Mārif Ka Khazeena Ban Gaya aur Āp Par Aisi Kitab Nāzil Hui Jiski Shān Ye Hai Ke "Har Har Cheez Ka Raushan Bayān" Hai, Hazrate Maulana Jāmi Ne Kya Khoob Farmāya Hai Ke.

“Nigāre man ke Ba Maktab Naraft wa Khat Na Nawisht Ba Ghamzaye sabaq Aamoze Sad Mudarris Shud”.

Yāni Mere Mahboob ﷺ Na Kabhi Maktab Meiñ Gaye Na Likhna Seekha Magar Apne Chashm Wābru Ke Ishāre Se Saikdo Mudarriso Ko Sabaq Padha Diya Zāhir Hai Ke Jis Ka Ustād Aur Taleem Dene Wāla Khallaqe Ālam Ho Bhala Us Ko Kisi Aur Ustād Se Taleem Hāsil Karne Ki Kya Zaroorat Hogi? Āla Hazrat Fazile Barelvi Ne Irshad Farmāya ke Aisa Ummi Kis Liye Minnat Kushe Ustāz Ho Kya Kifāyat Usko Iqra Rabbukal Akram Nahiñ Āp ﷺ Ke Ummi Laqab Hone Ka Haqeeqi Rāz Kya Hai? Isko To Khudāwande Allamul Ghuyoob Ke Siwa aur Kaun Bata Sakta Hai? Lekin Ba Zāhir Is Meiñ Chand Hikmateiñ Aur Fawaid Màloom Hote Haiñ.

Awwal: Ye Ke Tamām Dunya Ko Ilmo Hikmat Sikhane Wāle Huzoore Aqdas ﷺ Ho Aur Āp Ka Ustād Sirf Khudāwande Ālam Hi Ho, Koi Insan Āp Ka Ustād Na Ho Tāki Kabhi Koi Ye Na Keh Sake Ke

Paighambar To Mera Padhaya Hua Shagird Hai.

Duwum: Ye Ke Koi Shakhs Kabhi Ye Khayal Na Kar Sake Ke Fulān Ādmi Huzoor ﷺ Ka Ustād Tha To Shayad Wo Huzoor ﷺ Se Zyada Ilm Wāla Hoga.

Siwum: Huzoor ﷺ Ke Bāre Meiñ Koi Ye Waham Bhi Na Kar Sake Ke Huzoor ﷺ Chuñki Padhe Likhe Ādmi The Isliye Unhoñ ne Khud Hi Qur'ān Ki Āyato Ko Apni Taraf Se Bana Kar Pesh Kiya Hai Aur Qur'ān Inhi Ka Banāya Hua Kalām Hai.

Chaharum: Jab Huzoor ﷺ Sāri Dunya Ko Kitab Wa Hikmat Ki Taleem Deiñ To Koi Ye Na Keh Sake Ke Pehli Aur Purani Kitāboñ Ko Dekh Dekh Kar Is Qism Ki Anmol Aur Inqelab Āfri Taleemāt Dunya Ke Sāmne Pesh Kar Rahe Haiñ.

Panjum: Agar Huzoor ﷺ Ka Koi Ustād Hota To Āpko Uski Tazeem Karni Padti Halañki Huzoor ﷺ Ko Khaliqe Kayenat Ne Isliye Paida Farmāya Tha Ke Sāra Ālam Āp ﷺ Ki Tazeem Kare, Isliye Hazrate Haq Jalla Shanuhu Ne Is Ko Gawara Nahiñ Farmāya Ke Mera Mahboob Kisi Ke Āge Zānu-e-Talammuz Tay Kare Aur Koi Uska Ustād Ho.

Safare Shām Aur Buhaira

Jab Huzoor ﷺ Ki Umr 12 Baras Ki Hui To Us Waqt Abu Talib Ne Tijārat Ki Gharz Se Mulke Shām Ka Safar Kiya, Abu Talib Ko Chuñki Huzoor ﷺ Se Bahut Walihana Muhabbat Thi Isliye Wo Āp Ko Bhi Is Safar Meiñ Apne Hamrāh Le Gaye, Huzoor ﷺ Ne Ailāne Nubuwwat Se Qabl Teen Bār Tijarati Safar Farmāya Do Martaba Mulke Shām Gaye Aur Ek Bār Yaman Tashreef Le Gaye, Ye Mulke Shām Ka Pehla Safar Hai, Is Safar Ke Dauran "Busra" Meiñ "Buhaira" Rāhib (Eisāyi Sadhu) Ke Pās Āp Ka Qiyām Hua, Usne Taurāt Wa Injeel Meiñ Bayān Ki Hui Nabiyye Ākhiruz Zamā'n Ki Nishaniyo Se Āp Ko Dekhte Hi Pehchān Liya aur Bahut Aqeedat Aur Ehtirām Ke Sāth Us Ne Āp Ke Qafile Wāloñ Ki Dawat Ki Aur Abu Talib Se Kaha Ke Ye Tamām Jahān Ke Sardār Aur Rabbul Ālameen Ke Rasool Haiñ Jin Ko Khuda Ne Rahmatullil Ālameen Bana Kar Bheja Hai,

Maine Dekha Ke Shajaro Hajar In Ko Sajda Karte Haiñ Aur In Ke Donoñ Shāno Ke Darmiyān Mohre Nubuwwat Hai Isliye Tumhāre Haq Meiñ Yahi Behtar Hoga Ke Ab Tum In Ko Le Kar Āge Na Jāo Aur Apna Māle Tijārat Yahin Farokht Kar Ke Bahut Jald Makke Chale Jāo Kyuñki Mulke Shām Meiñ Yahoodi Log In Ke Bahut Bade Dushman Haiñ Wahāñ Pahuñchte Hi Wo Log In Ko Shaheed Kar Dālenge, Buhaira Rāhib Ke Kehne Par Abu Talib Ko Khatra Mahsoos Hone Laga, Chunānche Unhoñ ne Wahin Apni Tijārat Ka Māl Farokht Kar Diya aur Bahut Jald Huzoor ﷺ Ko Apne Sāth Le Kar Makka-e-Mukarrama Wāpas Āa Gaye, Buhaira Rahib Ne Chalte Waqt Intehāyi Aqeedat Ke Sāth Āp Ko Safar Ka Kuchh Tosha Bhi Diya.

(Tirmizi, Jild5, Safa306, Hadees No. 3640)

Teesra Bāb

Ailāne Nubuwwat Se Pehle Ke Karnāme

Junge Fujjār

Islam Se Pehle Arabo Meiñ Ladāiyoñ Ka Ek Taweel Silsila Jāri Tha, Inhi Ladāiyoñ Meiñ Se Ek Mash'hoor Ladāi Junge Fujjār Ke Nām Se Mash'hoor Hai, Arab Ke Log Zulqada, Zulhijja, Muharram Aur Rajab, In Chār Mahino Meiñ Ladāi Karne Ko Gunāh Jānte The, Yahāñ Tak Ke Ām Taur Par In Mahino Meiñ Log Talwaroñ Ko Miyān Meiñ Rakh Dete Aur Nezo Ki Barchhiya Utār Lete The Magar Is Ke Bawajood Kabhi Kabhi Kuchh Aise Hungāmi Halāt Darpesh Ho Gaye Ke Majbooran In Mahino Meiñ Bhi Ladāiyañ Karni Padi To In Ladāiyoñ Ko Ahle Arab "Huroobe Fujjar" (Gunāh Ki Ladāiyañ) Kehte The, Sab Se Ākhiri Junge Fujjar Jo Quraish Aur Qais Ke Qabiloñ Ke Darmiyan Hui Us Waqt Huzoor ﷺ Ki Umr Shareef 20 Baras Ki Thi, Chuñki Quraish Is Jung Meiñ Haq Par The, Isliye Abu Talib Waghaira Āpne Chachāoñ Ke Sāth Āp Ne Bhi Is Jung Meiñ Shirkat Farmāi Magar Kisi Par Hathyar Nahiñ Uthaya, Sirf Itna Hi Kiya Ke Apne Chachāoñ Ko Teer Utha Utha Kar Dete Rahe, Is Ladāi Meiñ Pehle Qais Aur Phir Quraish Ghālib Āye Aur Ākhir Kār Sulah Par Is Ladāi Ka Khatima Ho Gaya.

(Sirate Ibne Hisham, Jild-2, Safa-186)

Halful Fuzool

Roz Roz Ki Ladāiyoñ Se Arab Ke Saikdo Gharāne Barbād Ho Gaye The, Har Taraf Bad Amni Aur Āye Din Ki Lootmār Se Mulk Ka Āmno Sukoon Barbād Ho Chuka Tha, Koi Shakhs Apni Jāno Māl Ko Mahfooz Nahiñ Samajhta Tha, Na Din Ko Chain, Na Rāt Ko Āram, Is Wahshat Nām Soorate Hāl Se Tang Āa Kar Kuchh Sulah Pasand Logoñ Ne Junge Fujjar Ke Khatime Ke Bād Ek Islahi Tehreek Chalai Chunānche Banu Hashim, Banu Zahra, Banu Asad Waghaira Qabāile Quraish Ke Bade Bade Sardārān Abdullah Bin

Jad'ān Ke Makān Par Jama Hue Aur Huzoor ﷺ Ke Chacha Zubair Bin Abdul Muttalib Ne Ye Tajweez Pesh Ki Ke Maujuda Halāt Ko Sudhārne Ke Liye Koi Muahida Karna Chahiye, Chunānche Khāndāne Quraish Ke Sardāroñ Ne Baqaye Bāham Ke Usool Par 'Jiyo Aur Jeene Do' Ke Qism Ka Ek Muāhida Kiya aur Hath Utha Kar Ahad Kiya Ke Ham Log.

(1) Mulk Se Be Amni Door Kareñge
(2) Musafiroñ Ki Hifāzat Kareñge
(3) Ghariboñ Ki Imdad Karte Raheñge
(4) Mazloom Ki Himayat Kareñge
(5) Kisi Zalim Ya Lutere Ko Makka Meiñ Nahiñ Rehne Deñge

Is Mu'āhide Meiñ Huzoor ﷺ Bhi Shāreek Hue Aur Āp Ko Ye Muahida Is Qadar Azeez Tha Ke Ailāne Nubuwwat Ke Bād Āp ﷺ Farmāya Karte The Ke Is Mu'āhide Se Mujhe Itni Khushi Hui Thi Ke Agar Āp Is Mu'āhide Ke Badle Meiñ Koi Mujhe Surkh Rang Ka Ooñt Bhi Deta To Mujhe Itni Khushi Nahiñ Hoti Aur Āj Islām Meiñ Bhi Agar Koi Mazloom "Yā Āla Hilful Fuzool" Keh Kar Mujhe Madad Ke Liye Pukare To Maiñ Uski Madad Ke Liye Tayyar Hooñ Is Tarikhi Mu'āhide Ko Hilful Fuzool Isliye Kehte Haiñ Ke Quraish Ke Is Mu'āhide Se Bahut Pehle Makka Meiñ Qabila-e-Jarham Ke Sardāroñ Ke Darmiyan Bhi Bilkul Aisa Hi Ek Muahida Hua Tha aur Chuñki Qabila-e-Jarham Ke Wo Log Jo Is Mu'āhide Ke Muharrik The Un Sab Logoñ Ka Nām Fazl Tha Yāni Fazl Bin Hāris Aur Fazl Bin Wada'ā Aur Fazl Bin Fuzala Isliye Is Mu'āhide Ka Nām Hilful Fuzool Rakh Diya Gaya Yāni Un Chand Admiyoñ Ka Muahida Jin Ke Nām Fazl The. (Seerat Ibne Hisham, Jild1, Safa134)

Mulke Shām Ka Dusra Safar

Jab Āp ﷺ Ki Umr Shareef Taqreeban 25 Sāl Ki Hui To Āp Ki Amanat Wa Sadaqat Ka Charcha Door Door Tak Pahuñch Chuka Tha, Hazrate Khadija Radiallaho Ta'ala Ànha Makka Ki Ek Bahut Maldār Aurat Thi, In Ke Shauhar Ka Inteqāl Ho Chuka Tha, In Ko

Zaroorat Thi Ke Koi Amanatdār Ādmi Mil Jāye To Us Ke Sāth Apni Tijārat Ka Māl Wa Samān Mulke Shām Bhejeiñ Chunānche Inki Nazre Intekhāb Ne Is Kām Ke Liye Huzoor ﷺ Ko Muntakhāb Kiya aur Kehla Bheja Ke Āp ﷺ Mera Māle Tijārat Le Kar Mulke Shām Jāyeiñ Jo Muawaza Maiñ Dusroñ Ko Deti Hooñ Āp ﷺ Ki Amanat Wa Diyanat Dari Ki Bina Par Maiñ Āp Ko Uska Duguna Dungi Huzoor ﷺ Ne Un Ki Darkhwast Manzoor Farmā Li Aur Tijārat Ka Māl Wa Samān Le Kar Mulke Shām Rawāna Ho Gaye, Is Safar Meiñ Hazrate Khadija Ne Apne Ek Motamad Ghulām "Maisrāh" Ko Bhi Āp ﷺ Ke Sāth Rawāna Kar Diya Tāki Wo Āp Ki Khidmat Karta Rahe, Jab Āp ﷺ Mulke Shām Ke Shehar Busra Ke Bazār Meiñ Pahuñche To Wahāñ Nastura Rahib Ki Khanqah Ke Qareeb Meiñ Thehre, Nastura Maisrāh Ko Bahut Pehle Se Jānta Pehchānta Tha, Huzoor ﷺ Ki Soorat Dekhte Hi Nastura Maisrāh Ke Pās Āya aur Daryaft Kiya Ke Aye Maisrāh! Ye Kaun Shakhs Haiñ Jo Is Darakht Ke Niche Utar Pade Haiñ, Maisrāh Ne Jawab Diya Ke Ye Makka Ke Rehne Wāle Haiñ Aur Khāndāne Banu Hashim Ke Chashmo Charāgh Haiñ, In Ka Nāme Nāmi "Muhammd" Aur Laqab "Ameen" Hai, Nastura Ne Kaha Ke Siwaye Nabi Ke Is Darakht Ke Niche Āj Tak Kabhi Koi Nahiñ Utra, Isliye Mujhe Yaqeene Kāmil Hai Ke "Nabiye Ākhiruz Zamā'n" Yahi Haiñ Kyuñki Ākhiri Nabi Ki Tamām Nishaniya Jo Maine Taurait Wa Injeel Meiñ Padhi Haiñ Wo Sab Maiñ In Meiñ Dekh Raha Hooñ, Kāsh! Maiñ Us Waqt Zinda Rehta Jab Ye Apni Nubuwwat Ka Āilan Kareñge To Maiñ In Ki Bharpoor Madad Karta aur Poori Jāñ Nisāri Ke Sāth In Ki Khidmat Guzari Meiñ Apni Tamām Umr Guzar Deta, Aye Maisrāh! Maiñ Tum Ko Ye Naseehat Aur Wasiyyat Karta Hooñ Ke Khabardar! Ek Lamhe Ke Liye Bhi Tum Inse Juda Na Hona aur Intehāyi Khuloos Wa Āqeedat Ke Sāth In Ki Khidmat Karte Rehna Kyuñki Allah Ta'ala Ne In Ko Khātamun Nabiyyeen Hone Ka Sharf Ata Farmāya Hai.

Huzoore Aqdas ﷺ Busra Ke Bazār Meiñ Bahut Jald Tijatat Ka Māl Farokht Kar Ke Makka-e-Mukarrama Wāpas Āa Gaye, Wapsi Meiñ

Jab Āpka Qafila Shehre Makka Meiñ Dakhil Hone Laga To Hazrate Bibi Khadija Ek Bālakhane Par Baithi Hui Qafile Ki Āmad Ka Manzar Dekh Rahi Thi, Jab Un Ki Nazar Huzoor ﷺ Par Padi To Unheiñ Aisa Nazar Āya Ke Do Firishte Āp ﷺ Ke Sar Par Dhoop Se Sāya Kiye Hue Haiñ, Hazrate Bibi Khadija Ke Qalb Par Is Noorani Manzar Ka Ek Khās Asar Hua aur Wo Puri Aqeedat Se Intehāyi Walihana Muhabbat Ke Sāth Ye Haseen Jalwa Dekhti Rahiñ, Phir Apne Ghulām Maisrāh Se Unhoñ ne Kai Din Ke Bād Is Ka Zikr Kiya To Maisrāh Ne Bataya Ke Maiñ To Poore Safar Meiñ Yahi Manzar Dekhta Raha Hooñ Aur Iske Ilawa Maine Bahut Si Ajeebo Ghareeb Bāto Ka Mushahida Kiya Hai Phir Maisrāh Ne Nastura Rahib Ki Guftagu Aur Uski Aqeedat Wa Muhabbat Ka Tazkira Bhi Kiya, Ye Sun Kar Hazrate Bibi Khadija Ko Āp Se Be Panāh Qalbi Talluq Aur Behad Aqeedat Wa Muhabbat Ho Gai Aur Yahāñ Tak Ke In Ka Dil Jhuk Gaya Ke Inheiñ Āp ﷺ Se Nikāh Ki Raghbat Ho Gai.

(Madarijun Nuboowwat, Jild2, Safa27)

Nikāh

Hazrate Bibi Khadija Mālo Daulat Ke Sāth Intehāyi Shareef Aur Iffat Māb Khatoon Thi, Ahle Makka In Ki Pāk Dāmani Aur Pārsāi Ki Wajah Se In Ko Tāhira (Pakbāz) Kaha Karte The, In Ki Umr 40 Sāl Ki Ho Chuki Thi, Pehle Inka Nikāh Abu Hāla Bin Zarārah Tameemi Se Hua Tha aur Un Se Do Ladke Hind Bin Abu Hāla aur Hāla Bin Abu Hāla Paida Ho Chuke The Phir Abu Hāla Ke Inteqal Ke Bād Hazrate Khadija Ne Dusra Nikāh Ateeq Bin Ābid Makhzoomi Se Kiya, In Se Bhi 2 Awlād Hui, Ek Ladka Ābdullah Bin Ateeq Aur Ek Ladki Hind Binte Ateeq, Hazrate Khadija Ke Dusre Shauhar Ateeq Ka Bhi Inteqal Ho Chuka Tha, Bade Bade Sardārāne Quraish Inke Sāth Aqde Nikāh Ke Khwāhishmand The Lekin Inhone Sab Paighamoñ Ko Thukra Diya Magar Huzoore Aqdas ﷺ Ke Paighambarana Ākhlaqo Ādāt Ko Dekh Kar Aur Āp ﷺ Ke Hairat Angez Halāt Ko Sun Kar Yahāñ Tak In Ka Dil Āpki Taraf Māil Ho Gaya Ke Khud Ba Khud In Ke Qalb Meiñ Āpse Nikāh Ki

Raghbat Paida Ho Gai, Kahañ To Bade Bade Maldāro Aur Shehre Makka Ke Sardāroñ Ke Paighamoñ Ko Radd Kar Chuki Thi Aur Ye Tay Kar Chuki Thi Ke Ab 40 Baras Ki Umr Meiñ Teesra Nikāh Nahiñ Karuñgi Aur Kahañ Khud Hi Huzoor ﷺ Ki Phuphi Hazrate Safiyya Ko Bulāya Jo Unke Bhai Awām Bin Khuwailid Ki Biwi Thi, Unse Huzoor ﷺ Ke Kuchh Zāti Halāt Ke Bāre Meiñ Mazeed Malumāt Hāsil Ki Phir Nafisa Binte Umayya Ke Zariye Khud Hi Huzoor ﷺ Ke Pās Nikāh Ka Paigām Bheja, Mash'hoor Imame Seerat Muhammad Bin Is'hāq Ne Likha Hai Ke Is Rishte Ko Pasand Karne Ki Jo Wajah Hazrate Khadija Ne Khud Huzoor Se Bayān Ki Hai Wo Khud Un Ke Alfāz Meiñ Ye Hai.

إِنِّي قَدْ رَغِبْتُ فِيكَ لِحُسْنِ خُلُقِكَ وَصِدْقِ حَدِيثِكَ

Yāni Maiñ Āp Ke Achhe Akhlāq Aur Āp Ki Sachhai Ki Wajah Se Āpko Pasand Kiya Hai. (Zurqani Alal Mawahib, Jild1, Safa200)

Huzoor ﷺ Ne Is Rishte Ko Apne Chacha Ābu Talib Aur Khāndān Ke Dusre Bade Boodoñ Ke Sāmne Pesh Farmāya, Bhala Hazrate Khadija Jaisi Pāk Daman, Shareef, Aqlmand Aur Maldār Aurat Se Shādi Karne Ko Kaun Na Kehta? Sāre Khāndān Wāloñ Ne Nihāyat Hi Khushi Ke Sāth Is Rishte Ko Manzoor Kar Liya aur Nikāh Ki Tarikh Muqarrar Hui Aur Huzoor ﷺ Hazrate Hamza Radiallaho Ta'ala ànhu Aur Abu Talib Waghaira Āpne Chachāoññ Aur Khāndān Ke Dusre Afrād Aur Shurafa-e-Bani Hashim Wa Sardārāne Muzar Ko Apni Barāt Meiñ Le Kar Hazrate Bibi Khadija Ke Makān Par Tashreef Le Gaye Aur Nikāh Hua, Is Nikāh Ke Waqt Abu Talib Ne Nihayat Hi Faseeho Baleegh Khutba Padha, Is Khutbe Meiñ Bahut Achhi Tarah Is Bāt Ka Āndaza Ho Jāta Hai Ke Ailāne Nubuwwat Se Pehle Āp Ke Khāndāni Bade Boodoñ Ka Āp Ke Mutalliq Kaisa Khayal Tha aur Āp Ke Akhlaqo Ādāt Ne In Logoñ Par Kaisa asar Dāla Tha, Abu Talib Ke Us Khutbe Ka Tarjuma Ye Hai :

Tamām Tareefeiñ Us Khuda Ke Liye Hai Jis Ne Ham Logoñ Ko Hazrate Ibrahim Àlaihissalām Ki Nasl Aur Hazrate Ismāeel Àlaihissalām Ki Awlād Meiñ Banāya aur Ham Ko Mād Aur Mudar Khāndān Meiñ Paida Farmāya aur Apne Ghar (Kābe) Ka Nigehbān Aur Apne Haram Ka Intezām Karne Wāla Banāya aur Ham Ko Ilmo Hikmat Wāla Ghar Aur Amn Wāla Haram Ata Farmāya aur Ham Ko Logoñ Par Hakim Banāya.

Ye Mere Bhai Ka Farzand Muhammad Bin Abdullah Hai, Ye Ek Aisa Jawan Hai Ke Quraish Ke Jis Shakhs Ka Bhi Is Ke Sāth Muwazna Kiya Jāye Ye Usse Har Shān Meiñ Bada Hua Hi Rahega, Hān! Māl Is Ke Pās Kam Hai Lekin Māl To Ek Dhalti Hui Chhao'ñ Aur Adal Badal Hone Wāli Cheez Hai, Amma Bād! Mera Bhatija Muhammad Wo Shakhs Hai Jiske Sāth Meri Qurabat (Rishtedār) Aur Qurbat Wa Muhabbat Ko Tum Log Achhi Tarah Jānte Ho, Wo Khadija Binte Khuwailid Se Nikāh Karta Hai Aur Mere Māl Meiñ Se 20 Ooñt Mehar Muqarrar Karta Hai Aur Is Ka Mustaqbil Bahut Hi Tābnāk, Azeemush Shān Aur Jaleelul Qadr Hai.

(Zurqani Alal Mawahib, Jild1, Safa201)

Jab Abu Talib Apna Ye Walwalāngez (Jushila) Khutba Khatm Kar Chuke To Hazrate Bibi Khadija Ke Chachazād Bhai Warqa Bin Nofal Ne Bhi Khade Ho Kar Ek Shandār Khutba Padha Jiska Mazmoon Ye Hai:

Khuda Hi Ke Liye Hamd Hai Jis Ne Ham Ko Aisa Hi Banāya Jaisa Ke Aye Abu Talib! Āpne Zikr Kiya aur Humeiñ Wo Tamām Fazeelateiñ Ata Farmāi Haiñ Jin Ko Āpne Shumar Kiya, Bila Shubha Ham Log Arab Ke Peshwa aur Sardār Haiñ Aur Āp Log Bhi Tamām Fazail Ke Ahal Haiñ, Koi Qābila Āp Logoñ Ke Fazail Ka Inkar Nahiñ Kar Sakta aur Koi Shakhs Āp Logoñ Ke Fakhro Sharaf Ko Radd Nahiñ Kar Sakta aur Beshak Ham Logoñ Ne Nihāyat Hi Raghbat Ke Sāth Āp Logoñ Ke Sāth Milne Aur Rishte Meiñ Shamil Hone Ko Pasand Kiya Lihāza Āye Quraish! Tum Gawāh Raho Ke

Khadija Binte Khuwailid Ko Maine Muhammad Bin Abdullah Ki Zaujiyat Meiñ Diya 400 Misqāl Mehar Ke Badle, Gharaz Hazrate Bibi Khadija Ke Sāth Huzoor ﷺ Ka Nikāh Ho Gaya aur Huzoor ﷺ Khāna-e-Maishat Izdiwaji Zindagi Ke Sāth Ābad Ho Gaya, Hazrate Bibi Khadija Taqreeban 25 Baras Tak Huzoor ﷺ Ki Khidmat Meiñ Rahi Aur In Ki Zindagi Meiñ Huzoor ﷺ Ne Koi Dusra Nikāh Nahiñ Farmāya aur Huzoor ﷺ Ke Ek Farzand (Bete)Hazrate Ibrahim Ke Siwa Bāqi Āpki Tamām Awlād Hazrate Khadija Hi Ke Batan Se Paida Hui, Jin Ka Tafseeli Bayān Āge Āyega Hazrate Khadija Ne Apni Sāri Daulat Huzor ﷺ Ke Qadmoñ Par Qurban Kar Di Aur Apni Tamām Umr Huzoor ﷺ Ki Gham Gusāri Aur Khidmat Meiñ Nisār Kar Di, Jinki Tafseel Agle Safa Meiñ Tehreer Ki Jayegi.

Kābe Ki Tāmeer

Āp ﷺ Ki Sachchai Aur Amanat Wa Diyanat Ki Badaulat Khudāwande Ālam Ne Āp ﷺKo Is Qadar Maqboole Khalaiq Bana Diya aur Aqle Saleem Aur Be Misāl Dānai (Aklmañdi) Kāisa Āzeem Jauhar Ata Farmā Diya Ke Kam Umri Meiñ Āp ﷺ Ne Arab Ke Bade Bade Sardāroñ Ke Jhagdo Ka Āisa Lājawab Faisla Farmā Diya Ke Bade Bade Danishwaro Aur Sardāroñ Ne Is Faisle Ki Azmat Ke Āge Sar Jhuka Diya aur Sab Ne Bil Ittifaq Āp ﷺ Ko Apna Hakam Aur Sardāre Azeem Tasleem Kar Liya Chunānche Is Qism Ka Ek Waqiya Tameere Kāba Ke Waqt Pesh Āya Jiski Tafseel Ye Hai Ke Jab Āp ﷺ Ki Umr 35 Baras Ki Hui To Zordār Barish Se Harame Kābah Meiñ Aisa Āzeem Sailāb Āa Gaya Ke Imārat Bilkul Hi Munhadim Ho Gai Hazrate Ibrahim Wa Hazrate Ismāeel Ka Banāya Hua Kābah Bahut Purana Ho Chuka Tha, Amalqa, Qabila-e-Jurham Aur Qussa Waghaira Āpne Apne Waqto Meiñ Is Kābe Ki Tāmeer Wa Marammat Karte Rahe Magar Chuñki Imārat Nasheb Meiñ Thi Isliye Pahādoñ Se Barsati Pāni Ke Bahāw Ka Zordar Dhāra Wadiye Makka Meiñ Ho Kar Guzarta Tha aur Aksar Harame Kāba Meiñ Sailāb Āa Jāta Tha, Kābe Ki Hifāzat Ke Liye Bālai (Upar) Hisse Meiñ Quraish Ne Kai Band Bhi Banaye The Magar Wo Band Bār Bār

Toot Jāte The, Isliye Quraish Ne Ye Tay Kiya Ke Imārat Ko Dhā Kar Phir Se Kābe Ki Ek Mazboot Imārat Banāi Jāye Jis Ka Darwāza Buland Ho Aur Chhat Bhi Ho Chunānche Quraish Ne Miljul Kar Tāmeer Ka Kām Shuru Kar Diya, Is Tāmeer Meiñ Huzoor ﷺ Bhi Shāreek Hue, Aur Sardārāne Quraish Ke Dosh Badosh Patthar Utha Utha Kar Lāte Rahe, Mukhtalāf Qabeelo Ne Tāmeer Ke Liye Mukhtalāf Hisse Āpas Meiñ Taqseem Kar Liye, Jab Imārat "Hajre Aswad" Tak Pahuñch Gai To Qabāil Meiñ Sakht Jhagda Ho Gaya, Har Qabila Yahi Chahta Tha Ke Ham Hi "Hajre Aswad" Ko Utha Kar Deewār Meiñ Nasb Kareiñ Tāki Hamāre Qabeele Ke Liye Ye Fakhr Wāizaz Ka Bāis Ban Jāye, Is Kashmakash Meiñ Chār Din Guzar Gaye Yahāñ Tak Naubat Pahuñchi Ke Talwareiñ Nikal Āi, Banu Abdud Dār Aur Banu Adi Ke Qabiloñ Ne To Is Par Jān Ki Bāzi Laga Di Aur Zamāna-e-Jahiliyyat Ke Dastoor Ke Mutābiq Apni Qasmoñ Ko Mazboot Karne Ke Liye Ek Pyale Meiñ Khoon Bhar Bhar Kar Apni Uñgliya Us Meiñ Dubo Kar Chāt Li, Pānchwe Din Harame Kābah Meiñ Tamām Qabāile Arab Jama Hue Aur Is Jhagde Ko Tay Karne Ke Liye Ek Bade Boodeh Shakhs Ne Ye Tajweez Pesh Ki, Ke Kal Jo Shakhs Sabse Pehle Harame Kābah Meiñ Dakhil Ho Usko Panch Mān Liya Jāye, Wo Jo Faisla Kar De Sab Usko Tasleem Kar Leiñ Chunānche Sab Ne Ye Bāt Mān Li, Khuda Ki Shān Ke Subah Ko Jo Shakhs Harame Kābah Meiñ Dakhil Hua Wo Huzoor Rahmate Ālam ﷺ Hi The, Āp Ko Dekhte Hi Sab Pukār Uthe Ke Wallah Ye "Ameen" Haiñ Lihāza Ham Sab In Ke Faisle Par Rāzi Haiñ, Āp ﷺ Ne Us Jhagde Ka Is Tarah Tasfiya Farmāya Ke Pehle Āp Ne Ye Hukm Diya Ke Jis Jis Qabile Ke Log Hajre Aswad Ko Us Ke Maqam Par Rakhne Ke Muddai Haiñ Un Ka Ek Ek Sardār Chun Liya Jāye Phir Huzoor ﷺ Ne Apni Chadare Mubarak Ko Bichha Kar Hajre Aswad Ko Us Par Rakha aur Sardāroñ Ko Hukm Diya Ke Sab Log Is Chādar Ko Thām Kar Muqaddas Patthar Ko Uthayeiñ, Chunānche Sab Sardāroñ Ne Chadar Ko Uthaya aur Jab Hajre Aswad Apne Maqām Tak Pahuñch Gaya To Huzoor ﷺ Ne

Apne Mutabarrak Hātho Se Us Muqaddas Patthar Ko Utha Kar Uski Jagah Rakh Diya, Is Tarah Ek Aisi Khooñrez Ladāi Tal Gai Jiske Natije Meiñ Na Màloom Kitna Khoon Kharāba Hota.

(Seerat Ibne Hisham, Jild1, Safa194-197)

Khāna-e-Kābah Ki Imārat Ban Gai Lekin Tāmeer Ke Liye Jo Samān Jama Kiya Gaya Tha Wo Kam Pad Gaya Isliye Ek Taraf Ka Kuchh Hissa Bāhar Chhod Kar Nai Bunyad Qāim Kar Ke Chhota Sa Kābah Bana Liya Gaya, Kābah-e-Muazzama Ka Yahi Hissa Jis Ko Quraish Ne Imārat Se Bāhar Chhod Diya "Hateem" Kehlata Hai Jis Meiñ Kāba-e-Muazzama Ki Chhat Ka Parnāla Girta Hai.

Kābah Kitni Bār Tāmeer Kiya Gaya?

Hazrate Allama Jalaluddin Suyooti Ne Tarikhe Makka Meiñ Tehreer Farmāya Hai Ke Khāna-e-Kābah 10 Martaba Tāmeer Kiya Gaya:

(1) Sabse Pehle Firishtoñ Ne Theek "Baitul Mamoor" Ke Sāmne Zameen Par Khāna-e-Kābah Ko Banāya.

(2) Phir Hazrate Adam Àlaihissalām Ne Is Ki Tāmeer Farmāi

(3) Iske Bād Hazrate Adam Àlaihissalām Ke Farzando Ne Is Imārat Ko Banāya.

(4) Iske Bād Hazrate Ibrahim Khaleelullah Aur Unke Farzande Arjumand Hazrate Ismāeel. Àlaihissalām Ne Is Muqaddas Ghar Ko Tāmeer Kiya Jiska Tazkira Qur’ān Meiñ Hai.

(5) Qaume Amalqa Ki Imārat.

(6) Iske Bād Qabila-e-Jurham Ne Is Ki Imārat Banwai.

(7) Quraish Ke Murise Āla ‘Qussayyi Bin Kilāb Ki Tāmeer’.

(8) Quraish Ki Tāmeer Jis Meiñ Khud Huzoor ﷺ Ne Bhi Shirkat Farmāi Aur Quraish Ke Sāth Khud Bhi Apne Doshe (kandhe) Mubarak Par Patthar Utha Utha Kar Lāte Rahe.

(9) Hazrate Abdullah Bin Zubair Ne Apne Daure Khilafat Meiñ

Huzoor ﷺ Ke Tajweez Karda Naqshe Ke Mutābiq Tāmeer Karwaya Yāni Hateem Ki Zameen Ko Kābe Meiñ Dakhil Kar Diya aur Darwāza Sathe Zameen Ke Barābar Nicha Rakha aur Ek Darwāza Mashriq Ki Janib Aur Ek Darwāza Maghrib Ki Samt Bana Diya.

(10) Abdul Malik Bin Marwān Umvi Ke Zālim Governor Hajjaj Bin Yusuf Saqafi Ne Hazrate Abdullah Bin Zubair Ko Shaheed Kar Diya aur In Ke Banaye Hue Kābe Ko Dhā Diya aur Phir Zamāna-e-Jahiliyyat Ke Naqshe Ke Mutābiq Ka Bana Diya Jo Āj Tak Maujood Hai, Lekin Hazrate Allama Halabi Ne Apni Seerat Meiñ Likha Hai Ke Naye Sire Se Kābe Ki Tameere Jadeed Sirf Teen Hi Martaba Hui Hai:

(11) Hazrate Ibrahim Khaleelullah Ki Tāmeer.

(12) Zamāna-e-Jahiliyyat Meiñ Quraish Ki Imārat Aur In Donoñ Tāmeeroñ Meiñ 2735 Baras Ka Fasila Hai.

(13) Hazrate Abdullah Bin Zubair Ki Tāmeer Jo Quraish Ki Tāmeer Ke 82 Sāl Bād Hui.

Hazrāte Malaika aur Hazrate Adam Àlaihissalām Aur Un Ke Farzando Ki Tāmeerāt Ke Bāre Meiñ Allama Halabi Ne Farmāya Ke Ye Sahih Riwayato Se Sabit Hi Nahiñ Hai Bāqi Tāmeeroñ Ke Bāre Meiñ Unhoñ ne Likha Hai Ke Ye Imārat Meiñ Mamooli Tarmeem Ya Toot Foot Ki Marammat Thi, Tāmeere Jadeed Nahiñ Thi.

(Hashiya Bukhari, Jild1, Safha215)

Makhsoos Ahbāb

Ailāne Nubuwwat Se Qabl Jo Log Huzoor ﷺ Ke Makhsoos Ahbāb Wa Rufaqa (Dost) The Wo Sab Nihāyat Hi Buland Akhlāq, Āli Martaba, Hosh Mand Aur Ba Waqar Log The, In Meiñ Sab Se Zyada Muqarrab Hazrate Abu Bakr The Jo Barsoñ Āp Ke Sāth Watan Aur Safar Meiñ Rahe Aur Tijārat Neez Dusre Karobari Muamlāt Meiñ Humesha Āp ﷺ Ke Shareeke Kār Wa Razdār Rahe, Isi Tarah Hazrate

Khadija Ke Chacha Zād Bhai Hazrate Hakeem Bin Hizām Radiallaho Ta'ala ànhu Jo Quraish Ke Nihāyat Hi Muazzaz Rayees The Aur Jin Ka Ek Khususi Sharf Ye Hai Ke Unki Wilādat Khāna-e-Kābah Ke Andar Hui Thi, Ye Bhi Huzoor ﷺ Ke Makhsoos Ahbāb Meiñ Khusoosi Imtiyaz Rakhte The, Hazrate Zamād Bin Salba Jo Zamāna-e-Jahiliyat Meiñ Tibabat Aur Jarrahi Ka Pesha Karte The, Ye Bhi Ahbābe Khās Meiñ Se, Huzoor ﷺ Ke Ailāne Nubuwwat Ke Bād Ye Apne Gāoñ Se Makka Āye To Kuffāre Quraish Ki Zubāni Ye Propaganda Suna Ke Muhammad ﷺ Majnoon Ho Gaye Haiñ (MÀAZALLAH) PHIR Ye Dekha Ke Huzoor ﷺ Raste Meiñ Tashreef Le Ja Rahe Haiñ Aur Āp Ke Pichhe Ladkoñ Ka Ek Ghol Hai Jo Shor Macha Raha Hai, Ye Dekh Kar Hazrate Zamād Bin Salba Ko Kuchh Shubha Paida Hua aur Purani Dosti Ki Bina Par In Ko Intehāyi Ranjo Qalaq Hua Chunānche Ye Huzoor ﷺ Ke Pās Āye Aur Kehne Lage Ke Aye Muhammad! Maiñ Tabeeb Hooñ Aur Junoon Ka Ilāj Karta Hooñ, Ye Sun Kar Huzoor ﷺ Ne Khuda Ki Hamdo Sana Ke Bād Chand Jumle Irshad Farmāye Jin Ka Hazrate Zamād Bin Salba Ke Qalb Par Itna Gehra asar Pada Ke Wo Fauran Hi Musharraf Ba Islam Ho Gaye. (Mishkāt, Jild1, Safa285)

Hazrate Qais Bin Sāib Makhzoomi Tijārat Ke Karobār Meiñ Āp ﷺ Ke Shareeke Kār Raha Karte The Aur Āp ﷺ Ke Gehre Dosto Meiñ Se The, Kaha Karte The Ke Huzoore Akram ﷺ Ka Muamla Āpne Tijarati Shathiyoñ Ke Sāth Humesha Nihāyat Hi Sāf Suthra Rehta Tha, Aur Kabhi Koi Jhagda Pesh Nahiñ Āta Tha. (Istiyāb, 2/537)

Muwahhideene (Sirf Ek Khuda Ko Manne Wale) Arab Se Talluqāt

Arab Meiñ Agarche Har Taraf Shirk Phail Gaya Tha aur Ghar Ghar Meiñ But Parasti Ka Charcha Tha Magar Is Mahaul Meiñ Bhi Kuchh Aise Log The Jo Tawheed Ke Parestār Aur Shirk Wa But Parasti Se Bezār The, Inhi Khushnaseebo Meiñ Zaid Bin Amr Bin Nufail Haiñ, Ye Shirk Wa But Parasti Se Inkar Aur Jahiliyat Ki Mushrikana Rasmo Se Nafrat Ka Izhār Karte The, Ye Hazrate

Umar Ke Chacha Zād Bhai Haiñ, Shirk Wa But Parasti Ke Khilaf Ailāne Mazammat Ki Bina Par In Ka Chacha "Khattab Bin Nufail" In Ko Bahut Zyada Takleefeiñ Diya Karta Tha Yahāñ Tak Ke In Ko Makke Se Shehar Badar Kar Diya Tha aur In Ko Makka Meiñ Dakhil Nahiñ Hone Deta Tha Magar Ye Hazāro Izāo Ke Bawajood Aqeeda-e-Tawheed Par Pahād Ki Tarah Date Hue The Chunānche Āp Ke Do Sher Bahut Mash'hoor Haiñ Jin Ko Ye Mushrikeen Ke Melo Aur Majmo Meiñ Ba Āwaze Buland Sunaya Karte The Ke :

أَرَبًّا وَاحِدًا أَمْ أَلْفَ رَبٍّ أَدِينُ إِذَا تُقُسِّمَتِ الْأُمُورُ

Yāni Kya Maiñ Ek Rab Ki Ita'at Karooñ Ya Ek Hazār Rab Ki? Jab Ke Logoñ Ke Deeni Muamlāt Taqseem Ho Chuke Haiñ,

تَرَكْتُ اللَّاتَ وَالْعُزّٰى جَمِيعًا كَذَالِكَ يَفْعَلُ الرَّجُلُ الْبَصِيرُ

Maine To Lāto Uzza Ko Chhod Diya Hai Aur Har Baseerat Wāla Āisa Hi Karega. (Seerat Ibne Hisham, 1/226)

Ye Mushrikeen Ke Deen Se Mutanaffir Ho Kar Deene Barhaq Ki Talash Meiñ Mulke Shām Chale Gaye The, Wahāñ Ek Yahoodi Ālim Se Mile, Phir Ek Nasrani Padri Se Mulāqāt Ki Aur Jab Āp Ne Yahoodi Wa Nasrani Deen Ko Qabool Nahiñ Kiya To Un Donoñ Ne Deene Haneef Ki Taraf Āp Ki Rahnumai Ki Jo Hazrate Ibrahim Khaleelullah Ka Deen Tha aur Un Donoñ Ne Ye Bhi Bataya Ke Hazrate Ibrahim Àlaihissalām Na Yahoodi The Na Nasrani Aur We Ek Khuda-e-Wahid Ke Siwa Kisi Ki Ibadat Nahiñ Karte The, Ye Sun Kar Zaid Bin Amr Bin Nufail Mulke Shām Se Makka Wāpas Āa Gaye Aur Hāth Utha Utha Kar Makka Meiñ Ba Āwaze Buland Ye Kaha Karte The Ke Aye Logoñ! Gawāh Raho Ke Maiñ Hazrate Ibrahim Àlaihissalām Ke Deen Par Hooñ Ailāne Nubuwwat Se Pehle Huzoor ﷺ Ke Sāth Zaid Bin Amr Bin Nufail Ko Bada Khās Talluq Tha aur Kabhi Kabhi Mulaqateiñ Bhi Hoti Rehti Thi Chunānche Hazrate Abdullah Bin Umar Rāwi Haiñ Ke Ek Martaba Wahi Nazil Hone Se Pehle Huzoor ﷺ Ki Maqāme Baladah Ki Tarāi Meiñ Zaid

Bin Amr Bin Nufail Se Mulāqāt Hui To Unhoñ ne Huzoor ﷺ Ke Sāmne Dastarkhwan Par Khāna Pesh Kiya, Jab Huzoor ﷺ Ne Khane Se Inkar Kar Diya To Zaid Bin Amr Kehne Lage Ke Maiñ Buto Ke Nām Par Zibah Kiye Hue Jānwaroñ Ka Gosht Nahiñ Khata, Maiñ Sirf Wahi Gosht Khata Hooñ Jo Allah Ta'ala Ke Nām Par Zibah Kiya Gaya Ho Phir Quraish Ke Zabeehi Ki Burai Bayān Karne Lage, Quraish Ko Mukhatib Kar Ke Kehne Lage Ke Bakri Ko Allah Ta'ala Ne Paida Farmāya Hai Aur Allah Ta'ala Ne Is Ke Liye Āsman Se Pāni Barsaya aur Zameen Se Ghās Ugai, Phir Aye Quraish! Tum Bakri Ko Allah Ke Ghair (Buto) Ke Nām Par Zibah Karte Ho? Hazrate Asma Binte Abu Bakr Radiallaho Ta'ala Ànha Kehti Haiñ Ke Maine Zaid Bin Amr Bin Nufail Ko Dekha Ke Wo Khāna-e-Kābah Se Tek Lagaye Hue Kehte The Ke Aye Jama'at-e-Quraish! Khuda Ki Qasam! Mere Siwa Tum Meiñ Se Koi Bhi Hazrate Ibrahim Àlaihissalām Ke Deen Par Nahiñ Hai.

(Bukhari, Safha540)

Karobari Mashāghil

Huzoore Aqdas ﷺ Ka Āsl Khāndāni Pesha Tijārat Tha aur Chuñki Āp ﷺ Bachpan Hi Meiñ Abu Talib Ke Sāth Kai Bār Tijarati Safar Farmā Chuke The Jis Se Āp Ko Tijarati Len Den Ka Kāfi Tajriba Bhi Hāsil Ho Chuka Tha, Isliye Zaria-e-Maāsh Ke Liye Āp Ne Tijārat Ka Pesha Ikhteyar Farmāya aur Tijārat Ki Gharaz Se Shām Wa Busra aur Yaman Ka Safar Farmāya aur Aisi Rāst Bāzi Aur Amanat Wa Diyanat Ke Sāth Āp ﷺ Ne Tijarati Karobār Kiya Ke Āp Ke Shurakaye Kār Aur Tamām Ahle Bazār Āp ﷺ Ko Ameen Ke Laqab Se Pukārne Lage Ek Kamyab Tajir Ke Liye Amanat, Sachhai, Wāde Ki Pabandi, Khush Akhlaqi Tijārat Ki Jān Hai, In Khususiyāt Meiñ Makka Ke Tajir "Ameen" ﷺ Ne Jo Tarikhi Shahkār Pesh Kiya Hai Uski Misāl Tarikhe Ālam Meiñ Nadire Rozgār Hai.

Hazrate Abdullah Bin Ābil Hamsa Radiallahu Ta'ala Ànhu Sahabi Ka Bayān Hai Ke Nuzoole Wahi Aur Ailāne Nubuwwat Se Pehle

Maine Āp ﷺ Se Kuchh Khareedo Farokht Ka Muamla Kiya, Kuchh Raqam Maine Ada Kar Di Aur Kuchh Bāqi Reh Gai Thi, Maine Wāda Kiya Ke Maiñ Abhi Abhi Āa Kar Bāqi Raqam Ada Kar Duñga, Ittefāq Se Teen Din Tak Mujhe Apna Wāda Yād Nahiñ Āya, Teesre Din Jab Maiñ Us Jagah Pahuñcha Jahāñ Maine Āne Ka Wāda Kiya Tha To Huzoor ﷺ Ko Usi Jagah Muntazir Pāya Magar Meri Is Wāda Khilafi Se Huzoor ﷺ Ke Māthe Par Ek Zara Bal Nahiñ Āya, Bas Sirf Itna Hi Farmāya Ke Tum Kahañ The? Maiñ Is Maqam Par 3 Din Se Tumhara Intezar Kar Raha Hooñ Isi Tarah Ek Sahabi Hazrate Sāib Radiallahu Ta'ala Ànhu Jab Musalman Ho Kar Bargāhe Risālat Meiñ Hāzir Hue To Log Unki Tareef Karne Lage To Rasoolullah ﷺ Ne Farmāya Ke Maiñ Tumhari Nisbat Inheiñ Zyada Jānta Hooñ, Hazrate Sāib Kehte Haiñ Maiñ Àrz Guzār Hua Mere Mā Bāp Āp Par Fida Ho, Āpne Sach Farmāya, Ailāne Nubuwwat Se Pehle Āp Mere Shareeke Tijārat The Aur Kya Hi Achhe Shāreek The Āpne Kabhi Ladāi Jhagda Nahiñ Kiya Tha. (Sunan Abu Dawood, 2/317)

Ghair Mamooli Kirdār

Huzoore Aqdas ﷺ Ka Zamāna-e-Tufuliyat Khatm Hua aur Jawani Ka Zamāna Āya To Bachpan Ki Tarah Āp ﷺ Ki Jawani Bhi Ām Logoñ Se Nirali Thi, Āp Ka Shabāb Mujassame Haya aur Chāl Chalan Ismat Wa Waqār Ka Kamil Namoona Tha, Ailāne Nubuwwat Se Qabl Huzoor ﷺ Ki Tamām Zindagi Behtareen Akhlaqo Ādāt Ka Khazana Thi, Sachhai, Diyanat Dāri, Wafadari, Ahad Ki Pabandi, Buzurgo Ki Azmat, Chhoto Par Shafqat, Rishtedāroñ Se Muhabbat, Reham Wa Sakhawat, Qaum Ki Khidmat, Dosto Se Hamdardi, Azeezoñ Ki Gham Khwāri, Ghareeboñ Aur Muflisoñ Ki Khabar Geeri, Dushmani Ke Sāth Nek Bartāo, Makhlooqe Khuda Ki Khair Khwāhi, Gharaz Tamām Nek Khaslato Aur Achhi Achhi Bāto Meiñ Āp ﷺ Itni Buland Manzil Par Pahuñche Hue The Ke Dunya Ke Bade Se Bade Insānoñ Ke Liye Wahāñ Tak Rasai To Kya? Is Ka Tasawwur Bhi Mumkin Nahiñ Hai Kam Bolna, Fuzool Bāto Se Nafrat Karna, Khanda Peshani Aur Khushrui Ke Sāth Dosto Aur Dushmano Se

Milna, Har Muamle Meiñ Sādgi Aur Safai Ke Sāth Bāt Karna Huzoor ﷺ Ka Khās Shewa Tha. Hirs, Tama, Dagha, Fareb, Jhoot, Sharab Khori, Badkari, Nāch Gāna, Loot Mār, Fahsh Goi, Ishq Bāzi, Ye Tamām Buri Ādateiñ Aur Mazmoom Khaslateiñ Jo Zamāna-e-Jahiliyyat Meiñ Goya Har Bachhe Ke Khameer Meiñ Hoti Thi, Huzoor ﷺ Ki Zāte Girāmi In Tamām Uyoobo Naqais Se Pāk Sāf Rahi, Āp ﷺ Ki Rāst Bāzi Aur Amanat Wa Diyanat Ka Poore Arab Meiñ Shohra Tha aur Makke Ke Har Chhote Bade Ke Dilo Meiñ Āp ﷺ Ke Barguzida ākhlāq Ka Etibār Aur Sab Ki Nazro Meiñ Āp ﷺ Ka Ek Khās Waqar Tha Bachpan Se Taqreeban 40 Baras Ki Umr Shareef Tak Ho Gai Lekin Zamāna-e-Jahiliyat Ke Mahaul Meiñ Rehne Ke Bawajood Tamām Mushrikana Rusoom Aur Jahilana Ātwār Se Humesha Āp Ka Dāmane Ismat Pāk Hi Raha, Makka Shirk Wa But Parasti Ka Sab Se Bada Markaz Tha, Khud Khāna-e-Kābah Meiñ 360 Buto Ki Pooja Hoti Thi, Āp ﷺ Ke Khāndān Wāle Hi Kābe Shareef Ke Mutawalli Aur Sajjada Nasheen The Lekin Iske Bawajood Āp ﷺ Ne Kabhi Buto Ke Āge Sar Nahiñ Jhukāya Gharaz Nuzoole Wahi Aur Ailāne Nubuwwat Se Pehle Bhi Āp ﷺ Ki Muqaddas Zindagi Akhlaqe Hasana aur Mahasine Af'āl Wa Mujassama aur Tamām Uyoobo Naqais Se Pāk Wa Sāf Rahi Chunānche Ailāne Nubuwwat Ke Bād Āp ﷺ Ke Dushmano Ne Intehāyi Koshish Ki, Ke Koi Adna Sa Āib Ya Zara Si Khilafe Tehzeeb Koi Bāt Āp ﷺ Ki Zindagi Ke Kisi Daur Meiñ Bhi Mil Jāye To Use Uchhal Kar Āp Ke Waqar Par Hamla Kar Ke Logoñ Ki Nigaho Meiñ Āp Ko Zaleelo Khār Kar Deiñ Magar Tarikh Gawāh Hai Ke Hazāro Dushman Sochte Sochte Thak Gaye Lekin Koi Ek Waqiya Bhi Aisa Nahiñ Mil Saka Jis Se Wo Āp ﷺ Par Angusht Numai Kar Sakeiñ Lihāza Har Insan Is Haqeeqat Ke Etiraf Par Majboor Hai Ke Bila Shubha Huzoor ﷺ Ka Kirdar Insāniyat Ka Ek Aisa Muhiyyurul Uqool Aur Ghair Mamooli Kirdar Hai Jo Nabi Ke Siwa Kisi Dusre Ke Liye Mumkin Hi Nahiñ Hai, Yahi Wajah Hai Ke Ailāne Nubuwwat Ke Bād Sayeed Rooheiñ Āp ﷺ Ka Kalima Padh Kar Tan Man Dhan Ke Sāth Is Tarah Āp Par Qurban Hone Lagi Ke Un

Ki Ja Nisāriyoñ Ko Dekh Kar Shama Ke Parwani Ne Ja Nisāri Ka Sabaq Seekha aur Haqeeqat Shanās Log Farte Aqeedat Se Āp Ke Husne Sadaqat Par Apni Aqlo Ko Qurban Kar Ke Āp ﷺ Ke Bataye Hue Islami Raste Par Āshiqan Ādāoñ Ke Sāth Zubāne Hāl Se Ye Kehte Hue Chal Pade Ke.

Chalo Wādiye Ishq Mein Pā Barhana!
Ye Jungle Wo Hai Jis Meiñ Kānta Nahiñ Hai

Chautha Bāb

Ailāne Nubuwwat Se Baite Uqba Tak

Jab Huzoore Anwarﷺ Ki Muqaddas Zindagi Ka Chaliswa Sāl Shuru Hua To Nagahā (Achānak) Āpﷺ Ki Zāte Aqdas Meiñ Ek Naya Inqelab Runuma Ho Gaya Ke Ekdam Āp Khalwat (Tanhāi) Pasand Ho Gaye Aur Akele Tanhāi Meiñ Baith Kar Khuda Ki Ibadat Karne Ka Zauq Wa Shauq Paida Ho Gaya, Āp ﷺ Aksar Awqāt Ghauro Fikr Meiñ Pāye Jāte The Aur Āpka Beshtar Waqt Manazire Qudrat Ke Mushahde Aur Kaynate Fitrat Ke Mutāla Meiñ Sarf (Guzar) Hota Tha, Din Rāt Khaliqe Kayenat Ki Zāto Sifāt Ke Tasawwur Meiñ Mustaghraq (Dobe) Aur Apni Qaum Ke Bigde Hue Halāt Ke Sudhār Aur Is Ki Tadbeero Ke Soch Bichār Meiñ Masroof Rehne Lage Aur Un Dino Ek Nai Bāt Ye Bhi Ho Gai Ke Huzoor ﷺ Ko Achhe Achhe Khwab Nazar Āne Lage Aur Āp ﷺ Ka Har Khwab Itna Sachha Hota Ke Khwab Meiñ Jo Kuchh Dekhte Uski Tabeer Subhe Sadiq Ki Tarah Raushan Ho Kar Zāhir Ho Jāta Karti Thi.

Ghāre Hira

Makka-e-Mukarrama Se Taqreeban 3 Meel Ki Doori Par Ye Jabale Hira Nāmi Pahād Ke Upar Ek Ghār (Khoh) Hai Jis Ko Ghāre Hira Kehte Haiñ, Āpﷺ Aksar Kai Kai Dino Ka Khāna Pāni Sāth Le Kar Is Ghār Ke Pur Sukoon Mahaul Ke Andar Khuda Ki Ibadat Meiñ Masroof Raha Karte The, Jab Khāna Pāni Khatm Ho Jāta To Kabhi Khud Ghar Par Āa Kar Le Jāte Aur Kabhi Hazrate Bibi Khadija Khāna Pāni Ghār Meiñ Pahuñcha Diya Karti Thi, Āj Bhi Ye Noorani Ghār Apni Asli Hālat Meiñ Maujood Aur Ziyarat Gāhe Khalaiq Hai.

Pehli Wahi (Pahla Khuda Ka Paigām)

Ek Din Āp ﷺ Ghāre Hira Ke Andar Ibadat Meiñ Mashghool The Ke Bilkul Achānak Ghār Meiñ Āp ﷺ Ke Pās Ek Firishta Zāhir Hua (Ye Hazrate Jibreel Àlaihissalām The Jo Humesha Khuda Ka

Paigām Uske Rasoolo Tak Pahuñchate Rahe Haiñ) Firishte Ne Ekdam Kahañ Ke "Padhiye" Āp ﷺ Ne Farmāya Ke "Maiñ Padhne Wāla Nahiñ Hooñ" Firishte Ne Āp ﷺ Ko Pakad Kar Nihāyat Garm Joshi Ke Sāth Āp ﷺ Se Zordār Muānqa Kiya (Gale Lagaya) Phir Chhod Kar Kaha Ke "Padhiye" Āp ﷺ Ne Phir Farmāya "Maiñ Padhne Wāla Nahiñ Hooñ", Firishte Ne Dusri Martaba Phir Āp Ko Apne Seene Se Chimtāya aur Chhod Kar Kaha Ke Padhiye, Āp ﷺ Ne Phir Wahi Farmāya Ke "Maiñ Padhne Wāla Nahiñ Hooñ" Teesri Martaba Phir Firishte Ne Āpko Bahut Zor Ke Sāth Apne Seene Se Laga Kar Chhoda aur Kaha Ke :

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِى عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَالَمْ يَعْلَمْ ۝

Yahi Sab Se Pehli Wahi Thi Jo Āp ﷺ Par Nāzil Hui, In Āyato Ko Yād Kar Ke Huzoore Aqdas ﷺ Apne Ghar Tashreef Lāye, Magar Is Waqiye Se Jo Bilkul Nagahāni (Achānak) Taur Par Āp ﷺ Ko Pesh Āya Is Se Āp Ke Qalbe Mubarak Par Larza (kapkapi) Tāri Tha, Āp ﷺ Ne Ghar Wāloñ Se Farmāya Ke Mujhe Kambhal Udhāo, Mujhe Kambhal Udhāo, Jab Āp ﷺ Ka Khauf Door Hua aur Kuchh Sukoon Hua To Hazrate Khadija Radiallaho Ta'ala Ànha Se Ghār Meiñ Pesh Āne Wāla Waqiya Bayān Kiya aur Farmāya Ke Mujhe Apni Jān Ka Dar Hai, Ye Sun Kar Hazrate Khadija Radiallaho Ta'ala Ànha Ne Kaha Ke Nahiñ, Hargiz Nahiñ, Āp Ki Jān Ko Koi Khatra Nahiñ Hai, Khuda Ki Qasam! Allah Ta'ala Kabhi Bhi Āp Ko Ruswa Nahiñ Karega, Āp ﷺ To Rishtedāroñ Ke Sāth Behtareen Sulook Karte Haiñ, Dusroñ Ka Bār Khud Uthāte Haiñ, Musāfiroñ Ki Mehman Nawāzi Karte Haiñ Aur Haq Wa Insāf Ki Khatir Sab Ki Musibatoñ Aur Mushkilāt Meiñ Kām Āte Haiñ Iske Bād Hazrate Khadija Āp Ko Apne Chacha Zād Bhai Warqa Bin Nofel Ke Pās Le Gai, Warqa Un Logoñ Meiñ Se The jo Muwahiid The Aur Ahle Makka Ke Shirk Wa But Parasti Se Bezār Ho Kar Nasrani Ho Gaye The Aur Injeel Ka Ibrani Zubān Se Arabi Meiñ Tarjuma Kiya Karte The, Bahut Boodhe Aur Nabina Ho Chuke The, Hazrate Khadija Radiallaho Ta'ala Ànha Ne Un Se

Kaha Ke Bhaijān Apne Bhatije Ki Bāt Suniye, Warqa Bin Nofal Ne Kaha Ke Bataiye Āpne Kya Dekha Hai? Huzoor ﷺ Ne Ghāre Hira Ka Poora Waqiya Bayān Farmāya, Ye Sun Kar Warqa Bin Nofal Ne Kaha Ke Ye To Wahi Firishta Hai Jis Ko Allah Ta'ala Ne Hazrate Moosa Àlaihissalām Ke Pās Bheja Tha Phir Warqa Bin Nofal Kehne Lage Ke Kāsh Maiñ Āp ﷺ Ke Ailāne Nubuwwat Ke Zamane Meiñ Tandrust Jawan Hota, Kāsh Maiñ Us Waqt Tak Zinda Rehta Jab Āp Ki Qaum Āp Ko Makka Se Bāhar Nikālegi, Ye Sun Kar Huzoor Ne Tajjub Se Farmāya Ke Kya Makka Wāle Mujhe Makka Se Nikāl Deñge? To Warqa Ne Kaha Ke Hān, Jo Shakhs Bhi Āp Ki Tarah Nubuwwat Le Kar Āya To Log Us Ke Sāth Dushmani Par Kamar Basta Ho Gaye.

Iske Bād Kuchh Dino Tak Wahi (Āsmāni Paighām) Utarne Ka Silsila Band Ho Gaya aur Huzoor ﷺ Wahi (Āsmani Paighām) Ke Intezar Meiñ Muztarib Aur Beqarar Rehne Lage Yahāñ Tak Ke Ek Din Huzoor ﷺ Kahiñ Ghar Se Bāhar Tashreef Le Ja Rahe The Ke Kisi Ne Ya Muhammad Keh Kar Pukara, Āp Ne Āsman Ki Taraf Sar Utha Kar Dekha To Ye Nazar Āya Ke Wahi Firishta (Hazrate Jibreel) Jo Ghār Meiñ Āya Tha, Āsmano Zameen Ke Darmiyan Ek Kursi Par Baitha Hua Hai, Ye Manzar Dekh Kar Āpke Qalbe Mubarak Meiñ Ek Khauf Ki Kaifyat Paida Ho Gai Aur Āp ﷺ Makān Par Āa Kar Let Gaye Aur Ghar Wāloñ Se Farmāya Ke Mujhe Kambal Udhao, Mujhe Kambal Udhao, Chunānche Āp Kambal Odh Kar Lete Hue The Ke Nagahā Āp Par Surah-e-Muddassir Ki Ibtedai Āyat Nāzil Hui Aur Rab Ta'ala Ka Farmān Utar Pada Ke,

يَاأَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝

Aye Bāla Posh Odhne Wāle Khade Ho Jāo Phir Dar Sunao Aur Apne Rab Ki Badai Bolo Aur Apne Kapde Pāk Rakho Aur Buto Se Door Raho (Al Muddassir, 1-5) In Āyat Ke Nuzool Ke Bād Huzoor ﷺ Ko Khudāwande Quddus Ne Dawate Islam Ke Mansab Par Mamoor Farmā Diya aur Āp Khudāwande Ta'ala Ke Hukm Ke

Mutābiq Dawate Haq Aur Tableeghe Islam Ke Liye Kamar Basta Ho Gaye.

Dawate Islam Ke Liye Teen Daur

Pehla Daur

Teen Baras Tak Huzoore Aqdasﷺ Intehāyi Poshida Taur Par Nihāyat Razdāri Ke Sāth Tableeghe Islam Ka Farz Ada Farmāte Rahe Aur Is Darmiyan Meiñ Auratoñ Meiñ Sabse Pehle Hazrate Bibi Khadija aur Āzād Mardoñ Meiñ Sab Se Pehle Abu Bakr Siddique Aur Ladkoñ Meiñ Sab Se Pehle Hazrate Ali Aur Ghulāmoñ Meiñ Sabse Pehle Zaid Bin Hārisa Radiallahu Ta'ala Ànhum Ājmaeen Imān Lāye Phir Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ki Dawat Wa Tableegh Se Hazrate Usman, Hazrate Zubair Bin Al Awwām, Hazrate Abdur Rahman Bin Auf, Hazrate Sād Bin Abi Waqqas, Hazrate Talha Bin Ubaidullah Radiallahu Ta'ala Ànhum Ajmaeen Bhi Jald Hi Dāmane Islam Meiñ Āa Gaye Phir Chand Dino Ke Bād Hazrate Abu Ubaida Bin Al Jarrah, Hazrate Abu Salma, Ābdullah Bin Abdul Asad, Hazrate Arqam Bin Abu Arqam, Hazrate Usman Bin Mazoon Aur Un Ke Donoñ Bhai Hazrate Qudama aur Hazrate Abdullah Bhi Islam Meiñ Dakhil Ho Gaye, Phir Kuchh Muddat Ke Bād Hazrate Abuzar Gifari Wa Hazrate Suhaib Roomi, Hazrate Ubaida Bin Al Hāris Bin Abdul Muttalib, Sayeed Bin Zaid Bin Amr Bin Nufail Aur In Ki Biwi Fatima Binte Al Khattab Hazrate Umar Radiallahu Anhu Ki Behan Ne Bhi Islam Qabool Kar Liya aur Huzoor ﷺ Ki Chāchi Hazrate Ummul Fazl Hazrate Abbas Bin Abdul Muttalib Ki Biwi Aur Hazrate Asma Binte Abu Bakr Siddique Bhi Musalman Ho Gai, In Ke Ilawa Dusre Bahut Se Mard Aur Auratoñ Ne Bhi Islam Lāne Ka Sharf Hāsil Kar Liya Wāzeh Rahe Ke Sab Se Pehle Islam Lāne Wāle Jo Sabiqeene Awwaleen Ke Laqab Se Sarfaraz Haiñ Un Khush Naseebo Ku Fehrist Par Nazar Dālne Se Pata Chalta Hai Ke Sab Se Pehle

Damane Islam Meiñ Āne Wāle Wahi Log Haiñ Jo Fitratan Nek Taba aur Pehle Se Hi Deene Haq Ki Talāsh Meiñ Sargarda The Aur Kuffāre Makka Ke Shirk Wa But Parasti Aur Mushrikana Rusoome Jahiliyat Se Mutanaffir Aur Bezār The Chunānche Nabiye Barhaq Ke Dāman Meiñ Deene Haq Ki Tajalli Dekhte Hi Ye Nek Bakht Log Parwano Ki Tarah Shama-e-Nubuwwat Par Nisār Hone Lage Aur Musharraf Ba Islam Ho Gaye.

Dusra Daur

Teen Baras Ki Is Khufya Dawate Islam Meiñ Musalmānoñ Ki Ek Jama'at Tayyar Ho Gai Iske Bād Allah Ta'ala Ne Apne Habeeb ﷺ Par Surah-e-Shu'ara Ki Āayat وَاَنۡذِرۡ عَشِيۡرَتَكَ الۡاَقۡرَبِيۡنَ Nāzil Farmāi Aur Khudāwande Ta'ala Ka Hukm Hua Ke Aye Mahboob! Āp Apne Qareebi Khāndān Wāloñ Ko Khuda Se Daraiye To Huzoor ﷺ Ne Ek Din Kohe Safa Ki Choti Par Chadh Kar Ya Māshre Quraish Keh Kar Qabila-e-Quraish Ko Pukara, Jab Sab Quraish Jama Ho Gaye To Āpﷺ Ne Farmāya Ke Aye Meri Qaum! Agar Maiñ Tum Logoñ Ko Ye Keh Dooñ Ke Is Pahād Ke Pichhe Ek Lashkar Chhupa Hua Hai Jo Tum Par Hamla Karne Wāla Hai To Kya Tum Log Meri Bāt Par Yaqeen Kar Loge? To Sab Ne Ek Zubān Ho Kar Kaha Ke Hān Hān! Ham Yaqeenan Āp Ki Bāt Ka Yaqeen Kar Leñge Kyuñki Hamne Āp Ko Humesha Sachha aur Ameen Hi Pāya Hai, Āpne Farmāya Ke Achha To Phir Maiñ Ye Kehta Hooñ Ke Maiñ Tum Logoñ Ko Azābe Ilahi Se Dara Raha Hooñ Aur Agar Tum Log Imān Na Lāoge To Tum Par Azābe Ilahi Utar Padega, Ye Sun Kar Tamām Quraish Jin Meiñ Āp Ka Chacha Ābu Lahab Bhi Tha, Sakht Narāz Ho Kar Sab Ke Sab Chale Gaye Aur Huzoor Ki Shān Meiñ Aul Faul Bakne Lage (Bukhari, 2/702)

Teesra Daur

Ab Wo Waqt Āa Gaya Ke Ailāne Nubuwwat Ke Chauthe Sāl Surah-e-Hajar Ki Āyat فَاصۡدَعۡ بِمَا تُؤۡمَرُ (To Ailānya Keh Do Jis Bāt Ka Tumheiñ Hukm Hai) Nāzil Farmāi Aur Hazrate Haq Jalla Shanahu Ne Ye

Hukm Farmāya Ke Aye Mahboob! Āp Ko Jo Hukm Diya Gaya Hai Us Ko Alal Ailān (Khullam Kulla) Bayān Farmāiye,

Chunānche Iske Bād Āp ﷺ Alaniya Taur Par Deene Islam Ki Tableegh Farmāne Lage Aur Shirk Wa But Parasti Ki Khullam Khulla Burai Bayān Farmāne Lage Aur Tamām Quraish Balki Tamām Ahle Makka Balki Poora ārab Āp Ki Mukhalafat Par Kamar Basta Ho Gaya aur Huzoor ﷺ Aur Musalmānoñ Ki Iza Rasaniyo Ka Ek Toofāni Silsila Shuru Ho Gaya

Rahmate Ālamﷺ Par Zulmo Sitam

Kuffāre Makka Khāndāne Banu Hashim Ke Inteqam Aur Ladāi Bhadak Uthne Ke Khauf Se Huzoor ﷺ Ko Qatl To Nahiñ Kar Sake Lekin Tarah Tarah Ki Takleefoñ Aur Iza Rasāniyoñ Se Āp ﷺ Par Zulmoñ Sitam Ka Pahād Todne Lage Chunānche Sab Se Pehle To Huzoor ﷺ Ke Kāhiñ, Sāhir, Shāir, Majnoon Hone Ka Kar Koocha Wa Bazār Meiñ Zordār Propaganda Karne Lage, Āp ﷺ Ke Pichhe Shareer (Badmash) Ladkoñ Ka Ghol Laga Diya Jo Rasto Meiñ Āp ﷺ Par Fabtiya Kaste, Gāliya Dete Aur Ye Deewana Hai Ye Deewāna Hai Ka Shor Macha Kar Āp ﷺ Ke Upar Patthar Pheñkte, Kabhi Kuffāre Makka Āp ﷺ Ke Rāste Meiñ Kāñte Bichhāte, Kabhi Āp ﷺ Ke Jisme Mubārak Par Najāsat Dāl Dete, Kabhi Āp ﷺ Ko Dhakka Dete, Kabhi Āp Ki Muqaddas Aur Nāzuk Gardan Meiñ Chādar Ka Phanda Dāl Kar Gala Ghoñtne Ki Koshish Karte Riwāyat Hai Ke Ek Martaba Āp ﷺ Harame Kāba Meiñ Namāz Padh Rahe The Ke Ek Paththar dil Kafir Uqba Bin Abi Muit Ne Āp Ke Gale Meiñ Chādar Ka Phanda Dāl Kar Is Zor Se Kheeñcha Ke Āp ﷺ Ka Dam Ghutne Laga, Chunānche Ye Manzar Dekh Kar Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Be Qarar Ho Kar Daud Pade Aur Uqba Bin Abi Muit Ko Dhakka De Kar Dafa Kiya aur Ye Kaha Ke Kya Tum Log Aise Ādmi Ko Qatl Karte Ho Jo Ye Kehta Hai Ke ‘Mera Rab Allah Hai’ Is Dhakkam Dhakka Meiñ Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Kuffār Ko Māra Bhi Aur Kuffār Ki Mār Bhi Khāi

(Zurqani, 1/252, wa Bukhari Jild ,1/544)

Kuffār Āp ﷺ Ke Mojizāt Aur Ruhāni Taseerāt Wa Tasarrufāt Dekh Kar Āp ﷺ Ko Sab Se Bada Jādugar Kehte, Jab Huzoor ﷺ Qur'ān Shareef Ki Tilawat Farmāte To Ye Kuffār Qur'ān Aur Qur'ān Ko Lāne Wāle (Jibreel) Aur Qur'ān Ko Nāzil Farmāne Wāle (Allah Ta'ala) Ko Aur Āp ﷺ Ko Gāliyañ Dete, Aur Gali Koochoñ Meiñ Pehra Bitha Dete Ke Qur'ān Ki Awāz Kisi Ke Kān Meiñ Na Padne Pāye Aur Tāliyañ Peet Peet Kar Aur Seetiyañ Baja Baja Kar Is Qadar Shor Machāte Ke Qur'ān Ki Awāz Kisi Ko Sunāi Nahiñ Deti Thi, Huzoor ﷺ Jab Kahin Kisi Āam Majme Meiñ Ya Kuffār Ke Melo Meiñ Qur'ān Padh Kar Sunate Ya Dawate Imān Ka Wāz Farmāte To Āp ﷺ Ke Chacha ābu Lahab Āp ﷺ Ke Pichhe Chilla Chilla Kar Kehta Jāta Ke Aye Logoñ! Ye Mera Bhatija Jhoota Hai, Ye Deewāna Ho Gaya Hai, Tum Log Is Ki Koi Bāt Na Suno. (Maāz Allah)

Ek Martaba Huzoor ﷺ "Zul Mazāj" Ke Bazār Meiñ Dāwate Islam Ka Wāz Farmāne Ke Liye Tashreef Le Gaye Aur Logoñ Ko Kalima-e-Haq Ki Dawat Di To Abu Jahl Āp ﷺ Par Dhool Udāta Jāta Tha aur Kehta Tha Ke Aye Logoñ! Is Ke Fareb Meiñ Mat Āna, Ye Chahta Hai Ke Tum Log Lāto Uzza Ki Ibadat Chhod Do.

(Musnad Imam Ahmad, Jild,4, waghairah)

Isi Tarah Ek Martaba Jab Huzoor ﷺ Harame Kāba Meiñ Namaz Padh Rahe The, Ain Hālate Namaz Meiñ Abu Jahl Ne Kaha Ke Koi Hai? Jo Āle Fulān Ke Zibah Kiye Hue Ooñt Ki Ojhdi La Kar Sajde Ki Hālat Meiñ Un Ke Kandhoñ Par Rakh De, Ye Sun Kar Uqba Bin Abu Muit Kafir Utha aur Us Ojhdi Ko La Kar Huzoor ﷺ Ke Dosh (Kandhe) Mubarak Par Rakh Diya, Huzoor ﷺ Sajde Meiñ Der Tak Ojhdi Kandhe Aur Gardan Par Padi Rahi Aur Kuffār Thatta Mār Mār Kar Hanste Rahe, Māre Hansi Ke Ek Dusre Par Gir Gir Padte Rahe Ākhir Hazrate Bibi Fatima Radiallahu Ta'ala Ànha Ko Un Dinoñ Abhi Kam Umr Ki Ladki Thi, Āai Aur Un Kafiroñ Ko Bura Bhala Kehte Hue Us Ojhdi Ko Āp ﷺ Ke Dosh (Kandhe) Mubarak Se Hata Diya,

Huzoor ﷺ Ke Qalbe Mubarak Par Quraish Ki Is Sharārat Se Intehāyi Sadma Guzra aur Namāz Se Fārigh Ho Kar Teen Martaba Ye Dua Māñgi Ke Aye Allah Tu Quraish Ko Apni Girift Meiñ Pakad Le, Phir Abu Jahl, Utba Bin Rabia, Shaiba Bin Rabia, Waleed Bin Utba, Umayya Bin Khalaf, Ammara Bin Waleed Ka Nām Le Kar Dua Māñgi Ke Ilahi! Tu In Logoñ Ko Apni Girift Meiñ Le Le, Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhu Farmāte Haiñ Ke Khuda Ki Qasam! Maine In Sab Kafiroñ Ko Junge Badr Ke Din Dekha Ke In Ki Lasheiñ Zameen Par Padi Hui Haiñ, Phir In Sab Kuffār Ki Lāshoñ Ko Nihāyat Zillat Ke Sāth Ghaseet Kar Badr Ke Ek Gadhe Meiñ Dāl Diya Gaya aur Huzoor ﷺ Ne Farmāya Ke In Gadhe Wāloñ Par Khuda Ki Lanat Hai.

(Bukhari, 1/74)

Chand Shareer Kuffār

Jo Kuffāre Makka Huzoor ﷺ Ki Dushmani Aur Iza Rasani Meiñ Bahut Zyada Sargarm The Un Meiñ Se Chand Shareeroñ Ke Nām Ye Haiñ:

Abu Lahab, Abu Jahl, Aswad Bin Abde Yaghoos, Hāris Bin Qais Bin Adi, Waleed Bin Mughira, Umayya Bin Khalaf, Ubai Bin Khalaf, Abu Qais Bin Faqiha, Ās Bin Wāil, Nazr Bin Hāris, Munabbih Bin Al Hajjaj, Zuhair Bin Abi Umayya, Sāib Bin Saifi, Adi Bin Hamra, Aswad Bin Abdul Asad, Ās Bin Sayeed Bin Al Ās, Ās Bin Hashim, Uqba Bin Abi Muit, Hakam Bin Bil Ās

Ye Sab Ke Sab Huzoor Rahmate Ālamﷺ Ke Padosi The Aur In Meiñ Se Aksar Hi Maldār Aur Sāhibe Iqtedār The Aur Din Rāt Sarware Kayenāt ﷺ Ki Iza Rasani Meiñ Masroofe Kār Rehte The.

Musalmānoñ Par Mazālim

Huzoor ﷺ Ke Sāth Sāth Ghareeb Musalmānoñ Par Bhi Kuffāre Makka Ne Aise Aise Zulmo Sitam Ke Pahād Tode Ke Makka Ki Zameen Bilbila Uthi, Ye ĀsanTha Ke Kuffāre Makka In Musalmānoñ Ko Dam Zadañ Qatl Kar Dālte Magar Is Se Un

Kafiroñ Ka Joshe Inteqām Ka Nashā Nahiñ Utar Sakta Tha Kyuñki Kuffār Is Bāt Meiñ Apni Shān Samajhte The Ke In Musalmānoñ Ko Itna Satao Ke Wo Islam Chhod Kar Phir Shirk Wa But Parasti Karne Lageiñ, Is Liye Qatl Kar Dene Ke Bajāye Kuffāre Makka Musalmānoñ Ko Tarah Tarah Ki Sazāoñ Aur Iza Rasaniyoñ (Taklifoñ) Ke Sāth Satate The, Magar Khuda Ki Qasam! Sharābe Tauheed Ke Un Mastoñ Ne Apne Isteqlāl Wa Isteqāmat Ka Wo Manzar Pesh Kar Diya Ke Pahādo Ki Chotiyañ Sar Utha Utha Kar Hairat Ke Sāth In Bala Kushane Islam Ke Jazba-e-Isteqāmat Ka Nazāra Karti Rahi, Sangdil, Be Reham Aur Darinda Sifat Kafiroñ Ne In Ghareeb Wa Bekas Musalmānoñ Par Jabro Ikrāh Aur Zulmoñ Sitam Ka Koi Daqeeqa (Kasar) Bāqi Nahiñ Chhoda, Magar Ek Musalmān Ke Pāye Isteqāmat Meiñ Zarra Barābar Tazalzul Nahi Paida Hua aur Ek Musalman Ka Bachha Bhi Islam Se Mooñh Pher Kar Kafir Wa Murtad Nahiñ Hua

Kuffāre Makka Ne In Gareeb Muslimeen Par Joro Jafakari Ke Be Panāh Andauh Nāk Mazālim Dhāye Aur Aise Aise Rooh Farsa aur Jān Soz Azābo Meiñ Mubtala Kiya Ke Agar In Musalmānoñ Ki Jagah Pahād Bhi Hota To Shāyad Dagmagāne Lagta, Sahra-e-Arab Ki Tez Dhoop Meiñ Jab Ke Wahāñ Ki Ret Ke Zarre Tañur Ki Tarah Garm Ho Jāte, In Musalmānoñ Ki Pusht (Peeth) Ko Kodo Ki Mār Se Zakhmi Kar Ke Us Jalti Hui Ret Par Peeth Ke Bal Litate Aur Seeno Par Itna Bhāri Patthar Rakh Dete Ke Wo Karwat Na Badalne Pāyeiñ, Lohe Ko Āg Meiñ Garm Kar Ke In Se Un Musalmānoñ Ke Jismoñ Ko Dāghte, Pāni Meiñ Is Qadr Dubkiya Dete Ke Un Ka Dam Ghutne Lagta, Chatāiyoñ Meiñ Un Musalmānoñ Ko Lapet Kar Un Ki Nāko Meiñ Dhuwañ Dete Jis Se Sāns Lena Mushkil Ho Jāta aur Wo Pareshani Wa Bechaini Se Bad Hawās Ho Jāte.

Hazrate Khabbab Bin Al Arat Radiallahu Ta'ala Ànhu Ye Us Zamane Meiñ Islam Lāye Jab Huzoor ﷺ Hazrate Arqam Bin Abu Arqam Radiallahu Ta'ala Ànhu Ke Ghar Meiñ Muqeem The Aur Sirf Chand Hi Ādmi Musalmān Hue The, Quraish Ne In Ko Behad

Sataya, Yahāñ Tak Ke Koyele Ke Angāroñ Par In Ko Chit Litāya aur Ek Shakhs In Ke Seene Par Pāoñ Rakh Kar Khada Raha, Yahāñ Tak Ke In Ki Peeth Ki Charbi Aur Rutubat Se Koyele Boojh Gaye, Barsoñ Bād Jab Hazrate Umar Radiallahu Anhu Ke Sāmne Bayān Kiya To Apni Peeth Khol Kar Dikhai, Peeth Par Safed Safed Dāgh Dhabbe Pade Hue The, Is Ibratnāk Manzar Ko Dekh Kar Hazrate Umar Radiallahu Anhu Ka Dil Bhar Āya aur Wo Ro Pade.

(Tabqāt Ibne Sād, Jild3)

Hazrate Bilal Radiallaho Ta'ala ànhu Ko Jo Umayya Bin Khalaf Kafir Ke Ghulām The, In Ki Gardan Meiñ Rassi Bāñdh Kar Koocha (Gali) Wa Bazār Meiñ In Ko Ghasita Jāta Tha, In Ki Peeth Par Lāthiyañ Barsāi Jāti Thiñ Aur Theek Dopahar Ke Waqt Tez Dhoop Meiñ Garm Ret Par In Ko Lita Kar Itna Bhāri Patthar In Ki Chhāti Par Rakh Diya Jāta Tha Ke In Ki Zubān Bāhar Nikal Āti Thi, Umayya Kafir Kehta Tha Ke Islam Se Bāz Āa Jāo Warna Isi Tarah Ghut Ghut Kar Mar Jāoge Magar Is Hāl Meiñ Bhi Hazrate Bilal Radiallaho Ta'ala ànhu Ki Peshāni Par Bal Nahiñ Āta Tha Balki Zor Zor Se "Ahad, Ahad" Ka Nāra Lagāte The Aur Buland Awāz Se Kehte The Ke Khuda Ek Hai, Khuda Ek Hai. (Seerat Ibne Hisham)

Hazrate Ammar Bin Yasir Radiallaho Ta'ala ànhu Ko Garm Garm Bālu Par Chit Lita Kar Kuffāre Quraish Is Qadar Mārte The Ke Ye Behosh Ho Jāte The, In Ki Walida Hazrate Bibi Sumayya Radiallahu Ta'ala Ànha Ko Islam Lāne Ki Bina Par Abu Jahl Ne In Ki Nāf Ke Niche Aisa Neza Māra Ke Ye Shaheed Ho Gai, Hazrate Ammar Radiallahu Ta'ala Ànhu Ke Walid Hazrate Yasir Radiallahu Ta'ala Ànhu Bhi Kuffār Ki Mār Khate Khate Shaheed Ho Gaye, Hazrate Suhaib Roomi Radiallahu Ta'ala Ànhu Ko Kuffāre Makka Is Qadar Tarah Tarah Ki Aziyat Dete Aur Aisi Aisi Mār Dhād Karte Ke Ye Ghantoñ Behosh Rehte Jab Ye Hijrat Karne Lage To Kuffāre Makka Ne Kaha Ke Tum Apna Sāra Māl Wa Samān Yahāñ Chhod Kar Madine Ja Sakte Ho, Āp Khushi Khushi Dunya Ki Daulat Par Lāt Mār Kar Apni Matā-e-Iman (Imāni Poñji)

Ko Sāth Le Kar Madina Chale Gaye

(Zurqani Alal Mawahib)

Hazrate Abu Faqiha Radiallaho Ta'ala ànhu Safwān Bin Umayya Kafir Ke Ghulām The Aur Hazrate Bilal Radiallahu Ta'ala Ànhu Ke Sāth Hi Musalman Hue The, Jab Safwān Ko Un Ke Islam Ka Pata Chala To Us Ne Un Ke Gale Meiñ Rassi Ka Phanda Dāl Kar Un Ko Ghasita aur Garm Jalti Hui Zameen Par In Ko Chit Lita Kar Seene Par Wazni Patthar Rakh Diya Jab Un Ko Kuffār Ghaseet Kar Le Ja Rahe The, Raste Meiñ Ittefāq Se Ek Gubrila Nazar Pada, Umayya Kafir Ne Tāna Mārte Hue Kaha Ke Dekh Tera Khuda Yahi To Nahiñ Hai, Hazrate Abu Faqiha Ne Farmāya Ke Aye Kafir Ke Bachhe! Khamosh, Mera aur Tera Khuda Allah Hai, Ye Sun Kar Umayya Kafir Ghazabnāk Ho Gaya aur Is Zor Se Un Ka Gala Ghoñta Ke Wo Behosh Ho Gaye Aur Logoñ Ne Samjha Ke Un Ka Dam Nikal Gaya Hai Isi Tarah Hazrate Āmir Bin Fuhaira Radiallahu Ta'ala Ànhu Ko Bhi Is Qadar Māra Jāta Ke In Ke Jism Ki Boti Boti Dard Mand Ho Jāti Hazrate Bibi Lubaina Radiallahu Ta'ala Ànha Jo Laundi Thi, Hazrate Umar Radiallahu Anhu Jab Kufr Ki Hālat Meiñ The Is Ghareeb Laundi Ko Is Qadar Mārte The Ke Mārte Mārte Thak Jāte The Magar Hazrate Lubaina Uff Nahiñ Karti Thi Balki Nihāyat Jurrat Wa Isteqlal Ke Sāth Kehti Thi Ke Aye Umar! Agar Tum Khuda Ke Sachhe Rasool Par Imān Nahiñ Lāoge To Khuda Tum Se Zaroor Inteqam Lega Hazrate Zuneera Radiallahu Ta'ala Ànha Hazrate Umar Radiallahu Anhu Ke Gharane Ki Bāndi Thi, Ye Musalman Ho Gai To In Ko Is Qadar Kafiroñ Ne Māra Ke In Ki Ānkheiñ Jāti Rahi,Magar Khudāwande Ta'ala Ne Huzoore Aqdas ﷺ Ki Dua Se Phir In Ki Ānkhoñ Meiñ Raushni Ata Farmā Di To Mushrikeen Kehne Lage Ke Ye Muhammad ﷺ Ke Jādu Ka asar Hai (MÀAZALLAH) Isi Tarah Hazrate Bibi Nahdiya aur Hazrate Bibi Umme Ubais Radiallahu Ta'ala Ànhum Ājmaeen Bhi Bandiya Thi, Islam Lāne Ke Bād Kuffāre Makka Ne In Donoñ Ko Tarah Tarah Ki Takleefeiñ De Kar Be Panāh Aziyateiñ Di Magar

Ye Allah Wāliyañ Sabro Shukr Ke Sāth In Badi Badi Musibato Ko Jhelti Rahi Aur Islam Se In Ke Qadam Nahiñ Dagmagaye Hazrate Yāre Ghāre Mustafa Abu Bakr Siddiqe Radiallahu Ta'ala Ànhu Ba Safa Se Kis Kis Tarah Islam Par Apni Daulat Nisār Ki, Is Ki Ek Jhalak Ye Hai Ke Āp Ne In Ghareeb Wa Bekas Musalmānoñ Meiñ Se Aksar Ki Jān Bachai, Āp Ne Hazrate Bilal Wa Hazrate Āmir Bin Fuhaira Wābu Faqiha Wa Lubaina Wa Zaneera Wa Nahdiya Wa Umme Unais Radiallahu Ta'ala Ànhum Ājma'een In Tamām Ghulāmo Ko Badi Badi Raqmeiñ De Kar Khareeda aur Sab Ko Āzād Kar Diya aur In Mazloomo Ko Kafiroñ Ki Izāo Se Bacha Liya

Hazrate Abuzar Gifari Radiallahu Ta'ala Ànhu Jab Damane Islam Meiñ Āye To Makka Meiñ Ek Musafir Ki Haisiyat Se Kai Din Tak Harame Kāba Meiñ Rahe, Ye Rozana Zor Zor Se Chilla Chilla Kar Apne Islam Ka ailan Karte The Aur Rozana Kuffāre Quraish In Ko Is Qadar Mārte The Ke Ye Lahu Luhān Ho Jāte The Aur Un Dino Meiñ Ābe Zam Zam Ke Siwa In Ko Kuchh Bhi Khane Peene Ko Nahiñ Mila (Bukhari, 1/544)

Wāzeh Rahe Ke Kuffāre Makka Ka Ye Sulooq Sirf Ghareebo Aur Ghulāmo Tak Hi Mahdood Nahiñ Tha Balki Islam Lāne Ke Jurm Meiñ Bade Bade Maldāroñ Aur Rayeesoñ Ko Bhi In Zalimoñ Ne Nahiñ Bakhsha Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Jo Shehre Makka Ke Ek Maldār Aur Mumtaz Muazzizeen Meiñ Se The Magar In Ko Bhi Harame Kāba Meiñ Kuffāre Quraish Ne Is Qadar Māra Ke In Ka Sar Khoon Se Lat pat Ho Gaya, Isi Tarah Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Jo Nihāyat Maldār Aur Sāhibe Iqtedar The, Jab Ye Musalman Hue To Ghairo Ne Nahiñ Balki Khud In Ke Chacha Ne In Ko Rassiyoñ Meiñ Jakad Kar Khoob Khoob Māra, Hazrate Zubair Bin Al Awwām Radiallahu Ta'ala Ànhu Bade Rob Aur Dabdaba Ke Ādmi The Magar Inhone Jab Islam Qabool Kiya To In Ke Chacha Ne In Ko Chatāi Meiñ Lapet Kar In Ki Nāk Meiñ Dhuwañ Dete The Jis Se Inka Dam Ghutne Lagta Tha, Hazrate UmarRadiallahu Anhu Ke

Chacha Zād Bhai Aur Bahnoi Hazrate Sayeed Bin Zaid Radiallahu Ta'ala Ànhu Kitne Jāho Aizaz Wāle Rayees The Magar Jab In Ke Islam Lāne Ka Hazrate Umar Radiallahu Anhu Ko Pata Chala To In Ko Rassi Meiñ Bāndh Kar Māra aur Sāth Hi Hazrate Umar Ne Apni Bahan Hazrate Bibi Fatima Binte Al Khattab Ko Bhi Is Zor Se Thappad Māra Ke Un Ke Kān Ke Āweze (Baliyañ) Gir Pade Aur Chehre Par Khoon Beh Nikla

Kuffār Ka Wafd Bargāhe Risālat Meiñ

Ek Martaba Sardārāne Quraish Harame Kāba Maiñ Baithe Hue Ye Sochne Lage Ke Ākhir Itni Takaleef Aur Sakhtiya Bardāsht Karne Ke Bawajood Muhammad ﷺ Apni Tableegh Band Kyuñ Nahiñ Karte? Ākhir In Ka Maqsad Kya Hai? Mumkin Hai Ye Izzat Wa Jāh Ya Sardāri Wa Daulat Ke Liye Ho, Chunānche Sabhoñ Ne Utba Bin Rabiya Ko Huzoor ﷺ Ke Pās Bheja Ke Tum Kisi Tarah Un Ka Dili Maqsad Màloom Karo, Chunānche Utba Bin Rabiya Āp ﷺ Se Mila aur Kehne Laga Ke Aye Muhammad ﷺ Ākhir Is Dawate Islam Se Āpka Maqsad Kya Hai? Kya Āp Makka Ki Sardāri Chahte Haiñ? Ya Izzat Wa Daulat Ke Khwāhishmand Haiñ? Āp Ke Dil Meiñ Jo Tamanna Ho Khule Dil Ke Sāth Keh Dijiye, Maiñ Is Ki Zamānat Leta Hooñ Ke Agar Āp Dawate Islam Se Bāz Āa Jāyeiñ To Poora Makka Āp Ke Zere Farmān Ho Jayega aur Āp Ki Har Khwāhish Aur Tamanna Poori Kar Di Jayegi, Utba Ki Ye Sahirāna Taqreer Sun Kar Huzoor Rahmate Ālamﷺ Ne Jawab Meiñ Qur'ān e Majeed Ki Chand Āyateiñ Tilawat Farmāi Jin Ko Sun Kar Utba Is Qadar Mutassir Hua Ke Us Ke Jism Ka Roñgta Roñgta aur Badan Ka Bāl Bāl Khaufe Zul Jalāl Se Larazne Aur Kāñpne Laga, Aur Huzoor ﷺ Ke Mooñh Par Hāth RakhKar Kaha Ke Maiñ Āp Ko Rishtedari Ka Wāsata De Kar Darkhwast Karta Hooñ Ke Bas Kijiye, Mera Dil Is Kalām Ki Azmat Se Phata Ja Raha Hai, Utba Bārgāhe Risālat Se Wāpas Hua Magar Us Ke Dil Ki Dunya Meiñ Ek Naya Inqelāb Runuma Ho Chuka Tha, Utba Ek Bada Hi Sāhirul Bayān Khateeb Aur Intehāyi Faseeho Baleegh Ādmi Tha, Usne Wāpas Laut Kar

Sardārāne Quraish Se Keh Diya Ke Muhammad ﷺ Jo Kalām Pesh Karte Haiñ, Wo Na Jādu Hai Na Kahañat Na Shāiri Balki Wo Koi Aur Hi Cheez Hai Lihāza Meri Rāye Hai Ke Tum Log Un Ko Un Ke Hāl Par Chhod Do, Agar Wo Kamyāb Ho Kar Sāre Arab Par Ghalib Ho Gaye To Is Meiñ Ham Quraishiyoñ Ki Hi Izzat Badhegi Warna Sāra arab Un Ko Khud Hi Fana Kar Dega Magar Quraish Ke Sarkash Kafiroñ Ne Utba Ka Ye Mukhlisāna aur Mudabbirāna Mashwara Nahiñ Māna, Balki Apni Mukhālafat Aur Iza Rasaniyoñ Meiñ Aur Zyada Izafa Kar Diya

Quraish Ka Wafd Abu Talib Ke Pās

Kuffāre Quraish Meiñ Kuchh Log Sulah Pasand Bhi The Wo Chahte The Ke Bātcheet Ke Zariye Sulah Wa Safāi Ke Sāth Muamla Tay Ho Jāye, Chunānche Quraish Ke Chand Muazzaz Maldār Abu Talib Ke Pās Āye Aur Huzoor ﷺ Ki Dawate Islam Aur But Parasti Ke Khilaf Taqreero Ki Shikāyat Ki, Abu Talib Ne Nihāyat Narmi Ke Sāth Un Logoñ Ko Samjha Bujha Kar Rukhsat Kar Diya Lekin Huzoor ﷺ Khuda Ke Farmān Ki Tameel Karte Hue Alal Ailān Shirk Wa But Parasti Ki Mazammat Aur Dawate Tauheed Ka Wāz Farmāte Rahe Isliye Quraish Ka Ghussa Phir Bhadak Utha, Chunānche Tamām Sardārāne Quraish Yāni Utba Wa Shaiba Wa Abu Sufyān Wa Ās Bin Hisham Wa Abu Jahl Wa Waleed Bin Mughira Wa Ās Bin Wāil Waghaira Waghaira Sab Ek Sāth Mil Kar Abu Talib Ke Pās Āye Aur Kaha Ke Āp Ka Bhatija Hamāre Maboodoñ Ki Tauheen Karta Hai Isliye Ya To Āp Darmiyān Meiñ Se Hat Jāyeiñ Aur Apne Bhatije Ko Hamāre Sipurd Kar Deiñ Ya Phir Āp Bhi Khul Kar Un Ke Sāth Maidān Meiñ Nikal Padeiñ Tāki Ham Donoñ Meiñ Se Ek Ka Faisla Ho Jāye, Abu Talib Ne Quraish Ka Tewar Dekh Kar Samajh Liya Ke Ab Bahut Hi Khatarnāk Aur Nāzuk Ghadi Sar Par Ā Padi Hai, Zāhir Hai Ke Ab Quraish Bardasht Nahiñ Kar Sakte Aur Maiñ Akela Tamām Quraish Ka Muqābla Nahiñ Kar Sakta, Abu Talib Ne Huzoor ﷺ Ko Intehāyi Mukhlisāna aur Mushfiqāna Lehje Meiñ Samjhaya Ke Mere Pyare Bhatije!

Apne Boodhe Chacha Ki Safed Dadhi Par Reham Karo Aur Budhāpe Meiñ Mujh Par Itna Bojh Mat Dālo Ke Maiñ Utha Na Saku, Ab Tak To Quraish Ka Bachha Bachha Mera Ehtirām Karta Tha Magar Āj Quraish Ke Sardāroñ Ka Labo Lehja aur Un Ka Tewar Is Qadar Bigda Hua Tha Ke Ab Wo Mujh Par Aur Tum Par Talwār Uthane Se Bhi Daregh Nahiñ Kareñge, Lihāza Meri Rāye Ye Hai Ke Tum Kuchh Dinoñ Ke Liye Dawate Islam Mauqoof Kar Do, Ab Tak Huzoor ﷺ Ke Zāhiri Muino Madadgār Jo Kuchh Bhi The Wo Sirf Akele Abu Talib Hi The, Huzoor ﷺ Ne Dekha Ke Ab In Ke Qadam Bhi Ukhad Rahe Haiñ, Chacha Ki Guftagu Sun Kar Huzoor ﷺ Ne Bharrāi Hui Magar Jazbāt Se Bhari Hui Āwaz Meiñ Farmāya Ke Chacha Jān! Khuda Ki Qasam! Agar Quraish Mere Ek Hāth Meiñ Suraj Aur Dusre Meiñ Chānd La Kar De Deiñ Tab Bhi Maiñ Is Farz Se Bāz Nā Āuñga, Ya To Khuda Is Kām Ko Poora Farmā Dega Ya Maiñ Khud Deene Islam Par Nisār Ho Jāuñga, Huzoor ﷺ Ki Ye Jazbāti Taqreer Sun Kar Abu Talib Ka Dil. Paseej Gaya aur Wo Is Qadar Mutassir Hue Ke Un Ki Hashimi Rago Ke Khoon Ka Qatra Qatra Bhatije Ki Muhabbat Meiñ Garm Ho Kar Khaulne Laga aur Intehāyi Josh Meiñ Āa Kar Keh Diya Ke Jāne Amm! Jāo Maiñ Tumhare Sāth Hooñ, Jab Tak Maiñ Zinda Hooñ Koi Tumhara Bāl Beeka Nahiñ Kar Sakta (Seerat Ibne Hisham, 1/266)

Hijrate Habsha San 5 Nabawi

Kuffāre Makka Ne Jab Zulmo Sitam Se Musalmānoñ Par Arsa-e-Hayāt Tang Kar Diya To Huzoor ﷺ Ne Musalmānoñ Ko Habsha Ja Kar Panāh Lene Ka Hukms Diya

Najjashi

'Habsha' Ke Badshāh Ka Nām 'Asmaha' Aur Laqab Najjashi Tha, Eisai Deen Ka Paband Tha Magar Bahut Hi Insāf Pasand Aur Reham Dil Tha aur Taurāt Wa Injeel Waghaira Āsmani Kitāboñ Ka Bahut Māhir Ālim Tha ailāne Nubuwwat Ke Panchwe Sāl Rajab Ke Mahine Meiñ 11 Mard Aur 4 Auratoñ Ne Habsha Ki Janib Hijrat

Ki, In Muhajireene Kirām Ke Muqaddas Nām Hasbe Zel Haiñ:

(1) Hazrate Usmane Ghani Apni Biwi Hazrate Ruqayya Ke Sāth Jo Huzoor ﷺ Ki Sāhibzadi Haiñ (2) Hazrate Abu Huzaifa apni Biwi Hazrate Sahla Binte Suhail Ke Sāth (3) Hazrate Abu Salamah Apni Ahliya Hazrate Umme Salamah Ke Sāth (4) Hazrate Āmir Bin Rabiya apni Zauja Hazrate Laila Binte Abi Hashma Ke Sāth (5) Hazrate Zubair Bin Al Awwam (6) Hazrate Mus'ab Bin Umair (7) Hazrate Abdur Rahman Bin Auf (8) Hazrate Usman Bin Mazoon (9) Hazrate Abu Sabra Bin Abu Raham Ya Hatib Bin Amr (10) Hazrate Suhail Bin Baiza (11) Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhum Ājma'een. (Zurqani Alal Mawahib)

Kuffāre Makka Ko Jab In Logoñ Ki Hijrat Ka Pata Chala To Un Zalimoñ Ne In Logoñ Ki Giriftāri Ke Liye In Ka Tāqub (Pichha) Kiya Lekin Ye Log Kashti Par Sawār Ho Kar Rawāna Ho Chuke The, Isliye Kuffār Nakām Wāpas Laute, Yahi Muhājireen Ka Qafila Habsha Ki Sar Zameen Meiñ Utar Kar Amno Amān Ke Sāth Khuda Ki Ibadat Meiñ Masroof Ho Gaya, Chand Dino Bād Achānak Ye Khabar Phail Gai Ke Kuffāre Makka Musalman Ho Gaye, Ye Khabar Sun Kar Chand Log Habsha Se Makka Laut Āye Magar Yahāñ Āa Kar Pata Chala Ke Ye Khabar Ghalat Thi, Chunānche Bāz Log To Phir Habsha Chale Gaye Magar Kuchh Log Makka Meiñ Ruposh Ho Kar Rehne Lage Lekin Kuffāre Makka Ne Un Logoñ Ko Dhooñd Nikāla aur Un Logoñ Par Pehle Se Bhi Zyada Zulm Dhāne Lage To Huzoor ﷺ Ne Logoñ Ko Habsha Chale Jāne Ka Hukm Diya, Chunānche Habsha Se Wāpas Āne Wāle Aur In Ke Sāth Dusre Mazloom Musalman Kul 83 Mard Aur 18 Auratoñ Ne Habsha Ki Janib Hijrat Ki (Zurqani Alal Mawahib)

Kuffār Ka Safeer Najjashi Ke Darbār Meiñ

Tamām Muhājireen Nihāyat Amno Sukoon Ke Sāth Habsha Meiñ Rehne Lage Magar Kuffāre Makka Ko Kab Gawara Ho Sakta Tha Ke Farzandāne Tawheed Kahiñ Amno Chain Ke Sāth Reh Sakeiñ,

In Zalimoñ Ne Kuchh Tohfoñ Ke Sāth Amr Bin Al Ās Aur Ammāra Bin Waleed Ko Badshāhe Habsha Ke Darbār Meiñ Apna Safeer Bana Kar Bheja, In Donoñ Ne Najjashi ke Darbār Meiñ Pahuñch Kar Tohfoñ Ka Nazrāna Pesh Kiya aur Badshāh Ko Sajda Kar Ke Ye Faryād Karne Lage Ke Aye Badshāh! Hamāre Kuchh Mujrim Makka Se Bhāg Kar Āp Ke Mulk Meiñ Panāh Guzeen Ho Gaye Haiñ, Āp Hamāre Un Mujrimo Ko Hamāre Hawale Kar Dijiye, Ye Sun Kar Najjashi Badshāh Ne Musalmānoñ Ko Darbār Meiñ Talab Kiya aur Hazrate Ali Radiallahu Ta'ala Ànhu Ke Bhai Hazrate Jafar Radiallahu Ta'ala Ànhu Musalmānoñ Ke Numainde (Peshwa) Ban Kar Guftagu Ke Liye Āge Badhe Aur Darbār ke Ādab Ke Mutābiq Badshāh Ko Sajda Nahiñ Kiya Balki Sirf Salām Kar Ke Khade Ho Gaye, Darbāriyoñ Ne Toka To Hazrate Jafar Radiallahu Ta'ala Ànhu Ne Farmāya Ke Hamāre Rasool ﷺ Ne Khuda Ke Siwa Kisi Ko Sajda Karne Se Mana Farmāya Hai, Isliye Maiñ Badshāh Ko Sajda Nahiñ Kar sakta (Zurqani Alal Mawahib)

Iske Bād Hazrate Jafar Bin Abu Talib Ne Darbāre Shāhi Meiñ Is Tarah Taqreer Shuru Farmāyi Ke:

Aye Badshāh Ham Log Ek Jahil Qaum The, Shirk Wa But Parasti Karte The, Lootmar, Chori, Dakaiti, Zulmo Sitam Tarah Tarah Ki Badkāriyoñ Aur Bad Āmaliyoñ Meiñ Mubtala The, Allah Ta'ala Ne Hamāri Qaum Meiñ Ek Shakhs Ko Apna Rasool Bana Kar Bheja Jis Ke Hasabo Nasab Sidqo Diyanat Ko Ham Pehle Se Jānte The, Us Rasool Ne Ham Ko Shirk Wa But Parasti Se Rok Diya aur Sirf Ek Khuda-e-Wahid Ki Ibadat Ka Hukm Diya aur Har Qism Ke Zulmo Sitam Aur Tamām Buraiyoñ Aur Badkāriyoñ Se Ham Ko Mana Kiya, Ham Us Rasool Par Imān Lāye Aur Shirk Wa But Parasti Chhod Kar Tamām Bure Kāmoñ Se Tāib Ho Gaye, Bas Yahi Hamara Gunāh Hai Jis Par Hamāri Qaum Hamāri Jān Ki Dushman Ho Gai Hai Aur Un Logoñ Ne Humeiñ Itna Sataya Ke Ham Apne Watan Ko Khairābād Keh Kar Āp Ki Saltanat Ke Zere Sāya Pur Amn Zindagi Basar Kar Rahe Haiñ, Ab Ye Log Humeiñ

Majboor Kar Rahe Haiñ Ke Ham Phir Usi Gumrāhi Par Wāpas Laut Jāyeiñ,

Hazrate Jafar Radiallahu Ta'ala Ànhu Ki Taqreer Se Najjashi Badshāh Behad Mutassir Hua, Ye Dekh Kar Kuffāre Makka Ka Safeer Amr Bin Al Ās Ne Apne Tarkash Ka Ākhiri Teer Bhi Phenk Diya aur Kaha Ke Aye Badshāh! Ye Musalman Log Āp Ke Nabi Hazrate Eisa Àlaihissalām Ke Bāre Meiñ Kuchh Dusra Hi Etiqād Rakhte Haiñ Jo Āp Ke Aqeede Ke Bilkul Khilaf Hai, Ye Sun Kar Najjashi Badshāh Ne Hazrate Jafar Radiallahu Ta'ala Ànhu Se Is Bāre Meiñ Sawal Kiya To Āp Ne Surah-e-Maryam Ki Tilawat Farmāi, Kalame Rabbani Ki Taseer Se Najjashi Ke Qalb Par Itna Gehra asar Pada Ke Us Par Riqqat Tāri Ho Gai Aur Us Ki Āñkhoñ Se Āñsu Jāri Ho Gaye, Hazrate Jafar Radiallahu Ta'ala Ànhu Ne Farmāya Ke Hamāre Rasool ﷺ Ne Ham Ko Ye Bataya Hai Ke Hazrate Eisa Àlaihissalām Khuda Ke Bande Aur Uske Rasool Haiñ Jo Kunwari Maryam Ke Shikame Mubarak Se Bighair Bāp Ke Khuda Ki Qudrat Ka Nishān Ban Kar Paida Hue, Najjashi Badshāh Ne Bade Ghaur Se Hazrate Jafar Radiallahu Ta'ala Ànhu Ki Taqreer Ko Suna aur Ye Kaha Ke Bila Shubha Injeel Aur Qur'ān Donoñ Ek Hi Āftabe Hidāyat Ke Do Noor Haiñ Aur Yaqeenan Hazrate Eisa Àlaihissalām Khuda Ke Bande Aur Uske Rasool Haiñ Aur Maiñ Gawāhi Deta Hooñ Ke Beshak Hazrat Muhammad ﷺ Khuda Ke Wahi Rasool Haiñ Jin Ki Bisharat Hazrate Eisa Àlaihissalām Ne Injeel Meiñ Di Hai Aur Agar Maiñ Dastoore Saltanat Ke Mutābiq Takhte Shāhi Par Rehne Ka Paband Na Hota To Maiñ Khud Makka Ja Kar Rasoole Akramﷺ Ki Jootiyañ Seedhi Karta aur Unke Qadam Dhota, Badshāh Ki Taqreer Sun Kar Us Ke Darbari Jo Kattar Qism Ke Eisai The Narāz Wa Barham Ho Gaye Magar Najjashi Badshāh Ne Joshe Imāni Meiñ Sab Ko Dānt Fatkār Kar Khamosh Kar Diya aur Kuffāre Makka Ke Tohfoñ Ko Wāpas Lauta Kar Amr Bin Al Ās Aur Ammara Bin Waleed Ko Darbār Se Nikalwa Diya aur Musalmānoñ Se Keh Diya Ke Tum Log

Meri Saltanat Meiñ Jahāñ Chaho Amno Sukoon Ke Sāth Āram Wa Chain Ki Zindagi Basar Karo, Koi Tumhara Kuchh Bhi Nahiñ Bigād Sakta (Zurqani, 1/288)

Wāzeh Rahe Ke Najjashi Badshāh Musalman Ho Gaya Tha, Chunānche Us Ke Inteqal Par Huzoor ﷺ Ne Madina-e-Munawwara Meiñ Us Ki Namaze Janaza Padhi Halāki Najjashi Badshāh Ka Inteqal Habsha Meiñ Hua Tha aur Wo Habsha Hi Meiñ Madfoon Bhi Hue Magar Huzoor ﷺ Ne Ghaibana Un Ki Namaze Janaza Padh Kar Un Ke Liye Dua-e-Maghfirat Farmāi

Hazrate Abu Bakr Aur Ibne Dughina

Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Bhi Habsha Ki Taraf Hijrat Ki Magar Jab Āp Maqāme 'Barqul Ghummad' Meiñ Pahuñche To Qābila-e-Qāra Ka Sardār Malik Bin Dughanna Raste Meiñ Mila aur Daryaft Kiya Ke Kyuñ? Aye Abu Bakr! Kahañ Chale? Āp Ne Ahle Makka Ke Mazalim Ka Tazkira Farmāte Hue Kaha Ke Ab Maiñ Apne Watan Makka Ko Chhod Kar Khuda Ki Lambi Chaudi Zameen Meiñ Phirta Rahuñga aur Khuda Ki Ibadat Karta Rahuñga, Ibne Dughanna Ne Kaha Ke Aye Abu Bakr Āp Jaisa Ādmi Na Shehar Se Nikal Sakta Hai Na Nikala Ja Sakta Hai, Āp Dusroñ Ka Bār Uthāte Haiñ, Mehmanane Haram Ki Mehman Nawazi Karte Haiñ, Khud Kama Kama Kar Muflisoñ Aur Mohtajoñ Ki Māli Imdād Karte Haiñ, Haq Ke Kāmoñ Meiñ Sab Ki Imdad Wa Iānat Karte Haiñ, Āp Mere Sāth Makka Wāpas Chaliye Maiñ Āpko Apni Panāh Meiñ Leta Hooñ, Ibne Dughanna Āp Ko Zabardasti Makka Wāpas Lāya aur Tamām Kuffāre Makka Se Keh Diya Ke Maine Abu Bakr Ko Apni Panāh Meiñ Liya Hai Lihāza Khabardar! Koi In Ko Na Sataye, Kuffāre Makka Ne Kaha Ke Ham Ko Is Shart Par Manzoor Hai Ke Abu Bakr Apne Ghar Ke Andar Chhup Kar Qur'ān Padheiñ Tāki Hamāri Auratoñ Aur Bachhoñ Ke Kān Meiñ Qur'ān Ki Awāz Na Pahuñche, Ibne Dughanna Ne Kuffār Ki Shart Ko Manzoor Kar Liya aur Hazrate Abu Bakr Chand Dino

Tak Apne Ghar Ke Andar Qur’ān Padhte Rahe Magar Hazrate Abu Bakr Ke Jazba-e-Islami Aur Joshe Imāni Ne Ye Gawara Nahiñ Kiya Ke Maboodāne Bātil Lāto Uzza Ki Ibadat To Alal Ailān Ho Aur Maboode Bar Haq Allah Ta'ala Ki Ibadat Ghar Ke Andar Chhup Kar Ki Jāye, Chunānche Āp Ne Ghar Ke Bāhar Apne Sehan Meiñ Ek Masjid Bana Li Aur Us Masjid Meiñ Alal Ailān Namazo Meiñ Buland Āwaz Se Qur’ān Padhne Lage Aur Kuffāre Makka Ki Aurateiñ Aur Bachhe Bheed Laga Kar Qur’ān Sunne Lage, Ye Manzar Dekh Kar Kuffāre Makka Ne Ibne Dughanna Ko Makka Bulaya aur Shikāyat Ki, Ke Abu Bakr Ghar Ke Bāhar Qur’ān Padhte Haiñ Jis Ko Sunne Ke Liye Un Ke Gird Hamāri Auratoñ Aur Bachhoñ Ka Mela Lag Jāta Hai, Is Se Ham Ko Badi Takleef Hoti Hai Lihāza Tum Un Se Keh Do Ke Ya To Wo Ghar Meiñ Qur’ān Padheiñ Warna Tum Apni Panāh Ki Zimmedari Se Dast Bardār Ho Jāo, Chunānche Ibne Dughanna Ne Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Se Kaha Ke Aye Abu Bakr! Āp Ghar Ke Andar Chhup Kar Qur’ān Padheiñ Warna Maiñ Apni Panāh Se Kanara Kash Ho Jāuñga Iske Bād Kuffāre Makka Āp Ko Satayenge To Maiñ Is Ka Zimmedar Nahiñ Houñga, Ye Sun Kar Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Farmāya Ke Aye Ibne Dughanna! Tum Apni Panāh Ki Zimmedari Se Alag Ho Jāo Mujhe Allah Ta'ala Ki Panāh Kāfi Hai Aur Maiñ Uski Marzi Par Rāzi Ba Riza Hooñ (Bukhari, 1/307)

Hazrate Hamza Musalman Ho Gaye

Ailāne Nubuwwat Ke Chhate Sāl Hazrate Hamza aur Hazrate Umar Do Aisi Hastiya Damane Islam Meiñ Āa Gai Jin Se Islam Aur Musalmānoñ Ke Jāho Jalāl Aur In Ke Izzato Iqbal Ka Parcham Bahut Hi Sar Buland Ho Gaya, Huzoor ﷺ Ke Chachāoñ Meiñ Hazrate Hamza Ko Āp ﷺ Se Badi Walihana Muhabbat Thi Aur Sirf Do Teen Sāl Huzoor Se Umr Meiñ Zyada The Aur Chuñki Unhoñ ne Bhi Hazrate Suwaiba Ka Doodh Piya Tha Isliye Huzoor ﷺ Ke Razai Bhai Bhi The, Hazrate Hamza Radiallahu Ta'ala Ànhu Bahut Hi

Tāqatwar Aur Bahādur The Aur Shikār Ke Bahut Shauqeen The, Rozana Subah Sawere Teer Kamān Le Kar Ghar Se Nikal Jāte Aur Shām Ko Shikār Se Wāpas Laut Kar Haram Meiñ Jāte, Khāna-e-Kābah Ka Tawaf Karte Aur Quraish Ke Sardāroñ Ki Majlis Meiñ Kuchh Der Baitha Karte The, Ek Din Hasbe Mamool Shikār Se Wāpas Laute To Ibne Jud'ān Ki Laundi Aur Khud In Ki Behan Hazrate Safiyya Radiallahu Ta'ala Ànha Ne In Ko Bataya Ke Āj Abu Jahl Ne Kis Kis Tarah Tumhare Bhatije Muhammad ﷺ Ke Sāth Be Adabi Aur Gustakhi Ki Hai, Ye Majra Sun Kar Māre Ghusse Ke Hazrate Hamza Radiallahu Ta'ala Ànhu Ka Khoon Khaulne Laga, Ekdam Teer Kamān Liye Hue Masjide Harām Pahuñch Gaye Aur Apni Kamān Se Abu Jahl Ke Sar Par Is Zor Se Māra Ke Us Ka Sar Phat Gaya aur Kaha Ke Tu Mere Bhatije Ko Gāliya Deta Hai? Tujhe Khabar Nahiñ Ke Maiñ Bhi Usi Ke Deen Par Hooñ, Ye Dekh Kar Qabila-e-Bani Makhzoom Ke Kuchh Log Abu Jahl Ki Madad Ke Liye Khade Ho Gaye To Abu Jahl Ne Ye Soch Kar Ke Kahin Banu Hashim Se Jung Na Chhid Jāye Ye Kaha Ke Aye Bani Makhzoom! Āp Log Hamza Ko Chhod Dijiye, Waqai Āj Maine In Ke Bhatije Ko Bahut Hi Kharab Kharab Qism Ki Gāliyañ Di Thi.

(Madarijun Nubuwwat, 2/44)

Hazrate Hamza Radiallahu Ta'ala Ànhu Ne Musalman Ho Jāne Ke Bād Zor Zor Se In Ash'ār Ko Padhna Shuru Kar Diya:

حَمِدْتُ اللّٰهَ حِيْنَ هَدٰى فُؤَادِيْ إِلَى الْإِسْلَامِ وَالدِّيْنِ الْحَنِيْفِ

Maiñ Allah Ta'ala Ki Hamd Karta Hooñ Jis Waqt Us Ne Mere Dil Ko Islam Aur Deene Haneef Ki Taraf Hidāyat Di

إِذَا تُلِيَتْ رَسَائِلُهُ عَلَيْنَا تَحَدَّرَ دَمْعُ ذِي اللُّبِّ الْحَصِيْفِ

Jab Ahkame Islam Ki Hamāre Sāmne Tilawat Ki Jāti Hai To Ba Kamāl Aql Wāloñ Ke Ānsu Jāri Ho Jāte Haiñ

وَأَحْمَدُ مُصْطَفًى فِيْنَا مُطَاعٌ فَلَا تَغْشَوْهُ بِالْقَوْلِ الْعَنِيْفِ

Aur Khuda Ke Bargazida Ahmad ﷺ Hamāre Muqtada Haiñ To Aye Kafiroñ Apni Batil Bakwās Se In Par Ghalaba Mat Hāsil Karo

فَلَا وَاللّٰهِ نُسْلِمُهُ لِقَوْمٍ وَلَمَّا نَقْضِ فِيهِمْ بِالسُّيُوفِ

To Khuda Ki Qasam! Ham Inheiñ Qaume Kuffār Ke Sipurd Nahiñ Kareñge, Halañki Abhi Tak Ham Ne Un Kafiroñ Ke Sāth Talwaroñ Se Faisla Nahiñ Kiya Hai (Zurqani, Jild,1/256)

Hazrate Umar Ka Islam

Hazrate Hamza Radiallaho Ta'ala ànhu Ke Islam Lāne Ke Bād Teesre Hi Din Hazrate Umar Radiallahu Ta'ala Ànhu Bhi Daulate Islam Se Malamāl Ho Gaye, Āp Radiallaho Ta'ala ànhu Ke Musharraf Ba Islam Hone Ke Waqiyāt Meiñ Bahut Si Riwayāt Haiñ Ek Riwayat Ye Hai Ke Āp Ek Din Ghusse Meiñ Bhare Nangi Talwār Le Kar Is Irade Se Chale Ke Āj Maiñ Isi Talwār Se Paighambare Islam Ka Khatima Kar Duñga, Ittefāq Se Raste Meiñ Hazrate Nuaim Bin Abdullah Quraishi Radiallahu Ta'ala Ànhu Se Mulāqāt Ho Gai, Ye Musalman Ho Chuke The Magar Hazrate Umar Ko In Ke Islam Ki Khabar Nahiñ Thi, Hazrate Nuaim Bin Abdullah Radiallahu Ta'ala Ànhu Ne Puchha Ke Kyuñ? Aye Umar! Is Dopahar Ki Garmi Meiñ Nangi Talwār Le Kar Kahañ Chale? Kehne Lage Ke Āj Bāniye Islam Ka Faisla Karne Ke Liye Ghar Se Nikal Pada Hooñ, Inhoñ ne Kaha Ke Pehle Apne Ghar Ki Khabar Lo, Tumhari Behan Fatima Binte Al Khattab Aur Tumhare Bahnoi Sayeed Bin Zaid Bhi To Musalman Ho Gaye Haiñ, Ye Sun Kar Āp Behan Ke Ghar Pahuñche Aur Darwāza Khatkhataya, Ghar Ke Andar Chand Musalman Chhup Kar Qur'ān Padh Rahe The, Hazrate Umar Radiallahu Ta'ala Ànhu Ki Awāz Sun Kar Sab Log Dar Gaye Aur Qur'ān Ke Awrāq Chhod Kar Idhar Udhar Chhup Gaye, Behan Ne Uth Kar Darwāza Khola To Hazrate Umar Radiallahu Ta'ala Ànhu Chilla Kar Bole Ke Aye Apni Jān Ki Dushman! Kya Tu Bhi Musalman Ho Gai Hai? Phir Apne Bahnoi

Hazrate Sayeed Bin Zaid Radiallahu Ta'ala Ànhu Par Jhapte Aur Un Ki Dadhi Pakad Kar Un Ko Zameen Par Patakh Diya aur Seene Par Sawār Ho Kar Mārne Lage, In Ki Behan Apne Shauhar Ko Bachane Ke Liye Daud Padi To Hazrate Umar Radiallahu Ta'ala Ànhu Ne Un Ko Aisa Tamacha Māra Ke Un Ke Kāno Ke Jhoomar Toot Kar Gir Pade Aur Un Ka Chehra Khoon Se Lahu Luhān Ho Gaya, Behan Ne Sāf Sāf Keh Diya Ke Aye Umar! Sun Lo, Tum Se Jo Ho Sake Kar Lo Magar Ab Islam Dil Se Nahiñ Nikal. Sakta, Hazrate Umar Radiallahu Ta'ala Ànhu Ne Behan Ka Khoon Āluda Chehra Dekha aur Unka azmo Isteqamat Se Bhara Hua Ye Jumla Suna To Un Par Riqqat Tāri Ho Gai Aur Ek Dam Dil Narm Pad Gaya, Thodi Der Tak Khamosh Khade Rahe Phir Kaha Ke Achha Tum Log Jo Padh Rahe The Mujhe Bhi Dikhao, Behan Ne Qur’ān Ke Awrāq Ko Sāmne Rakh Diya, Utha Kar Dekha To Is Āyat Par Nazar Padi Ke سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"Allah Ki Pāki Bolta Hai Jo Kuchh Āsmanoñ Aur Zameen Meiñ Hai Aur Wahi Izzat Wa Hikmat Wāla Hai" Is Āyat Ka Ek Ek Lafz Sadaqat Ka Teer Ban Kar Dil Ki Gehrai Meiñ Pewast Hota Chala Gaya aur Jism Ka Ek Ek Bāl Larza Bar Andām Hone Laga, Jab Is Āyat Par Pahuñche Ke

"Allah Aur Us Ke Rasool Par Imān Lāo" اٰمِنُوا بِاللّٰهِ وَرَسُولِهٖ

To Bilkul Hi Be Qābu Ho Gaye Aur Be Ikhteyar Pukār Uthe Ke:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللّٰهِ

Ye Wo Waqt Tha Ke Huzoore Akram ﷺ Hazrate Arqam Bin Abu Arqam Radiallahu Ta'ala Ànhu Ke Makān Meiñ Muqeem The, Hazrate Umar Radiallahu Ta'ala Ànhu Behan Ke Ghar Se Nikle Aur Seedhe Hazrate Arqam Radiallahu Ta'ala Ànhu Ke Makān Par Pahuñche To Darwāza Band Pāya, Kundi Bajāi, Andar Ke Logoñ Ne Darwaze Ki Jhari Se Jhañk Jar Dekha To Hazrate Umar

Radiallahu Ta'ala Ànhu Nangi Talwār Liye Khade The, Log Ghabra Gaye Aur Kisi Meiñ Darwāza Kholne Ki Himmat Nahiñ Hui Magar Hazrate Hamza Radiallahu Ta'ala Ànhu Ne Buland Āwaz Se Farmāya Ke Darwāza Khol Do Aur Andar Āne Do, Agar Nek Niyyati Ke Sāth Āya Hai To Uska Khair Maqdam Kiya Jayega Warna Usi Ki Talwār Se Us Ki Gardan Uda Di Jayegi, Hazrate Umar Radiallaho Ta'ala ànhu Ne Andar Qadam Rakha To Huzoor ﷺ Ne Khud Āge Badh Kar Hazrate Umar Radiallahu Ta'ala Ànhu Ka Bāzu Pakda aur Farmāya Ke Aye Khattab Ke Bete! Tu Musalman Ho Jā, Ākhir Tu Kab Tak Mujhse Ladta Rahega? Hazrate Umar Radiallahu Ta'ala Ànhu Ne Ba Āwaze Buland Kalima Padha, Huzoor ﷺ Ne Māre Khushi Ke Nāra-e-Takbeer Buland Farmāya aur Tamām Hazireen Ne Is Zor Se Allahu Akbar! Ka Nāra Māra Ke Makka Ki Pahādiyañ Gooñj Uthi, Phir Hazrate Umar Radiallahu Ta'ala Ànhu Kehne Lage Ke Ya Rasoolallah! Ye Chhup Chhup Kar Ibadat Karne Ke Kya Māna? Uthiye Ham Kābe Meiñ Chal Kar Alal Ailān Khuda Ki Ibadat Kareñge Aur Khuda Ki Qasam! Maiñ Kufr Ki Hālat Meiñ Jin Jin Majlisoñ Meiñ Baith Kar Islam Ki Mukhalafat Karta Raha Hooñ Ab Un Tamām Majalis Meiñ Apne Islam Ka ailan Karuñga Phir Huzoor ﷺ Sahaba Ki Jama'at Ko Le Kar Do Qataro Meiñ Rawāna Hue, Ek Saf Ke Āge Āge Hazrate Hamza Radiallahu Ta'ala Ànhu Chal Rahe The Aur Dusri Saf Ke Āge Āge Hazrate Umar Radiallahu Ta'ala Ànhu The, Is Shān Se Masjide Harām Meiñ Dakhil Hue Aur Namaz Ada Ki Aur Hazrate Umar Radiallahu Ta'ala Ànhu Ne Harame Kāba Meiñ Mushrikeen Ke Sāmne Apne Islam Ka Āilan Kiya, Ye Sunte Hi Har Taraf Se Kuffār Daud Pade Aur Hazrate Umar Ko Mārne Lage Aur Hazrate Umar Radiallahu Ta'ala Ànhu Bhi Un Logoñ Se Ladne Lage, Ek Hungama Barpa Ho Gaya, Itne Meiñ Hazrate Umar Radiallahu Ta'ala Ànhu Ka Māmu Abu Jahl Āa Gaya, Usne Puchha Ke Ye Hungama Kaisa Hai? Logoñ Ne Bataya Ke Hazrate Umar Radiallahu Ta'ala Ànhu Musalman Ho Gaye Haiñ Isliye Log

Barham Ho Kar In Par Hamla Āwar Hue Haiñ, Ye Sun Kar Abu Jahl Hateeme Kābah Meiñ Khade Ho Kar Apni Āsteen Se Ishara Kar Ke Ailān Kar Diya Ke Maine Apne Bhanje Umar Ko Panāh Di, Abu Jahl Ka Ye Ailān Sun Kar Sab Log Hat Gaye Aur Hazrate Umar Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Islam Lāne Ke Bād Maiñ Humesha Kuffār Ko Mārta aur Un Ki Mār Khata Raha Yahāñ Tak Ke Allah Ta'ala Ne Islam Ko Ghalib Farmā Diya. (Zurqani Alal Mawahib)

Hazrate Umar Radiallahu Ta'ala Ànhu Ke Musalman Hone Ka Ek Sabab Ye Bhi Bataya Gaya Hai Ke Khud Hazrate Umar Radiallahu Ta'ala Ànhu Farmāya Karte The Ke Maiñ Kufr Ki Hālat Meiñ Quraish Ke Butoñ Ke Pās Hāzir Tha Itne Meiñ Ek Shakhs Ek Gāye Ka Bachhda Le Kar Āya aur Us Ko Butoñ Ke Nām Par Zibah Kiya Phir Bade Zor Zor Se Kisi Ne Cheekh Mār Kar Ye Kaha Ke:

يَا جَلِيحُ أَمْرٌ نَّجِيحٌ رَجُلٌ فَصِيحٌ يَقُولُ لَا إِلٰهَ إِلَّا اللّٰهُ

Ye Āwaz Sun Kar Sab Log Wahāñ Se Bhāg Khade Hue Lekin Maine Ye Azm Kar Liya Ke Maiñ Is Āwaz Dene Wāle Ki Tehqeeq Kiye Baghair Hargiz Hargiz Yahāñ Se Nahiñ Taluñga, Is Ke Bād Phir Yahi Āwaz Āi "Yāni Aye Khuli Hui Dushmani Karne Wāle, Ek Kamyābi Ki Cheez Hai Ke Ek Fasahat Wāla Ādmi La Ilaha Illallah Keh Raha Hai" Halañki Butoñ Ke Ās Pās Mere Siwa Koi Dusra Bhi Nahiñ Tha, Iske Fauran Hi Bād Huzoor ﷺ Ne Apni Nubuwwat Ka Āilan Farmāya, Is Waqiye Se Hazrate Umar Radiallahu Ta'ala Ànhu Behad Mutassir The Isliye In Ke Islam Lāne Ke Asbāb Meiñ Se Is Waqiye Ko Bhi Kuchh Na Kuchh Zaroor Dakhal Hai. (Bukhari, 1/546)

Hazrate Umar Radiallahu Ta'ala Ànhu Ko Jab Kuffāre Makka Ne Bahut Zyada Satāya To Ās Bin Wāil Sahmi Ne Bhi Āp Ko Apni Panāh Meiñ Le Liya Jo Zamāna-e-Jahiliyyat Meiñ Āpka Haleef Tha Isliye Hazrate Umar Radiallahu Ta'ala Ànhu Kuffār Ki Mār Dhād Se Bach Gaye.

Shebe Abi Talib San 7 Nabawi

Ailāne Nubuwwat Ke Sātweiñ Sāl San 7 Nabawi Meiñ Kuffāre Makka Ne Jab Dekha Ke Roz Baroz Muslamanoñ Ki Tadād Badhti Ja Rahi Hai Aur Hazrate Hamza Wa Hazrate Umar Radiallahu Ta'ala Ànhum Jaise Bahādurāne Quraish Bhi Dāmane Islam Meiñ Āa Gaye Haiñ To Ghaizo Ghazab Meiñ Ye Log Āpe Se Bāhar Ho Gaye Aur Tamām Sardārāne Quraish Aur Makka Ke Dusre Kuffār Ne Ye Scheme Banāi Ke Huzoor ﷺ Aur Āp Ke Khāndān Ka Mukammal Boycott Kar Diya Jāye Aur In Logoñ Ko Kisi Tango Tareek Jagah Meiñ Mahsoor (Qaid) Kar Ke In Ka Dāna Pāni Band Kar Diya Jāye Tāki Ye Log Mukammal Taur Par Tabāho Barbād Ho Jāyeiñ, Chunānche Is Khaufnak Tajweez Ke Mutābiq Tamām Qabāile Quraish Ne Āpas Meiñ Ye Mu'āhadā Kiya Ke Jab Tak Bani Hashim Ke Khāndān Wāle Huzoorﷺ Ko Qatl Ke Liye Hamāre Hawāle Na Kar Deiñ.

(1) Koi Shakhs Banu Hashim Ke Khāndān Se Shādi Biyah Na Kare

(2) Koi Shakhs In Logoñ Ke Hāth Kisi Qism Ke Samān Ki Khareedo Farokht Na Kare

(3) Koi Shakhs In Logoñ Se Mel Jol, Salām Wa Kalām Aur Mulāqāt Wa Bāt Na Kare.

(4) Koi Shakhs In Logoñ Ke Pās Khāne Peene Ka Koi Samān Na Jāne De.

Mansoor Bin Ikrama Ne Is Mu'āhide Ko Likha aur Tamām Sardārane Quraish Ne Is Par Dastakhat Kar Ke Is Dastawez Ko Kābe Ke Andar Āweza Kar Diya Abu Talib Majbooran Huzoore Aqdas ﷺ Aur Dusre Tamām Khāndān Wāloñ Ko Le Kar Pahād Ki Us Ghāti Meiñ Jis Ka Nām Shi'abe Abu Talib Tha Panāh Guzeen Hue, Abu Lahab Ke Siwa Khāndāne Banu Hashim Ke Kafiroñ Ne Bhi Khāndāni Hamiyyat Wa Pasdari Ki Bina Par Is Muamle Meiñ Huzoor ﷺ Ka Sāth Diya aur Sab Ke Sab Pahād Ke Is Tango Tareek

Durre Meiñ Mahsoor Ho Kar Qaidyo Ki Zindagi Basar Karne Lage Aur Ye Teen Baras Ka Zamāna Itna Sakht Aur Kathin Guzra Ke Banu Hashim Darakhto Ke Patte Aur Sookhe Chamde Paka Paka Kar Khāte The, Aur In Ke Bachhe Bhook Pyās Ki Shiddat Se Tadap Tadap Kar Din Rāt Roya Karte The, Sangdil Aur Zālim Kafiroñ Ne Har Taraf Pehra Bitha Diya Tha Ke Kahin Se Bhi Ghāti Ke Andar Dāna Pāni Na Jāne Pāye (Zurqani Alal Mawahib)

Musalsal 3 Sāl Tak Huzoore ﷺ Khāndāne Banu Hashim In Hoshruba Masaib Ko Jhelte Rahe Yahāñ Tak Ke Khud Quraish Ke Kuchh Reham Diloñ Ko Banu Hashim Ki In Musibato Par Reham Āa Gaya aur Un Logoñ Ne Is Zalimana Mu'āhide Ko Todne Ki Tehreek Uthai, Chunānche Hisham Bin Umr Āmiri, Zuhair Bin Abi Umayya, Mutim Bin Adi, Abul Bakhtari, Jama Bin Al Aswad Waghaira Ye Sab Mil Kar Ek Sāth Harame Kāba Meiñ Gaye Aur Zuhair Ne Jo Ke Abdul Muttalib Ke Nawase The Kuffāre Quraish Ko Mukhtab Kar Ke Apni Purjosh Taqreer Meiñ Ye Kaha Ke Aye Logoñ! Ye Kahañ Ka Insāf Hai? Ke Ham Log To Āram Se Zindagi Basar Kar Rahe Haiñ Aur Khāndāne Banu Hashim Ke Bachhe Bhook Pyās Se Beqarar Ho Kar Bilbila Rahe Haiñ, Khuda Ki Qasam! Jab Tak Is Wahshiyana Mu'āhide Ki Dastawez Phād Kar Pāoñ Se Na Raund Di Jayegi Maiñ Hargiz Hargiz Chain Se Nahiñ Baith Sakta, Ye Taqreer Sun Kar Abu Jahl Ne Tadap Kar Kaha Ke Khabardar! Hargiz Hargiz Tum Is Mu'āhide Ko Hāth Nahiñ Laga Sakte, Jama Ne Abu Jahl Ko Lalkara aur Is Zor Se Dānta Ke Abu Jahl Ki Bolti Band Ho Gai, Isi Tarah Mutim Bin Adi Aur Hisham Bin Amr Ne Bhi Kham Thoñk Kar Abu Jahl Ko Jhidak Diya aur Abul Bakhtari Ne To Sāf Sāf Keh Diya Ke Aye Abu Jahl! Is Zalimana Mu'āhide Se Na Ham Pehle Rāzi The Aur Na Āb Ham Is Ke Paband Haiñ.

Isi Majme Meiñ Ek Taraf Abu Talib Bhi Baithe Hue The, Unhoñ ne Kaha Ke Aye Logoñ, Mere Bhatije Kehte Haiñ Ke Us Mu'āhide Ko Keedo Ne Kha Dāla Hai Aur Sirf Jahāñ Khuda Ka Nām Likha Hua

Tha Us Ko Keedo Ne Chhod Diya Hai Lihāza Meri Rāye Ye Hai Ke Tum Log Us Dastawez Ko Nikal Kar Dekho Aur Agar Waqai Us Ko Keedo Ne Kha Liya Hai Jab To Usko Chāk Kar Ke Phenk Do Aur Agar Mere Bhatije Ka Kehna Ghalat Sābit Hua To Maiñ Muhammad ﷺKo Tumhare Hawale Kar Duñga, Ye Sun Kar Mutim Bin Adi Kābe Ke Andar Gaya aur Dastawez Ko Utār Lāya aur Sab Logoñ Ne Dekha To Waqai Bajuz Allah Ta'ala Ke Nām Ke Poori Dastawez Ko Keedo Ne Kha Liya Tha, Mutim Bin Adi Ne Sab Ke Sāmne Us Dastawez Ko Phād Kar Pheñk Diya aur Phir Quraish Ke Chand Bahādur Bawajoode Ke Ye Sab Ke Sab Us Waqt Kufr Ki Hālat Meiñ The Hathyar Le Kar Ghāti Meiñ Pahuñche Aur Khāndāne Banu Hashim Ke Ek Ek Ādmi Ko Wahāñ Se Nikāl Kar Lāye Aur Un Ke Makāno Ko Ābad Kar Diya, Ye Waqiya San 10 Nabawi Ka Hai, Mansoor Bin Ikrama Jis Ne Is Dastawez Ko Likha Tha Us Par Ye Qahre Ilahi Toot Pada Ke Us Ka Hāth Shal Ho Kar Sookh Gaya

(Madarijun Nubuwwat, 2/42)

Gham Ka Sāl San 10 Nabawi

Huzoore Aqdas ﷺ Shibe Abi Talib Se Nikal Kar Apne Ghar Meiñ Tashreef Lāye Aur Chand Hi Roz Kuffāre Quraish Ke Zulmo Sitam Se Kuchh Amān Mili Thi Ke Abu Talib Beemar Ho Gaye Aur Ghāti Se Bāhar Āne Ke Āth Mahine Ke Bād In Ka Inteqal Ho Gaya Abu Talib Ki Wafāt Huzoorﷺ Ke Liye Ek Bahut Hi Jān Gudāz Aur Rooh Farsa Hadisa Tha Kyuñki Bachpan Se Jis Tarah Pyār Wa Muhabbat Ke Sāth Abu Talib Ne Āp ﷺ Ki Parwarish Ki Thi Aur Zindagi Ke Har Mod Par Jis Jān Nisāri Ke Sāth Āp ﷺ Ki Nusrat Wa Dastgeeri Ki Aur Āp Ke Dushmano Ke Muqabil Seena Sipar Ho Kar Jis Tarah Ālamo Masaib Ka Muqabla Liya Is Ko Bhala Huzoor ﷺ Kis Tarah Bhool Sakte The

Abu Talib Ka Khatima

Jab Abu Talib Marazul Maut Meiñ Mubtala Ho Gaye To Huzoor ﷺ Un Ke Pās Tashreef Le Gaye Aur Farmāya Ke Aye Chacha Āp Kalima

Padh Lijiye, Ye Wo Kalima hai Ke Is Ke Sabab Maiñ Khuda Ke Darbār Meiñ Āp Ki Maghfirat Ke Liye Isrār Karuñga, Us Waqt Abu Jahl Aur Abdullah Bin Abi Umayya Abu Talib Ke Pās Maujood The, Un Donoñ Ne Abu Talib Se Kaha Ke Aye Abu Talib! Kya Āp Abdul Muttalib Ke Deen Se Rugardani Kareñge? Aur Ye Donoñ Barābar Abu Talib Se Guftagu Karte Rahe Yahāñ Tak Ke Abu Talib Ne Kalima Nahiñ Padha Balki Un Ki Zindagi Ka Ākhir Qaul Ye Raha Ke Maiñ Abdul Muttalib Ke Deen Par Hooñ, Ye Kaha aur Un Ki Rooh Parwaz Kar Gai, Huzoor Rahmate Ālam ﷺ Ne Farmāya Ke Maiñ Āp Ke Liye Us Waqt Tak Dua-e-Maghfirat Karta Rahuñga Jab Tak Allah Ta'ala Mujhe Mana Na Farmāyega, Iske Bād Ye Āyat Nāzil Hui مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ "Yāni Nabi Aur Momineen Ke Liye Ye Jāiz Hi Nahiñ Ke Wo Mushrikeen Ke Liye Maghfirat Ki Dua Kareiñ Agarche Wo Rishtedar Hi Kyuñ Na Hoñ, Jab Inheiñ Màloom Ho Chuka Hai Ke Wo Mushrikeen Jahāñnami Haiñ" (Bukhari, 1/448)

Hazrate Bibi Khadija Ki Wafāt

Huzoore Aqdas ﷺ Ke Qalbe Mubarak Par Abhi Abu Talib Ke Inteqal Ka Zakhm Tāza Hi Tha Ke Abu Talib Ki Wafāt Ke Teen Ya Pānch Din Bād Hazrate Bibi Khadija Bhi Dunya Se Rihlat Farmā Gai, Makka Meiñ Abu Talib Ke Bād Sabse Zyada Jis Hasti Ne Rahmate Ālam ﷺ Ki Nusrat Wa Himayat Meiñ Apna Tan Man Dhan Sab Kuchh Qurban Kiya Wo Hazrate Bibi Khadija Radiallahu Ta'ala Ànha Ki Zāte Girāmi Thi, Jis Waqt Dunya Meiñ Koi Āp ﷺ Ka Mukhlis Musheer Aur Gham Khwār Nahiñ Tha Hazrate Bibi Khadija Radiallahu Ta'ala Ànha Hi Thi Ke Har Pareshani Ke Mauqe Par Poori Jān Nisāri Ke Sāth Āp Ki Gham Khwari Aur Dildari Karti Rehti Thi, Isliye Abu Talib Aur Hazrate Bibi Khadija Radiallahu Ta'ala Ànha Donoñ Ki Wafāt Se Āp Ke Madadgar Aur Gham Gusār Donoñ Hi Dunya Se Uth Gaye Jis Ka Āp Ke Qalbe Nāzuk Par Itna azeem Sadma Guzra Ke Āp Ne Is Sāl Ka Nām "Āmmul Huzn" (Gham Ka

Sāl) Rakh Diya Hazrate Khadija Radiallahu Ta'ala Ànha Ne Ramazan Sana 10 Nabawi Meiñ Wafāt Pāi, Ba Waqte Wafāt 65 Baras Ki Umr Thi, Maqāme Hujoon (Qabristan Jannatul Māla) Meiñ Madfoon Hui, Huzoor Rahmate Ālamﷺ Khud Ba Nafse Nafees Un Ki Qabr Meiñ Utre Aur Apne Muqaddas Hāthoñ Se Un Ki Lāsh Mubarak Ko Zameen Ke Sipurd Farmāya

Tāif Waghaira Ka Safar

Makka Wāloñ Ke Inād Wa Sarkashi Ko Dekhte Hue Jab Huzoor Rahmate Ālamﷺ Ne Un Logoñ Ke Imān Lāne Se Mayoosi Nazar Āi To Āp ﷺ Ne Tableeghe Islam Ke Liye Makka Ke Qurbo Jawār Ki Bastiyoñ Ka Rukh Kiya, Chunānche Is Silsile Meiñ Āpﷺ Ne Tāif Ka Bhi Safar Farmāya, Is Safar Meiñ Huzoor ﷺ Ke Ghulām Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Bhi Āp Ke Hamrāh The, Tāif Meiñ Bade Bade Umarā Aur Maldār Log Rehte The, Un Rayeeso Meiñ Umr Ka Khāndān Tamām Qabāil Ka Sardār Shumār Kiya Jāta Tha, Ye Log Teen Bhai The, Abde Yāleel, Masood, Habeeb, Huzoor ﷺ Un Teeno Ke Pās Tashreef Le Gaye Aur Islam Ki Dawat Di, Un Teeno Ne Islam Qabool Nahiñ Kiya Balki Intehāyi Behuda aur Gustakhana Jawab Diya, Un Bad Naseebo Ne Isi Par Bas Nahiñ Kiya Balki Tāif Ke Shareer Gundo Ko Ubhār Diya Ke Ye Log Huzoor ﷺ Ke Sāth Bura Sulook Kareiñ, Chunānche Luccho Lafango Ka Ye Shareer Gurauh Har Taraf Se Āp ﷺ Par Toot pada aur Ye Shararatoñ Ke Mujassame Āp Par Patthar Barsane Lage Yahāñ Tak Ke Āp Ke Muqaddas Pāoñ Zakhmi Se Lahu Luhān Ho Gaye, Aur Āp Ke Moze Aur Nalain Mubarak Khoon Se Bhar Gaye, Jab Āp ﷺ Zakhmo Se Betāb Ho Kar Baith Jāte To Ye Zālim Intehāyi Bedardi Ke Sāth Āp Ka Bāzu Pakad Kar Uthāte Aur Jab Āp Chalne Lagte To Phir Āp Par Pattharoñ Ki Barish Karte Aur Sāth Sāth Tāna Zani Karte, Gāliya Dete, Tāliya Bajate, Hansi Udate, Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Daud Daud Kar Huzoorﷺ Par Āne Wāle Pattharoñ Ko Apne Badan Par Lete The Aur Huzoorﷺ Ko Bachate The Yahāñ Tak Ke Wo Bhi Khoon Se Naha Gaye Aur Zakhmo Se Nidhāl

Ho Kar Be Qābu Ho Gaye Yahāñ Tak Ke Ākhir Āp ﷺ Ne Angoor Ke Ek Bāgh Meiñ Panāh Li, Ye Bāgh Makka Ke Ek Mash'hoor Kafir Utna Bin Rabiya Ka Tha, Huzoorﷺ Ka Ye Hāl Dekh Kar Utna Bin Rabiya aur Uske Bhai Shaiba Bin Rabiya Ko Āp Par Reham Āa Gaya aur Kafir Hone Ke Bawajood Khāndāni Hamiyyat Ne Josh Māra, Chunānche Un Donoñ Kafiroñ Ne Huzoor ﷺ Ko Apne Bāgh Meiñ Thehrāya aur Apne Nasrani Ghulām Addās Ke Hāth Se Āp Ki Khidmat Meiñ Angoor Ka Ek Khosha Bheja, Huzoor ﷺ Ne Bismillah Padh Kar Khoshe Ko Hāth Lagaya To Addās Tajjub Se Kehne Laga Ke Is Atrāf Ke Log To Ye Kalima Nahiñ Bola Karte, Huzoor ﷺ Ne Us Se Daryaft Farmāya Ke Tumhara Watan Kahañ Hai? Addās Ne Kaha Ke Maiñ Shehre Nainwa Ka Rehne Wāla Hooñ, Āpﷺ Ne Farmāya Ke Wo Hazrate Yunus Bin Matta Ka Shehar Hai, Wo Bhi Meri Tarah Khuda Ke Paighambar The Ye Sun Kar Addās Āp Ke Hāth Pāoñ Choomne Laga aur Fauran Hi Āp Ka Kalima Padh Kar Musalman Ho Gaya Isi Safar Meiñ Jab Āp ﷺ Maqāme Nakhla Meiñ Tashreef Farmā Hue Aur Rāt Ko Namaze Tahajjud Meiñ Qur'ān Padh Rahe The To Naseebain Ke Jinnoñ Ki Ek Jama'at Āp Ki Khdimat Meiñ Hāzir Hui Aur Qur'ān Sun Kar Ye Sab Jinn Musalman Ho Gaye, Phir In Jinno Ne Laut Kar Apni Qaum Ko Bataya To Makka-e-Mukarrama Meiñ Jinno Ki Jama'at Ne Fauj Dar Fauj Āa Kar Islam Qabool Kiya, Chunānche Qur'ān e Majeed Ki Surah-e-Jinn Ki Ibtedai Āyato Meiñ Khudāwande Ālam Ne Is Waqiye Ka Tazkira Farmāya Hai (Zurqani)

Maqāme Nakhla Meiñ Huzoor ﷺNe Chand Dino Tak Qiyām Farmāya Phir Āp ﷺMaqāme Hira Meiñ Tashreef Lāye Aur Quraish Ke Ek Mumtaz Sardār Mutim Bin Adi Ke Pās Ye Paigām Bheja Ke Kya Tum Mujhe Apni Panāh Meiñ Le Sakte Ho? Arab Ka Ye Dastoor Tha Ke Jab Koi Shakhs Un Se Panāh Ya Himayat Talab Karta To Wo Agarche Kitna Hi Bada Dushman Kyuñ Na Ho Wo Panāh Dene Se Inkar Nahiñ Kar Sakte The, Chunānche Mutim Bin Adi Ne Huzoor ﷺ Ko Apni Panāh Meiñ Le Liya aur Usne Apne Beto Ko Hukm Diya Ke

Tum Log Hathyar Laga Kar Haram Meiñ Jāo Aur Mutim Bin Adi Khud Ghode Par Sawār Ho Gaya aur Huzoorﷺ Ko Apne Sāth Makka Lāya aur Harame Kāba Meiñ Apne Sāth Le Kar Gaya aur Majma-e-Ām Meiñ Ailān Kar Diya Ke Maine Muhammadﷺ ko panah di haiñ,iske bād Huzoor ﷺ Ne Itmenan Ke Sāth Hajre Aswad Ko Bosa Diya aur Kābe Ka Tawaf Kar Ke Haram Meiñ Namaz Ada Ki Aur Mutim Bin Adi Ne Aur Is Ke Beto Ne Talawarouñ Ke Sāye Meiñ Āp Ke Daulat Khane Tak Pahuñcha Diya Is Safar Ke Muddato Bād Ek Martaba Ummul Momineen Hazrate Āisha Radiallahu Ta'ala Ànha Ne Huzoore Aqdasﷺ Se Daryaft Kiya Ke Ya Rasoolallah! Kya Junge Uhud Ke Din Se Bhi Zyada Sakht Din Koi Din Āp Par Guzra Hai? To Āp Ne Irshad Farmāya Ke Hān Aye Āisha! Wo Din Mere Liye Junge Uhud Ke Din Se Bhi Zyada Sakht Tha Jab Maine Tāif Meiñ Wahāñ Ke Sardār Abde Yāleel Ko Islam Ki Dawat Di, Usne Dawate Islam Ko Haqarat Ke Sāth Thukra Diya aur Ahle Tāif Ne Mujh Par Pathrāo Kiya, Maiñ Is Ranjo Gham Meiñ Sar Jhukaye Chalta Raha Yahāñ Tak Ke Maqāme Qarnuassalib Meiñ Pahuñch Kar Mere Hosho Hawās Bajā Hue, Wahāñ Pahuñch Kar Jab Maine Sar Uthaya To Kya Dekhta Hooñ Ke Ek Badli Mujh Par Sāya Kiye Hue Hai, Us Bādal Meiñ Se Hazrate Jibreel Ne Mujhe Awāz Di Aur Kaha Ke Allah Ta'ala Ne Āp Ki Qaum Ka Qaul Aur Un Ka Jawab Sun Liya Hai Aur Ab Āp Ki Khidmat Meiñ Pahādo Ka Firishta Hāzir Hai, Mujhe Salām Kar Ke Àrz Karne Laga Ke Aye Muhammd ﷺ ! Allah Ta'ala Ne Mujhe Āp Ki Khidmat Meiñ Bheja Hai Tāki Āp Jo Chaheiñ Mujhe Hukm Deiñ Aur Maiñ Āp Ka Hukm Baja Lāun, Agar Āp Chahte Haiñ Ke Maiñ Akhshabain (Abu Qubais Aur Qaiqān) Donoñ Pahādo Ko In Kuffār Par Ulat Dooñ To Maiñ Ulat Deta Hooñ, Ye Sun Kar Huzoor ﷺ Ne Jawab Diya Ke Nahiñ Balki Maiñ Ummeed Karta Hooñ Ke Allah Ta'ala In Ki Naslo Meiñ Apne Aise Bando Ko Paida Farmāyega Jo Sirf Allah Ta'ala Ki Ibadat Kareñge Aur Shirk Nahiñ Kareñge (Bukhari, 1/458)

Qabāil Meiñ Tableeghe Islam

Huzoor Nabiye Kareemﷺ Ka Tariqa Tha Ke Haj Ke Zamane Meiñ Jab Ke Door Door Ke Arabi Qabāil Makka Meiñ Jama Hote The To Huzoor ﷺ Tamām Qabāil Meiñ Daura Farmā Kar Logoñ Ko Islam Ki Dawat Dete The, Isi Tarah Arab Meiñ Ja Baja Mele Lagte The Jin Meiñ Door Darāz Ke Qabāile Arab Jama Hote The, In Melo Meiñ Bhi Āp ﷺ Tableeghe Islam Ke Liye Tashreef Le Jāte The, Chunānche Akkaz, Muzna, Zul Majāz Ke Bade Bade Melo Meiñ Āp ﷺ Ne Qabāile Arab Ke Sāmne Dawate Islam Pesh Farmāi, Arab Ke Qabāil Banu Āmir, Muharib, Fazara, Ghassan, Murrah, Sulaim, Abs, Ban Nasr, Kanda, kalb, Uzra, Hazarima Waghaira Sab Mash'hoor Qabāil Ke Sāmne Āp ﷺ Ne Islam Pesh Farmāya Magar Āp Ka Chacha Abu Lahab Har Jagah Āp Ke Sāth Jāta aur Jab Āp Kisi Qabile Ke Sāmne Wāz Farmāte To Abu Lahab Chilla Chilla Kar Ye Kehta Ke "Ye Deen Se Phir Gaya Hai, Ye Jhoot Kehta Hai"

Qabila-e-Banu Zahl Bin Shaiban Ke Pās Jab Āp ﷺ Tashreef Le Gaye To Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Bhi Āp Ke Sāth The, Is Qabile Ka Sardār "Mafrooq" Āp Ki Taraf Mutawajjeh Hua aur Usne Kaha Ke Aye Quraishi Baradar! Āp Logoñ Ke Sāmne Kaun Sa Deen Pesh Karte Haiñ? Āp Ne Farmāya Ke Khuda Ek Hai Aur Maiñ Us Ka Rasool Hooñ Phir Āp Ne Surah-e-Anām Ki Chand Āyateiñ Tilawat Farmāi, Ye Sab Log Āp Ki Taqreer Aur Qur'ān i Āyato Ki Taseer Se Intehāyi Mutassir Hue Lekin Ye Kaha Ke Ham Apne Us Khāndāni Deen Ko Bhala Ek dam Kaise Chhod Sakte Haiñ? Jis Par Ham Barsaha Baras Se Kārband Haiñ, Is Ke Ilawa Mulke Faras Ke Badshāh Kisra Ke Zere Asar Aur Raiyyat Haiñ, Aur Ham Ye Muahda Kar Chuke Haiñ Ke Ham Badshāh Ke Siwa Kisi Aur Ke Zere Asar Nahiñ Rahenge, Huzoor ﷺ Ne Un Logoñ Ki Sāfgoi Ki Tareef Farmāi Aur Irshad Farmāya Ke Khair, Khuda apne Deen Ka Hāmi Wa Nāsir Aur Mueeno Madadgār Hai

Pānchwa Bāb

Madine Meiñ Āftabe Risālat Ki Tajalliya

Madina-e-Munawwara Ka Purana Nām "Yasrab" Hai,

Jab Huzoorﷺ Ne Is Shehar Meiñ Sukoonat Farmāi To Is Ka Nām Madinatun Nabi Pad Gaya Phir Ye Nām Mukhtasar Ho Kar Madina Mash'hoor Ho Gaya, Tarikhi Haisiyat Se Ye Bahut Purana Shehar Hai Huzoorﷺ Ne Jab Ailāne Nubuwwat Farmāya To Is Shehar Meiñ Arab Ke Do Qabile Ābad The, Aus Wa Khazraj Aur Kuchh Yahoodi Bhi The, Aus Wa Khazraj Kuffāre Quraish Ki Tarah But Parast Aur Yahoodi Ahle Kitab The, Aus Wa Khazraj Pehle To Bade Ittefaqo Ittehad Ke Sāth Miljul Kar Rehte The Magar Phir Arabo Ki Fitrat Ke Mutābiq In Donoñ Qabiloñ Meiñ Ladāiyañ Shuru Ho Gai, Yahāñ Tak Ke Ākhiri Ladāi Jo Tarikhe Arab Meiñ Junge Ba'ās Ke Nām Se Mashhoor Hai Is Qadar Haulnāk Aur Khunrez Hui Ke Is Ladāi Meiñ Aus Wa Khazraj Ke Taqreeban Tamām Nāmwar Bahādur Lad Bhid Kar Kat Mar Gaye Aur Ye Donoñ Qabile Behad Kamzor Ho Gaye, Yahoodi Agarche Tadād Meiñ Bahut Kam The Magar Wo Taleem Yafta The Isliye Aus Wa Khazraj Humesha Yahoodiyoñ Ki Ilmi Bartari Se Maroob Aur Un Ke Zere Asar Rehte The.

Islam Qabool Karne Ke Bād Rasoole Rehmatﷺ Ki Muqaddas Taleem Wa Tarbiyat Ki Badaulat Aus Wa Khazraj Ke Tamām Purane Ikhtelafat Khatm Ho Gaye Aur Ye Donoñ Qabile Shiro Shakar Ki Tarah Mil Jul Kar Rehne Lage, Aur Chuñki In Logoñ Ne Islam Aur Musalmānoñ Ko Apne Tan Man Dhan Se Be Panāh Imdad Wa Nusrat Ki Isliye Huzoor ﷺ Ne In Khush Bakhto Ko "Ansār" Ke Muazzaz Laqab Se Sarfaraz Farmā Diya aur Qur'ān e Kareem Ne Bhi In Jā Nisārāne Islam Ki Nusrate Rasool Wa Imdāde Muslimeen Par In Khush Naseebo Ki Madho Sana Ka Ja Baja Khutba Padha aur Az Rooye Shariat Ansar Ki Muhabbat Aur Inki Janab Meiñ Husne Aqeedat Tamām Ummate Muslima Ke Liye Lāzimul Imān Aur

Wajibul Amal Qarar Pāi

Madine Meiñ Islam Kyuñkar Phaila?

Ansar Go But Parast The Magar Yahoodiyoñ Ke Meljol Se Itna Jānte The Ke Nabiye Ākhiruz Zamā'n Ka Zuhoor Hone Wāla Hai Aur Madine Ke Yahoodi Aksar Ansar Ke Donoñ Qabiloñ Aus Wa Khazraj Ko Dhamkiya Bhi Diya Karte The Ke Nabiye Ākhiruz Zamā'n Ke Zuhoor Ke Waqt Ham Un Ke Lashkar Meiñ Shamil Ho Kar Tum But Parasto Ko Dunya Se Nesto Nabood Kar Dalenge, Isliye Nabiye Ākhiruz Zamā'n Ki Tashreef Āwari Ka Yahood Aur Ansar Donoñ Ko Intezar Tha.

San 11 Nabawi Meiñ Huzoor ﷺ Mamool Ke Mutābiq Haj Meiñ Āne Wāle Qabāil Ko Dawate Islam Dene Ke Liye Mina Ke Maidān Meiñ Tashreef Le Gaye Aur Qur'ān e Majeed Ki Āyateiñ Suna Suna Kar Logoñ Ke Sāmne Islam Pesh Farmāne Lage, Huzoor ﷺ Mina Meiñ Aqba (Ghāti) Ke Pās Jahāñ Āj "Masjidul Aqba" Hai, Tashreef Farmā The Ke Qabila-e-Khazraj Ke 6 Ādmi Āp Ke Pās Āye, Āp ﷺ Ne In Logoñ Se In Ka Nām Wa Nasab Puchha Phir Qur'ān Ki Chand Āyateiñ Suna Kar In Logoñ Ko Islam Ki Dawat Di Jis Se Ye Log Behad Mutassir Ho Gaye Aur Ek Dusre Ka Mooñh Dekh Kar Āpas Meiñ Ye Log Kehne Lage Ke Yahoodi Jis Nabiye Ākhiruz Zamā'n Ki Khushkhabri Dete Rahe Haiñ Yaqeenan Wo Nabi Yahi Haiñ, Lihāza Kahin Aisa Na Ho Ke Yahoodi Ham Se Pehle Islam Ki Dawat Qabool Kar Leiñ, Ye Keh Kar Sab Ek Sāth Musalman Ho Gaye Aur Madine Ja Kar Apne Ahle Khāndān Aur Rishtedāroñ Ko Bhi Islam Ki Dawat Di, Un 6 Khushnaseebo Ke Nām Ye Haiñ :

Hazrate Uqba Bin Āmir Bin Nābi, Hazrate Abu Umamās'ad Bin Jararah, Hazrate Auf Bin Hāris, Hazrate Rāfe Bin Mālik, Hazrate Qutba Bin Āmir Bin Hadeeda, Hazrate Jabir Bin Abdullah Bin Rayyab. (Madarijun Nubuwwat, 2/15)

Bai'ate Aqba-e-Oola

Dusre Sāl Sana 12 Nabawi Meiñ Haj Ke Mauqe Par Madine Ke

Bārah Ashkhās Mina Ki Is Ghāti Meiñ Chhup Kar Musharraf Ba Islam Hue Aur Huzoor ﷺ e Bai'at Hue, Tarikhe Islam Meiñ Is Bai'at Ka Nām Bai'ate Aqba-e-Oola Hai.

Sāth Hi In Logoñ Ne Huzoo ﷺ Se Ye Darkhwast Bhi Ki Ke Ahkame Islam Ki Taleem Ke Liye Koi Muallim Bhi In Logoñ Ke Sāth Kar Diya Jāye, Chunānche Huzoor ﷺ Ne Hazrate Mus'ab Bin Umair Radiallahu Ta'ala Ànhu Ko In Logoñ Ke Sāth Madina-e-Munawwara Bhej Diya, Wo Madine Meiñ Hazrate As'ad Bin Jararah Radiallahu Ta'ala Ànhu Ke Makān Par Thehre Aur Ansar Ke Ek ek Ghar Ja Ja Kar Islam Ki Tableegh Karne Lage Aur Rozana Ek Do Naye Ādmi Āghoshe Islam Meiñ Āne Lage Yahāñ Tak Ke Rafta Rafta Madine Se Quba Tak Ghar Ghar Islam Phail Gaya.

Qabila-e-Aus Ke Sardār Hazrate Sād Bin Muāz Radiallahu Ta'ala Ànhu Bahut Hi Bahādur Aur Bā Asar Shakhs The, Hazrate Musab Bin Umair Radiallahu Ta'ala Ànhu Ne Jab Un Ke Sāmne Islam Ki Dawat Pesh Ki To Unhoñ ne Pehle To Islam Se Nafrat Wa Bezari Zāhir Ki Magar Jab Hazrate Musab Bin Umair Radiallahu Ta'ala Ànhu Ne Un Ko Qur'ān e Majeed Padh Kar Sunaya To Ek Dam Un Ka Dil Paseej Gaya aur Is Qadar Mutassir Hue Ke Sa'adate Imān Se Sarfaraz Ho Gaye, In Ke Musalman Hote Hi Qabila Aus Bhi Damane Islam Meiñ Āa Gaya, Usi Sāl Baqaul Mash'hoor Māhe Rajab Ki 27wi Rāt Ko Hālate Bedari Meiñ Huzoor ﷺ Ko Meraje Jismani Hui, Aur Isi Safare Meraj Meiñ Pānch Namazeiñ Farz Hui Jis Ka Tafseeli Bayān Inshāllah Mojizāt Ke Bāb Meiñ Āyega.

Bai'ate Aqba-e-Sāniya

Is Ke Ek Sāl Bād Sana 13 Nabawi Meiñ Haj Ke Mauqe Par Madine Ke Taqreeban 72 Logoñ Ne Mina Ki Is Ghāti Meiñ Apne But Parast Sāthiyoñ Se Chhup Kar Huzoor ﷺ Ke Daste Haq Par Bai'at Ki Aur Ye Ahad Kiya Ke Ham Log Āp ﷺ Ki Aur Islam Ki Hifāzat Ke Liye Apni Jān Qurban Kar Deñge, Isi Mauqe Par Huzoor ﷺ Ke Chacha Hazrate Abbas Radiallahu Ta'ala Ànhu Bhi Maujood The Jo Abhi Tak

Musalman Nahiñ Hue The, Unhoñ ne Madine Wāloñ Se Kaha Ke Dekho! Muhammad Apne Khāndān Bani Hashim Meiñ Har Tarah Se Mohtaram Aur Ba Izzat Haiñ, Ham Logoñ Ne Dushmano Ke Muqāble Meiñ Seena Sipar Ho Kar Humesha In Ki hifazat ki Hai, Ab Tum Log In Ko Apne Watan Meiñ Le Jāne Ke Khwāhishmand Ho To Sun Lo! Agar Marte Dam Tak Tum Log In Ka Sāth De Sakte Ho To Behtar Warna abhi Se Kanara Kash Ho Jāo, Ye Sun Kar Hazrate Barā Bin Āzib Radiallahu Ta'ala Ànhu Taish Meiñ Āa Kar Kehne Lage Ke Ham Log Talwaroñ Ki God Meiñ Pale Haiñ, Hazrate Bara Bin Āzib Radiallahu Ta'ala Ànhu Itna Hi Kehne Pāye The Ke Hazrate Abul Haisam Radiallahu Ta'ala Ànhu ne Bāt Kāt Kar Kaha Ke Ya Rasoolallah ﷺ, Ham Logoñ Ke Yahoodiyoñ Se Purane Talluqāt Haiñ, Ab Zāhir Hai Ke Hamāre Musalman Ho Jāne Ke Bād Ye Talluqāt Toot Jayenge, Kahin Aisa Na Ho Ke Jab Allah Ta'ala Āp Ko Ghalaba ata Farmāye To Āp Ham Logoñ Ko Chhod Kar Apne Watan Makka Chale Jāyeiñ, Ye Sun Kar Huzoorﷺ Ne Muskurate Hue Jawab Diya Ke Tum Log Itmenan Rakho Ke Tumhara Khoon Mera Khoon Hai Aur Yaqeen Karo Mera Jeena Marna Tumhare Sāth Hai, Maiñ Tumhara Hooñ Aur Tum Mere Ho, Tumhara Dushman Mera Dushman Aur Tunhara Dost Mera Dost Hai. (Zurqani Alal Mawahib, 1/317)

Jab Ansar Ye Bai'at Kar Rahe The To Hazrate Sād Bin Jararah Ne Ya Hazrate Abbas Bin Nazla Radiallahu Ta'ala Ànhu Ne Kaha Ke Mere Bhaiyoñ! Tumheiñ Ye Khabar Bhi Hai Ke Tum Log Kis Cheez

Par Bai'at Kar Rahe Ho? Khoob Samajh Lo Ke Ye Arabo Ajam Ke Sāth Ailāne Jung Hai, Ansar Ne Taish Meiñ Āa Kar Nihāyat Hi Pur Josh Lehje Meiñ Kaha Ke Hān! Hān! Ham Log Is Par Bai'at Kar Rahe Haiñ, Bai'at Ho Jāne Ke Bād Āp ﷺ Ne Is Jama'at Meiñ Se 12 Ādmiyoñ Ko Naqeeb (Sardār) Muqarrar Farmāya, In Meiñ 9 Ādmi Qabila-e-Khazraj Aur Teen Qabila-e-Aus Ke The Jin Ke Mubarak Nām Ye Haiñ:

Hazrate Abu Umamās'ad Bin Jararah, Hazrate Sād Bin Rabee, Hazrate Abdullah Bin Rawaha, Hazrate Rāfe Bin Malik, Hazrate Barā Bin Maroor, Hazrate Abdullah Bin Umro, Hazrate Sād Bin Obada, Hazrate Munzir Bin Umar, Hazrate Obada Bin Sābit, Ye 9 Ādmi Qabila-e-Khazraj Ke Haiñ, Hazrate Usaid Bin Huzair, Hazrate Sād Bin Khaisma, Hazrate Abul Haisam Bin Taihān, Radiallahu Ta'ala Ànhum Ājma'een Ye Teen Shakhs Qabila-e-Aus Ke Haiñ. (Zurqani Alal Mawahib, 1/317)

Iske Bād Ye Tamām Hazrāt Apne Apne Dero Par Chale Gaye, Subah Jab Quraish Ko Is Ki Ittela Pahuñchi To Wo Āg Baboola Ho Gaye Aur Un Logoñ Ne Dānt Kar Madine Wāloñ Se Puchha Ke Kya Tum Log Hamāre Sāth Junga Karne Par Muhammad ﷺ Se Bai'at Ki Hai? Ansar Ke Kuchh Sāthiyoñ Ne Jo Musalman Nahiñ Hue The Apni La Ilmi Zāhir Ki, Ye Sun Kar Quraish Wāpas Chale Gaye Magar Jab Tafteesh Wa Tehqeeq Ke Bād Kuchh Ansar Ki Bai'at Ka Hāl Màloom Hua To Quraish Ghaizo Ghazab Meiñ Āpe Se Bāhar Ho Gaye Aur Bai'at Karne Wāloñ Ki Giriftāri Ke Liye Tāqub Kiya Magar Quraish Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Ke Siwa Kisi Aur Ko Nahiñ Pakad Sake, Quraish Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Ko Apne Sāth Makka Lāye Aur Un Ko Qaid Kar Diya Magar Jab Zubair Bin Mutim Aur Hāris Bin Harb Bin Umayya Ko Pata Chala To In Donoñ Ne Quraish Ko Samjhaya Ke Khuda Ke Liye Sād Bin Obada Ko Fauran Chhod Do Warna Tumhari Mulke Shām Ki Tijārat Khatre Meiñ Pad Jayegi, Ye Sun Kar Quraish Ne Hazrate Sād Bin Obada Ko Qaid Se Riha Kar Diya aur Wo Ba Khairyat Madina Pahuñch Gaye.

(Seerat Ibne Hisham, 4/449)

Hijrate Madina

Madina-e-Munawwara Meiñ Jab Islam Aur Musalmānoñ Ko Ek Panāh Gāh Mil Gai To Huzoor ﷺ Ne Sahaba-e-Kirām Ko Ām Ijazat De Di Ke Wo Makka Se Hijrat Kar Ke Madina Chale Jāyeiñ,

Chunānche Sabse Pehle Hazrate Abu Salamah Ne Hijrat Ki, Iske Bād Yake Bād Deegare Dusre Log Bhi Madina Rawāna Hone Lage, Jab Kuffāre Quraish Ko Pata Chala To Unhoñ ne Rok Tok Shuru Kar Di Magar Chhup Chhup Kar Logoñ Ne Hijrat Ka Silsila Jāri Rakha Yahāñ Tak Ke Rafta Rafta Bahut Se Sahaba-e-Kirām Madina-e-Munawwara Chale Gaye, Sirf Wahi Hazrāt Makka Meiñ Reh Gaye Jo Ya To Kafiroñ Ki Qaid Meiñ The Ya apni Muflisi Ki Wajah Se Majboor The, Huzoore Aqdasﷺ Ko Chuñki Abhi Tak Khuda Ki Taraf Se Hijrat Ka Hukm Nahiñ Mila Tha Isliye Āp ﷺ Makka Meiñ Hi Muqeem Rahe Aur Hazrate Abu Bakr Siddique Aur Hazrate Ali Murtaza Ko Bhi Āpne Rok Liya Tha, Lihāza Ye Donoñ Shame Nubuwwat Ke Parwane Bhi Āp Hi Ke Sāth Makka Meiñ Thehre Hue The.

Kuffār Conference

Jab Makke Meiñ Kafiroñ Ne Ye Dekh Liya Ke Huzoorﷺ Aur Musalmānoñ Ke Madagar Makke Se Bāhar Madine Meiñ Bhi Ho Gaye Haiñ Aur Madine Jāne Wāle Musalmānoñ Ko Ansar Ne Apni Panāh Meiñ Le Liya Hai To Kuffāre Makka Ko Ye Khatra Mahsoos Hone Laga Ke Kahin Aisa Na Ho Ke Muhammadﷺ Bhi Madine Chale Jāyeiñ Aur Wahāñ Se Apne Hāmiyoñ Ki Fauj Le Kar Makke Par Chadhai Na Kar Deiñ, Chunānche Is Khatre Ka Darwāza Band Karne Ke Liye Kuffāre Makka Ne Apne Darun Nadwa (Panchayat Ka Ghar) Meiñ Ek Bahut Badi Conference Munaqid Ki, Aur Ye Kuffāre Makka Kāisa Zabardast Ijtema Tha Ke Makka Ka Koi Bhi Aisa Danishwar Aur Bā Asar Shakhs Na Tha Jo Is Conference Meiñ Shāreek Na Hua Tha, Khususiyat Ke Sāth Abu Sufyan, Abu Jahl, Utba, Zubair Bin Mutim, Nazr Bin Hāris, Abul Bakhtari, Jama Bin Aswad, Hakeem Bin Hizām, Umayya Bin Khalaf Waghaira Waghaira Tamām Sardārane Quraish Is Majlis Meiñ Maujood The, Shaitane Layeen Bhi Kambal Odhe Ek Buzurg Shaikh Ki Soorat Meiñ Āya, Quraish Ke Sardāroñ Ne Nām Wa Nasab Puchha To Bola Ke Maiñ Shaikhe Najd Hooñ, Isliye Is Conference Meiñ Āa

Gaya Hooñ Ke Maiñ Tumhare Muamle Meiñ Apni Rāye Bhi Pesh Kar Dooñ, Ye Sun Kar Quraish Ke Sardāroñ Ne Iblees Ko Bhi Apni Conference Meiñ Shāreek Kar Liya aur Conference Ki Kārwai Shuru Ho Gai, Jab Huzoor ﷺ Ka Muamla Pesh Hua To Abul Bakhtari Ne Ye Rāye Di Ke Inko Kisi Kothri Meiñ Band Kar Ke In Ke Hāth Pāoñ Bāndh Do Aur Ek Soorakh Se Khāna Pani In Ko De Diya Karo, Shaykhe Najd (Shaitan) Ne Kaha Ke Ye Rāye Achhi Nahiñ Hai, Khuda Ki Qasam! Agar Tum Logoñ Ne Un Ko Kisi Makān Meiñ Qaid Kar Diya To Yaqeenan Un Ke Jān Nisār Ashāb Ko Is Ki Khabar Lag Jayegi Aur Wo Apni Jān Par Khel Kar Un Ko Qaid Se Chhuda Lenge.

Abul Aswad Rabia Bin Amr Āmiri Ne Ye Mashwara Diya Ke In Ko Makka Se Nikāl Do Tāki Ye Kisi Doosre Shehar Meiñ Ja Kar Raheiñ, Is Tarah Ham Ko In Ke Qur’ān Padhne Aur In Ki Tableeghe Islam Se Najāt Mil Jayegi, Ye Sun Kar Shaykhe Najdi Ne Bigad Kar Kaha Ke Tumhari Is Rāye Par Lānat, Kya Tum Logoñ Ko Màloom Nahiñ Ke Muhammad ﷺKe Kalām Meiñ Kitni Mithās Aur Taseer Wa Dilkashi Hai? Khuda Ki Qasam! Agar Tum Log In Ko Shehar Badar Kar Ke Chhod Doge To Ye Poore Mulke Arab Meiñ Logoñ Ko Qur’ān Suna Suna Kar Tamām Qabāile Arab Ko Apna Tābe-e-Farmān Bana Lenge Aur Phir Apne Sāth Ek Azeem Lashkar Ko Le Kar Tum Par Aisi Yalgār Kar Deñge Ke Tum In Se Muqāble Se Ājiz Wa Lachār Ho Jāoge Aur Phir Bajuz Is Ke, Ke Tum In Ke Ghulām Ban Kar Raho Kuchh Banaye Na Banegi Isliye In Ko Jila Watan Karne Ki To Bāt Hi Mat Karo Abu Jahl Bola Ke Sāhibo! Mere Zehan Meiñ Ek Rāye Hai Jo Ab Tak Kisi Ko Nahiñ Soojhi, Ye Sun Kar Sab Ke Kān Khade Ho Gaye Aur Sab Ne Bade Ishteyaq Ke Sāth Puchha Ke Kahiye Wo Kya Hai? To Abu Jahl Ne Kaha Ke Meri Rāye Ye Hai Ke Har Qabile Ka Ek Ek Mash'hoor Bahādur Talwār Le Kar Uth Khada Ho Aur Sab Yakbārgi Hamla Kar Ke Muhammadﷺ Ko Qatl Kar Dāleiñ, Is Tadbeer Se Khoon Karne Ka Jurm Tamām Qabeelo Ke Sar Par Rahega, Zāhir Hai Ke Khāndāne Banu Hashim

Is Khoon Ka Badla Lene Ke Liye Tamām Qabiloñ Se Ladne Ki Tāqat Nahiñ Rakhte Lihāza Yaqeenan Wo Khoon baha Lene Par Rāzi Ho Jayenge Aur Ham Log Miljul Kar Āsani Ke Sāth Khoon baha Ki Raqam Ada Kar Deñge, Abu Jahl Ki Ye Khooni Tajweez Sun Kar Shaykhe Najdi Māre Khushi Ke Uchhal Pada aur Kaha Ke Beshak Ye Tadbeer Bilkul Durust Hai, Is Ke Siwa aur Koi Tajweez Qabile Qabool Nahiñ Ho Sakti, Chunānche Tamām Shuraka-e-Conference Ne Ittefaqe Rāye Se Is Tajweez Ko Pass Kar Diya aur Majlise Shoora Barkhast Ho Gai Aur Har Shakhs Ye Khaufnāk Azm Le Kar Apne Apne Ghar Chala Gaya, Khudāwande Quddus Ne Qur'ān e Majeed Ki Mundarija-e-Zel Āyat Meiñ Is Waqiye Ka Zikr Farmāte Hue Irshad Farmāya Ke:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ۝

Aye Mahboob Yād Kijiye Jis Waqt Kuffār Ne Āp Ke Bāre Meiñ Khufya Tadbeer Kar Rahe The Ke Āp Ko Qaid Kar Deiñ Ya Qatl Kar Deiñ Ya Shehar Badr Kar Deiñ, Ye Log Khufya Tadbeer Kar Rahe The Aur Allah Khufya Tadbeer Kar Raha Tha aur Allah Ki Poshida Tadbeer Sab Se Behtar Hai. (Al Anfāl: 30)

Allah Ta'ala Ki Khufya Tadbeer Kya Thi? Agle Safahe Par Is Ka Jalwa Dekhiye Ke Kis Tarah Us Ne Apne Habeeb ﷺ Ki Hifāzat Farmāi Aur Kuffār Ki Sāri Scheme Kis Tarah Us Qadire Qayyum Ne Tehas Nehas Farmā Diya. (Ibne Hisham)

Hijrate Rasool Ka Waqiya

Jab Kuffār Huzoor ﷺ Ke Qatl Par Ittefāq Kar Ke Conference Khatm Kar Chuke Aur Apne Gharo Ko Rawāna Ho Gaye To Hazrate Jibreele Ameen Rabbul Ālameen Ka Hukm Le Kar Nāzil Ho Gaye Ke Aye Mahboob! Āj Rāt Ko Āp Apne Bistar Par Na Soyeiñ Aur Hijrat Kar Ke Madina Tashreef Le Jāyeiñ, Chunānche Ayen Dopahar Ke Waqt Huzoor ﷺ Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Ghar Tashreef Le Gaye Aur Hazrate Abu Bakr Siddique Radiallahu

Ta'ala Ànhu Se Farmāya Ke Sab Ghar Wāloñ Ko Hata Do, Kuchh Mashwara Karna Hai, Hazrate Abu Bakr Siddique Ne Àrz Kiya Ya Rasoolallah! Āp Mere Mā Bāp Qurban, Yahāñ Āp Ki Ahliya (Hazrate Āisha) Ke Siwa aur Koi Nahiñ Hai (Us Waqt Hazrate Āisha Se Huzoor ﷺKi Shādi Ho Chuki Thi), Huzoor ﷺ Ne Farmāya Ke Aye Abu Bakr! Allah Ta'ala Ne Mujhe Hijrat Ki Ijazat Ata Farmā Di Hai, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Àrz Kiya Ke Mere Mā Bāp Āp Par Qurban! Mujhe Bhi Hamrahi Ka Sharf Ata Farmāiye, Āp ﷺ Ne Un Ki Darkhwast Manzoor Farmā Li, Hazrate Abu Bakr Siddique Ne 4 Mahine Se 2 Ooñtniya Babool Ki Patti Khila Khila Kar Tayyar Ki Thi Ke Hijrat Ke Wāqt Ye Sawāri Ke Kām Āyengi, Àrz Kiya Ya Rasoolallah! In Meiñ Se Ek Ooñtni Āp Qabool Farmā Leiñ, Āp ﷺ Ne Irshad Farmāya Ke Qabool Hai Magar Maiñ Is Ki Qeemat Duñga, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Ba Dile Nakhwasta Farmāne Risālat Se Majboor Ho Kar Is Ko Qabool Kar Liya, Hazrate Āisha Siddiqa Radiallahu Ta'ala Ànha To Us Waqt Bahut Kam Umr Thi Lekin Un Ki Badi Behan Hazrate Asma Radiallahu Ta'ala Ànha Ne Samāne Safar Durust Kiya aur Toshadan Meiñ Khāna Rakh Kar Apni Kamar Ke Patke Ko Phād Kar Do Tukde Kiye, Ek Se Toshadan Ko Bāndha aur Dusre Se Mashk Ka Mooñh Bāndha, Ye Wo Qabile Fakhr Sharf Hai Ke Jis Ki Bina Par In Ko "Zātunnataqain" (Do Patke Wāli) Ke Muazzaz Laqab Se Yād Kiya Jāta Hai Iske Bād Huzoor ﷺ Ne Ek Kafir Ko Jiska Nām "Abdullah Bin Uraiqat" Tha Jo Rasto Ka Māhir Tha, Rahnumai Ke Liye Ujrat Par Naukar Rakha aur In Donoñ Ooñtniyoññ Ko Us Ke Sipurd Kar Ke Farmāya Ke Teen Rāto Ke Bād Wo In Donoñ Ooñtniyoññ Ko Le Kar Ghāre Saur Ke Pās Āye, Ye Sāra Nizām Kar Lene Ke Bād Huzoor ﷺApne Makān Tashreef Lāye.

(Bukhari, 1/553)

Kāshāna-e-Nubuwwat Ka Muhasra

Kuffāre Makka Ne Apne Program Ke Mutābiq Kāshāna-e-Nubuwwat Ko Gher Liya aur Intezar Karne Lage Ke Huzoor ﷺ So

Jāyeiñ To Un Par Qatilana Hamla Kiya Jāye, Us Waqt Ghar Meiñ Huzoor ﷺ Ke Pās Sirf Ali Murtaza Radiallahu Ta'ala Ànhu The, Kuffāre Makka agarche Rahmate Ālam Ke Badtareen Dushman The Magar Is Ke Bawajood Huzoor ﷺ Ki Amanat Wa Diyanat Par Kuffār Ko Is Qadar Etimad Tha Ke Wo Apne Qeemti Māl Wa Samān Ko Huzoor ﷺ Ke Pās Amanat Rakhte The, Chunānche Us Waqt Bhi Bahut Si Amanateiñ Kāshāna-e-Nubuwwat Meiñ Thi, Huzoor Ne Hazrate Ali Radiallahu Ta'ala Ànhu Se Farmāya Ke Tum Meri Sabz Rang Ki Chadar Odh Kar Mere Bistar Par So Raho Aur Mere Chale Jāne Ke Bād Tum Quraish Ki Tamām Amanateiñ In Ke Maliko Ko Saunp Kar Madine Chale Āna.

Ye Bada Hi Khuafnak Aur Bade Sakht Khatre Ka Mauqa Tha, Hazrate Ali Radiallahu Ta'ala Ànhu Ko Màloom Tha Ke Kuffāre Makka Huzoor ﷺ Ke Qatl Ka Irada Kar Chuke Haiñ Magar Huzoore Aqdas Ke Is Farmān Ke Tum Quraish Ki Sāri Amanateiñ Lauta Kar Madine Chale Āna, Hazrate Ali Radiallahu Ta'ala Ànhu Ko Yaqeene Kāmil Tha Ke Maiñ Zinda Rahuñga aur Madine Pahuñchunga Isliye Rasoolullahﷺ Ka Bistar Jo Āj Kānto Ka Bichhona Tha Hazrate Ali Radiallahu Ta'ala Ànhu Ke Liye Phoolo Ki Sej Ban Gaya aur Āpﷺ Bistar Par Subah Tak Āram Se Meethi Meethi Neend Sote Rahe, Apne Isi Karname Par Fakhr Karte Hue Shere Khuda Ne Apne Ash'ār Meiñ Farmāya Ke.

وَقَيْتُ بِنَفْسِي خَيْرَ مَنْ وَطِئَ الثَّرٰى وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَبِالْحَجَرِ

Tarjuma: Maine Apni Jān Ko Khatre Meiñ Dāl Kar Us Zāte Girāmi Ki Hifāzat Ki Jo Zameen Par Chalne Wāloñ Aur Khāna-e-Kābah Wa Hateem Wa Tawaf Karne Wāloñ Meiñ Sab Se Zyada Behtar Aur Buland Martaba Haiñ.

رَسُولُ إِلٰهٍ خَافَ أَنْ يَمْكُرُوا بِهٖ فَنَجَّاهُ ذُو الطَّوْلِ الْإِلٰهُ مِنَ الْمَكْرِ

Tarjuma: Rasoole Khudaﷺ Ko Ye Andesha Tha Ke Kuffāre Makka In

Ke Sāth Khufya Chāl Chal Jayenge Magar Khudāwande Meharbān Ne In Ko Kafiroñ Ki Khufya Tadbeer Se Bacha Liya.

Huzoore Aqdas ﷺ Ne Bistare Nubuwwat Par Jāne Wilayat Ko Sula Kar Ek Mutthi Khāk Hāth Meiñ Li Aur Surah-e-Yaseen Ki Ibtedai Āyato Ko Tilawat Farmāte Hue Nubuwwat Khane Se Bāhar Tashreef Lāye Aur Muhasra Karne Wāle Kafiroñ Ke Saro Par Khāk Dālte Hue Un Ke Majme Se Sāf Nikal Gaye, Na Kisi Ko Nazar Āye Na Kisi Ko Kuchh Khabar Hui, Ek Dusra Shakhs Jo Us Majme Meiñ Maujood Na Tha Un Logoñ Ko Khabar Di Ke Muhammadﷺ To Yahāñ Se Nikal Gaye Haiñ Aur Chalte Waqt Tumhare Saro Par Khāk Dāl Gaye Haiñ, Chunānche Un Kor Bakhto Ne Apne Saro Par Hāth Phera To Waqai Un Ke Saro Par Khāk Aur Dhool Padi Hui Thi. (Madarijun Nubuwwat, 2/57)

Rahmate Ālamﷺ Apne Daulat Khane Se Nikal Kar Maqāme Hazoora Ke Pās Khade Ho Gaye Aur Badi Hasrat Ke Sāth Kābah Ko Dekha aur Farmāya Ke Aye Shehre Makka! Tu Mujh Ko Tamām Dunya Se Zyada Pyāra Hai, Agar Meri Qaum Mujh Ko Tujh Se Na Nikalti To Maiñ Kisi Aur Jagah Sukunat Pazeer Na Hota, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Se Pehle Hi Qarār Dād Ho Chuki Thi, Wo Bhi Usi Jagah Āa Gaye Aur Is Khayal Se Ke Kuffāre Makka Hamāre Qadmoñ Ke Nishān Se Hamara Rasta Pehchān Kar Humar Peechha Na Kareiñ Phir Ye Bhi Dekha Ke Huzoorﷺ Ke Pāye Nāzuk Zakhmi Ho Gaye Haiñ, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Āp ﷺ Ko Apne Kandho Par Suwār Kar Liya aur Is Tarah Khardār Jhadiyoñ Aur Nokdār Pattharoñ Wāli Pahādiyoñ Ko Raundte Hue Usi Rāt Ghāre Saur Pahuñche Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Pehle Khud Ghār Meiñ Dakhil Hue Aur Achhi Tarah Ghār Ki Safai Ki Aur Apne Badan Ke Kapde Se Phād Phād Kar Ghār Ke Tamām Soorakho Ko Band Kiya, Phir Huzoore Akramﷺ Ghār Ke Andar Tashreef Le Gaye Aur Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ki God Meiñ Apna Sar Mubarak Rakh Kar So Gaye, Hazrate Abu Bakr Siddique

Radiallahu Ta'ala Ànhu Ne Ek Soorakh Ko Apni Edi Se Band Kar Rakha Tha, Soorakh Ke Andar Se Ek Sānp Ne Bār Bār Yāre Ghār Ke Pāoñ Meiñ Kāta Magar Hazrate Siddiqe Radiallahu Ta'ala Ànhu Jān Nisār Ne Is Khayal Se Pāoñ Nahiñ Hataya Ke Rahmate Ālamﷺ Ke Khwabe Rāhat Meiñ Khalal Na Pad Jāye Magar Dard Ki Shiddat Se Yāre Ghār Ke Ānsuo Ki Dhār Ke Chand Qatrāt Sarware Kayenat ﷺ Ke Rukhsar Par Nisār Ho Gaye, Jis Se Rahmate Ālamﷺ Bedār Ho Gaye Aur Apne Yāre Ghār Ko Rota Dekh Kar Beqarar Ho Gaye, Puchha: Abu Bakr! Kya Hua? Àrz Kiya Ke Ya Rasoolallahﷺ! Mujhe Sānp Ne Kāt Liya Hai, Ye Sun Kar Huzoorﷺ Ne Zakhm Par Apna Luābe Dehan Laga Diya Jisse Fauran Hi Sāra Dard Jāta Raha, Huzoore Aqdas ﷺ Teen Rāt Us Ghār Meiñ Raunaq Afroz Rahe Hazrate Abu Bakr Siddique Ke Jawan Farzand Hazrate Abdullah Radiallahu Ta'ala Ànhu Rozana Rāt Ko Ghār Ke Mooñh Par Sote Aur Subah Sawere Hi Makka Chale Jāte Aur Pata Lagate Ke Quraish Kya Tadbeereiñ Kar Rahe Haiñ? Jo Kuchh Khabar Milti Shām Ko Āa Kar Huzoor ﷺ Se Àrz Kar Dete, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Ghulām Hazrate Āmir Bin Fuhaira Radiallahu Ta'ala Ànhu Kuchh Rāt Gaye Charagāh Se Bakriya Le Kar Ghār Ke Pās Āa Jāte Aur In Bakriyoñ Ka Doodh Donoñ Ālam Ke Tajdārﷺ Aur Un Ke Yāre Ghār Pee Lete The.

Huzoorﷺ To Ghāre Saur Meiñ Tashreef Farmā Ho Gaye, Udhar Kāshāna-e-Nubuwwat Ka Muahsra Karne Wāle Kuffār Jab Subah Ko Makān Meiñ Dakhil Hue To Bistare Nubuwwat Par Hazrate Ali Radiallaho Ta'ala ànhu The, Zalimoñ Ne Thodi Der Āp Se Puchh Guchh Kar Ke Āp Ko Chhod Diya, Phir Huzoorﷺ Ki Talash Wa Justaju Meiñ Makka aur Atrāf Wa Jawanib Ka Chappa Chappa Chhān Māra Yahāñ Tak Ke Dhooñdte Dhooñdte Ghāre Saur Tak Pahuñch Gaye Magar Ghār Ke Mooñh Par Makdi Ne Jāl Tan Diya Tha aur Kinare Par Kabootari Ne Ande De Rakhe The, Ye Manzar Dekh Kar Kuffāre Quraish Āpas Meiñ Kehne Lage Ke Is Ghār Meiñ Koi Insan Maujood Hota To Na Makdi Jāla Tanti Na Kabootari

Yahāñ Ande Deti, Kuffār Ki Āhat Pa Kar Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Kuchh Ghabrāye Aur Àrz Kiya Ya Rasoolallahﷺ ! Ab Hamāre Dushman Is Qadar Qareeb Āa Gaye Haiñ Ke Agar Wo Apne Qadmoñ Par Nazar Dalenge To Ham Ko Dekh Lenge, Huzoorﷺ Ne Farmāya Ke: لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا Mat Ghabrao! Khuda Hamāre Sāth Hai Iske Bād Allah Ta'ala Ne Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Qalb Par Sukoono Itmenan Kāisa Sakeena Utar Diya Ke Wo Bilkul Hi Be Khauf Ho Gaye Hazrate Abu Bakr Siddique Ki Yahi Wo Jān Nisāriya Haiñ Ke Jin Ko Darbāre Nubuwwat Ke Mash'hoor Shāir Hazrate Hassan Bin Sābit Ansari Radiallaho Ta'ala ànhu Ne Kya Khoob Kaha Hai Ke.

وَثَانِیْ اثْنَیْنِ فِی الْغَارِ الْمُنِیفِ وَقَدْ طَافَ الْعَدُوُّ بِهٖ اِذْ صَاعَدَ الْجَبَلَا

Tarjuma: Aur Do Meiñ Ke Dusre (Abu Bakr) Jab Ke Pahād Par Chadh Kar Buland Martaba Ghār Meiñ Is Hāl Meiñ The Ke Dushman Un Ke Ird Gird Chakkar Laga Raha Tha.

وَکَانَ حِبَّ رَسُوْلِ اللّٰهِ قَدْ عَلِمُوْا مِنَ الْخَلَائِقِ لَمْ یَعْدِلْ بِهٖ بَدَلًا

Tarjuma: Aur Wo (Abu Bakr) Rasoolullahﷺ Ke Mahboob The, Tamām Makhlooq Is Bāt Ko Jānti Hai Ke Huzoor ﷺ Ne Kisi Ko Bhi In Ke Barābar Nahiñ Thehraya Hai. (Zurqani Alal Mawahib)

Behar Hāl Chauthe Din Huzoorﷺ Yakum Rabiul Awwal Do Shamba Ke Din Ghāre Saur Se Bāhar Tashreef Lāye, Abdullah Bin Uraiqat Jis Ko Rahnumai Ke Liye Kiraye Par Huzoor ﷺ Ne Naukar Rakh Liya Tha Wo Qarār Dād Ke Mutābiq Do Ooñtniya Le Kar Ghāre Saur Par Hāzir Tha, Huzoor ﷺ Apni Ooñtni Par Suwār Hue Aur Ek Ooñtni Par Hazrate Abu Bakr Siddique Aur Hazrate Āmir Bin Fuhaira Baithe Aur Abdullah Bin Uraiqat Āge Āge Paidal Chalne Laga aur Ām Raste Se Hat Kar Sahile Samundar Ke Ghair Maroof Rasto Se Safar Shuru Kar Diya.

100 Ooñt Ka Inām

Udhar Ahle Makka Ne Ishtehār De Diya Tha Ke Jo Shakhs Muhammadﷺ Ko Giriftār Kar Ke Layega Us Ko 100 Ooñt Ka Inām Milega, Is Girā'n Qadr Inām Ke Lalach Meiñ Bahut Se Lalchi Logoñ Ne Huzoor ﷺ Ki Talash Shuru Kar Di Aur Kuchh Log To Manzilo Door Tak Taqub Meiñ Gaye.

Umme Mābad Ki Bakri

Dusre Roz Maqāme Qudaid Meiñ Umme Mabad Ātika Binte Khalid Khuzaiya Ke Makān Par Āpﷺ Ka Guzar Hua, Umme Mābad Ek Zaifa aurat Thi Jo Apne Kheme Ke Sehan Meiñ Baithi Raha Karti Thi Aur Musāfiroñ Ko Khāna Pāni Diya Karti Thi, Huzoor ﷺ Ne Us Se Kuchh Khāna Khareedne Ka Qasd Kiya Magar Us Ke Pās Koi Cheez Maujood Na Thi, Huzoorﷺ Ne Dekha Ke Us Ke Kheme Ke Ek Janib Ek Bahut Hi Lāgar Bakri Hai, Daryaft Farmāya: Kya Ye Doodh Deti Hai? Umme Mābad Ne Kaha: Nahiñ, Āpﷺ Ne Farmāya Ke Agar Tum Ijazat Do To Maiñ Is Ka Doodh Doh Looñ, Umme Mabad Ne Ijazat De Di Aur Āp Ne Bismillah Padh Kar Jo Us Ke Than Ko Hāth Lagaya To Us Ka Than Doodh Se Bhar Gaya aur Itna Doodh Nikla Ke Sab Log Sairab Ho Gaye Aur Umme Mabad Ke Tamām Bartan Doodh Se Bhar Gaye, Ye Moajiza Dekh Kar Umme Mabad Aur Unke Khawand Donoñ Musharraf Ba Islam Ho Gaye.

Riwayat Hai Ke Umme Mabad Ki Ye Bakri Sana 18 Hijri Tak Zinda Rahi Aur Barābar Doodh Deti Rahi Aur Hazrate Umar Radiallahu Ta'ala Ànhu Ke Daure Khilafat Meiñ Jab Āmurramād Ka Sakht Qaht Pada Ke Tamām Jānwaroñ Ke Thano Ka Doodh Khushk Ho Gaya, Us Waqt Bhi Ye Bakri Subho Shām Barābar Doodh Deti Rahi.

Suraqa Ka Ghoda

Jab Umme Mabad Ke Ghar Se Huzoor ﷺ Āge Rawāna Hue To Makke Ka Ek Mash'hoor Shah Suwār Suraqa Bin Malik Bin Jasham Tez Raftar Ghode Par Suwār Ho Kar Taqub Karta Nazar Āya, Qareeb Pahuñch Kar Hamla Karne Ka Irada Kiya Magar Us Ke Ghode Ne

Thokar Khāi Aur Wo Ghode Se Gir Pada Magar 100 Ooñto Ka Inām Koi Mamooli Cheez Na Thi, Inām Ke Lalach Ne Use Dobara Ubhara aur Wo Hamle Ki Niyyat Se Āge Badha To Huzoor ﷺKi Dua Se Pathreeli Zameen Meiñ Us Ke Ghode Ka Pāun Ghutno Tak Zameen Meiñ Dhans Gaya, Suraqa Ye Moajiza Dekh Kar Khauf Wa Dahshat Se Kānpne Laga aur Amān! Amān! Pukārne Laga, Rasoole Akramﷺ Ka Dil Rahmo Karam Ka Samundar Tha, Suraqa Ki Lachari Aur Girya Wazāri Par Āp Ka Darya-e-Rahmat Josh Meiñ Āya, Dua Farmā Di To Zameen Ne Us Ke Ghode Ko Chhod Diya, Is Ke Bād Suraqa Ne Àrz Kiya Ke Mujh Ko Amn Ka Parwana Likh Dijiye, Huzoor ﷺ Ke Hukm Se Hazrate Āmir Bin Fuhaira Radiallahu Ta'ala Ànhu Ne Suraqa Ke Liye Amn Ki Tehreer Likh Di, Suraqa Ne Us Tehreer Ko Apne Tarkash Meiñ Rakh Liya aur Wāpas Laut Gaya, Raste Meiñ Jo Shakhs Bhi Huzoor ﷺ Ke Bāre Meiñ Daryaft Karta To Suraqa Us Ko Ye Keh Kar Lauta Deta Ke Maine Badi Door Tak Bahut Talash Kiya Magar Ān Hazratﷺ Us Taraf Nahiñ Haiñ, Wāpas Laut'te Hue Suraqa Ne Kuchh Samāne Safar Bhi Huzoor ﷺKi Khidmat Meiñ Bataure Nazrana Pesh Kiya Magar Ān Hazrat ﷺ Ne Qabool Nahiñ Farmāya. (Bukhari, Bābul Hijrat)

Suraqa Us Waqt To Musalman Nahiñ Hue Magar Huzoor ﷺ Ki Azmate Nubuwwat Aur Islam Ki Sadaqat Ka Sikka Un Ke Dil Meiñ Baith Gaya, Jab Huzoor ﷺ Fathe Makka aur Junge Tāif Wa Hunain Se Farigh Ho Kar Zieerāna Meiñ Padāo Kiya To Suraqa Usi Parwana-e-Amn Ko Le Kar Bārgāhe Nubuwwat Meiñ Hāzir Ho Gaye Aur Apne Qabile Ki Bahut Badi Jama'at Ke Sāth Islam Qabool Kar Liya Wāzeh Rahe Ke Ye Wahi Suraqa Bin Malik Haiñ Jin Ke Bāre Meiñ Huzoor ﷺ Ne Apne Ilme Ghaib Se Ghaib Ki Khabreiñ Dete Hue Ye Irshad Farmāya Ke Aye Suraqa! Tera Kya Hāl Hoga Jab Tujh Ko Mulke Fāras Ke Badshāh Kisra Ke Donoñ Kangan Pehnaye Jayenge? Is Irshad Ke Barso Bād Hazrate Umar Radiallahu Ta'ala Ànhu Ke Daure Khilafat Meiñ Iran Fatah Hua aur Kisra Ke Kangan Darbāre Khilafat Meiñ Lāye Gaye.

To Ameerul Momineen Hazrate Umar Radiallahu Ta'ala Ànhu Ne Tajdāre Do Ālamﷺ Ke Farmān Ki Tasdeeq Wa Tehqeeq Ke Liye Wo Kangan Suraqa Bin Malik Ko Pehna Diye Aur Farmāya Ke Aye Suraqa! Ye Kaho Ke Allah Ta'ala Ke Liye Hi Hamd Hai Jis Ne In Kangani Ko Badshāhe Fāras Se Chheen Kar Suraqa Badawi Ko Pehna Diya, Hazrate Suraqa Ne Sana 24 Hijri Meiñ Wafāt Pāi Jabki Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Takhte Khilafat Par Raunaq Afroz The.

Buraidāslami Ka Jhanda

Jab Huzoorﷺ Madina Ke Qareeb Pahuñch Gaye To "Buraidāslami" Qabila-e-Bani Saham Ke 70 Suwāro Ko Sāth Le Kar Is Lalach Meiñ Āp ﷺ Ki. Giriftāri Ke Liye Āye Ke 100 Ooñt Inām Mil Jayega Magar Jab Huzoor ﷺ Ke Sāmne Āye Aur Puchha Ke Āp Kaun Haiñ? To Āp ﷺ Ne Farmāya Ke Maiñ Muhammad Bin Abdullah Hooñ Aur Khuda Ka Rasool Hooñ, Jamal Wa Jalale Nubuwwat Ka Un Logoñ Ke Qalb Par Aisa asar Hua Ke Wo Fauran Hi Kalima-e-Shahādat Padh Kar Damane Islam Meiñ Āa Gaye Aur Kamale Aqeedat Se Ye Darkhwast Pesh Ki, Ke Ya Rasoolallahﷺ!Meri Tamanna Hai Ke Madine Meiñ Huzoor ﷺ Ka Dakhila Ek Jhande Ke Sāth Hona Chahiye, Ye Kaha aur Apna Imama Sar Se Utār Kar Apne Neze Par Bāndh Liya aur Huzoore Aqdasﷺ Ke Alam Bardār Ban Kar Madine Tak Āge Āge Chalte Rahe, Phir Daryaft Kiya Ke Ya Rasoolallah! Āp Madine Meiñ Kahañ Utrenge? Tajdāre Do Ālamﷺ Ne Irshad Farmāya Ke Meri Ooñtni Khuda Ki Taraf Se Mamoor Hai, Ye Jahāñ Baith Jayegi Wahi Meri Qiyām Gāh Hai.

Hazrate Zubair Ke Besh Qeemti Kapde

Is Safar Meiñ Husne Ittefāq Se Hazrate Zubair Bin Al Awwam Radiallahu Ta'ala Ànhu Se Mulāqāt Ho Gai Jo Huzoore Akramﷺ Ki Phuphi Hazrate Safiyya Radiallahu Ta'ala Ànhu Ke Bete Haiñ, Ye Mulke Shām Se Tijārat Ka Samān Le Kar Āa Rahe The, Inhoñ ne Huzoore Anwar ﷺAur Hazrate Abu Bakr Siddique Ki Khidmat Meiñ

Chand Nafees Kapde Bataure Nazrana Ke Pesh Kiye Jin Ko Tajdāre Do Ālamﷺ Aur Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Qabool Farmā Liya.

Shehanshāhe Risālat Madine Meiñ

Huzoore Akramﷺ Ki Āmad Āmad Ki Khabar Chuñki Madine Meiñ Pehle Se Pahuñch Chuki Thi Aur Auratoñ Bachhoñ Tak Ki Zubano Par Āp ﷺ Ki Tashreef Āwari Ka Charcha Tha, Isliye Ahle Madina Āp Ke Deedar Ke Liye Intehāyi Mushtaq Wa Be Qarār The, Rozana Subah Se Nikal Kar Shehar Ke Bāhar Sarapa Intezar Ban Kar Isteqbal Ke Liye Tayyar Rehte The Aur Jab Tez Dhoop Ho Jāti To Hasrat Wa afsos Ke Sāth Apne Gharo Ko Wāpas Laut Jāte, Ek Din Apne Mamool Ke Mutābiq Ahle Madina Āp Ki Rāh Dekh Kar Wāpas Ja Chuke The Ke Ek Yahoodi Ne Apne Qile Se Dekha Ke Tajdāre Do Ālamﷺ Ki Suwāri Madine Ke Qareeb Ān Pahuñchi Hai, Us Ne Ba Āwaze Buland Pukara Ke Aye Madine Wāloñ! Lo Tum Jis Ka Rozana Intezar Karte The Wo Karwāne Rahmat Āa Gaya Hai, Ye Sun Kar Tamām Ansar Badan Par Hathyar Saja Kar Aur Wajd Wa Shadmani Se Beqarar Ho Kar Donoñ Ālam Ke Tajdārﷺ Ka Isteqbal Karne Ke Liye Apne Gharo Se Nikal Pade Aur Nāra-e-Takbeer Ki Āwāzoñ Se Tamām Shehar Gooñj Utha Madina-e-Munawwara Se Teen Meel Ke Fasile Par Jahāñ Āj Masjide Quba Bani Hui Hai, 12 Rabiul Awwal Ko Huzoor ﷺ Raunaq Afroz Hue Aur Qabila-e-Umro Bin Auf Ke Khāndān Meiñ Hazrate Kulsum Bin Hadam Radiallahu Ta'ala Ànhu Ke Makān Meiñ Tahsreef Farmā Hue, Ahle Khāndān Ne Is Fakhro Sharaf Par Ke Donoñ Ālam Ke Mezban In Ke Mehman Bane Allahu Akbar Ka Purjosh Nāra Māra, Chāro Taraf Se Ansar Joshe Masarrat Meiñ Āte Aur Bārgāhe Risālat Meiñ Salāto Salām Ka Nazrana-e-Aqeedat Pesh Karte, Aksar Sahaba-e-Kirām Jo Huzoor ﷺ Se Pehle Hijrat Kar Ke Madina-e-Munawwara Āye The Wo Log Bhi Us Makān Meiñ Thehre Hue The, Hazrate Ali Radiallahu Ta'ala Ànhu Bhi Hukme Nabawi Ke

Mutābiq Quraish Ki Amanateiñ Wāpas Lauta Kar Teesre Din Makka Se Chal Pade The, Wo Bhi Madina Āa Gaye Aur Isi Makān Meiñ Qiyām Farmāya aur Hazrate Umme Kulsum Bin Hadam Radiallahu Ta'ala Ànhu Aur In Ke Khāndān Wāle In Tamām Muqaddas Mehmano Ki Mehman Nawazi Meiñ Din Rāt Masroof Rehne Lage.

Allahu Akbar! Amr Bin Auf Ke Khāndān Meiñ Hazrate Sayyidul Ambiyaﷺ Wa Sayyidul Auliya aur Saliheene Sahaba Ke Noorani Ijtema Se Aisa Sama Bandh Gaya Hoga Ke Ghaliban Chand, Sooraj Aur Sitare Hairat Ke Sāth Is Majme Ko Dekh Kar Zubāne Hāl Se Kehte Hoñge Ke Ye Faisla Mushkil Hai Ke Āj Anjumane Āsman Zyada Raushan Hai Ya Hazrate Kulsum Bin Hadam Radiallahu Ta'ala Ànhu Ka Makān? Aur Shayad Khāndāne Amr Bin Auf Ka Bachha Bachha Joshe Masarrat Se Muskura Muskura Kar Zubāne Hāl Se Ye Naghma Gāta Hoga Ke.

Un Ke Qadam Pe Maiñ Nisār Jin Ke Qudoome Nāz Se Ujde Hue
Diyār Ko Rashke Chaman Bana Diya

اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰی سَیِّدِنَا

وَمَوْلَانَا مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ وَبَارِكْ وَسَلِّمْ

Alhamdullillah! Huzoor ﷺRahmate Ālamﷺ Ki Makki Zindagi Āp Padh Chuke, Ab Ham Āp Ki Madani Zindagi Par Sinah Wār Waqiyāt Tehreer Karne Ki Sa'adat Hāsil Karte Haiñ, Āp Bhi Is Ke Mutale Se Ānkhoñ Meiñ Noor Aur Dil Meiñ Suroor Ki Daulat Hāsil Kareiñ.

Huzoor Tajdāre Do Ālam ﷺ Ki Madani Zindagi

Ta'ālallah Zāte Mustafa Ka Husne Lasāni
Ke Yakja Jama Haiñ Jis Meiñ Tamām Awsāfe Imkani
Dua-e-Yunus, Khulqe Khaleeli, Sabre Ayyubi
Jalāle Moosavi, Zuhde Maseehi, Husne Kin'āni

(صلی اللہ تعالٰی علیہ وسلم)

Chhata Bāb

Hijrat Ka Pehla Sāl

Sana 1 Hijri

Masjide Quba

Quba Meiñ Sab Se Pehla Kām Ek Masjid Ki Tāmeer Thi, Is Maqsad Ke Liye Huzoor ﷺ Ne Hazrate Kulsum Bin Hadam Ki Ek Zameen Ko Pasand Farmāya Jahāñ Khāndāne Amr Bin Ki Khajooreiñ Sookhai Jāti Thi, Isi Jagah Āp ﷺNe Apne Muqaddas Hātho Se Ek Masjid Ki Bunyad Dāli, Ye Wahi Masjid Hai Jo Āj Bhi Masjide Quba Ke Nām Se Mash'hoor Hai Aur Jis Ki Shān Meiñ Qur'ān Ki Ye Āyat Nāzil Hui:

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُوْمَ فِيهِ ؕ فِيهِ رِجَالٌ يُحِبُّوْنَ أَنْ يَتَطَهَّرُوا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝

Tarjuma: Yaqeenan Wo Masjid Jis Ki Bunyad Pehle Hi Din Se Parhezgari Par Rakhi Hui Hai Wo Is Bāt Ki Zyada Haqdar Hai Ke Āp Is Meiñ Khade Ho, Is Masjid Meiñ Aise Log Haiñ Jin Ko Pāki Bahut Pasand Hai Aur Allah Ta'ala Pāk Rehne Wāloñ Se Muhabbat Farmāta Hai. (Tauba: 108)

Is Mubarak Masjid Ki Tāmeer Meiñ Sahaba-e-Kirām Ke Sāth Khud Huzoorﷺ Ne Bhi Ba Nafse Nafees Apne Daste Mubarak Se Itne Bade Bade Patthar Uthāte Ke Un Ke Bojh Se Jisme Nāzuk Kham Ho Jāta Tha aur Agar Āpﷺ Ke Jān Nisār Ashāb Meiñ Se Koi Àrz Karta Ya Rasoolallah! Āp Par Hamāre Mā Bāp Qurban Ho Jāyeiñ Āp Chhod Dijiye Ham Uthayenge To Huzoorﷺ Us Ki Diljooi Ke Liye Chhod Dete Magar Usi Wazn Ka Dusra Patthar Utha Lete Aur Khud Hi Us Ko La Kar Imārat Meiñ Lagate Aur Tameeri Kām Josh Wa Walwala Paida Karne Ke Liye Sahaba-e-Kirām Ke Sāth Āwaz Mila Kar Huzoor ﷺ Hazrate Abdullah Bin Rawaha Ke Ye Ash'ār Padhte Jāte The Ke,

أَفْلَحَ مَنْ يُعَالِجُ الْمَسْجِدَا وَيَقْرَءُ الْقُرْآنَ قَائِمًا وَقَاعِدًا وَلَا يَبِيتُ اللَّيْلَ عَنْهُ رَاقِدًا

Tarjuma: Wo Kamyāb Hai Jo Masjid Tāmeer Karta Hai Aur Uthte Baithte Qur’ān Padhta Hai Aur Sote Hue Rāt Nahiñ Guzarta.

(Wafaul Wafa, 1/180)

Masjidul Jumuah

14 Ya 24 Roz Ke Qiyām Meiñ Masjide Quba Ki Tāmeer Farmā Kar Huzoor ﷺ Jumuah Ke Din Āp Quba Se Shehre Madina Ki Taraf Rawāna Hue, Raste Meiñ Qabila-e-Bani Sālim Ki Masjid Meiñ Pehla Jumuah Āpﷺ Ne Padha, Yahi Wo Masjid Hai Jo Āj Tak Masjidul Jumuah Ke Nām Se Mash'hoor Hai, Ahle Shehar Ko Khabar Hui To Har Taraf Se Log Jazbāte Shauq Meiñ Mushtaqana Isteqbal Ke Liye Daud Pade, Āpﷺ Ke Dada Abdul Muttalib Ke Nanhali Rishtedar "Banun Najjar" Hathyar Lagaye "Quba" Ke Shehar Tak Do Rooya Safe Bāndhe Mastana Wār Chal Rahe The, Āp Raste Meiñ Tamām Qabāil Ki Muhabbat Ka Shukriya ada Karte ek Aur Sab Ko Khairo Barkat Ki Duayeiñ Dete Hue Chale Ja Rahe The, Shehar Qareeb Āa Gaya To Ahle Madina Ke Josho Kharosh Ka Ye Ālam Tha Ke Parda Nasheen Khawateen Makan Ki Chhato Par Chadh Gai Aur Ye Isteqbaliyāsh'ār Padhne Lagi Ke,

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعٰى لِلّٰهِ دَاعِ

Tarjuma: Ham Par Chand Tulu Ho Gaya Wida Ki Ghatiyoñ Se, Ham Par Khuda Ka Shukr Wajib Hai, Jab Tak Allah Se Dua Mangne Wāle Dua Mangte Raheiñ,

أَيُّهَا الْمَبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمُطَاعِ أَنْتَ شَرَّفْتَ الْمَدِينَه مَرْحَبًا يَا خَيْرَ دَاعِ

Tarjuma: Aye Wo Zāte Girami! Jo Hamāre Andar Maboos Kiye Gaye, Āp ﷺ Wo Deen Lāye Jo Ita'at Ke Qabil Hai, Āp Se Madine Ko Musharraf Farmā Diya To Āp Ke Liye Khush Āmadeed Hai Aye Behtareen Dawat Dene Wāle,

فَلَبِسْنَا ثَوْبَ يَمَنٍ بَعْدَ تَلْفِيقِ الرِّقَاعِ فَعَلَيْكَ اللّٰهُ صَلّٰى مَا سَعٰى لِلّٰهِ سَاعِ

Tarjuma: To Ham Logoñ Ne Yamani Kapde Pehne Halañki Is Se Pehle Pewand Jod Jod Kar Kapde Pehna Karte The To Āp Par Allah Ta'ala Us Waqt Tak Rahmateiñ Nāzil Farmāye Jab Tak Allah Ke Liye Koshish Karne Wāle Koshish Karte Raheiñ.

Madine Ki Nanhi Nanhi Bachhiya Joshe Masarrat Meiñ Jhoom Jhoom Kar Aur Daf Baja Baja Kar Ye Geet Gāti Thi Ke

نَحْنُ جَوَارٍ مِّنْ بَنِی النَّجَّارِ یَا حَبَّذَا مُحَمَّدٌ مِنْ جَارِ

Tarjuma: Ham Khāndāne Banu Najjar Ki Bachhiya Haiñ, Wāh Kya Khoob Hua Ke Hazrat Muhammadﷺ Hamāre Padosi Ho Gaye.

Huzoore Aqdasﷺ Ne In Bachhiyoñ Ke Joshe Masarrat Aur In Ki Walihana Muhabbat Se Mutassir Ho Kar Puchha Ke Aye Bachhiyoñ! Kya Tum Mujhse Muhabbat Karti Ho? To Bachhiyoñ Ne Yak Zubān Ho Kar Kaha Ke Ji Hān! Ji Hān! Ye Sun Kar Huzoor ﷺ Ne Khush Hokar Muskurate Hue Farmāya Ke Maiñ Bhi Tumse Pyār Karta Hooñ Chhote Chhote Ladke Aur Ghulām Jhund Ke Jhund Māre Khushi Ke Madine Ki Galiyoñ Meiñ Huzoor ﷺ Ki Āmad Ka Nāra Lagate Hue Daudte Phirte The, Sahabi-e-Rasool Barā Bin Āzib Farmāte Haiñ Ke Jo Farhat Wa Suroor Aur Anwāro Tajalliyāt Huzoor Sarware Ālam ﷺ Ke Madine Meiñ Tashreef Lāne Ke Bād Zāhir Hue Na Is Se Pehle Kabhi Zāhir Hue The Na Is Ke Bād.

Abu Ayyub Ansari Ka Makān

Tamām Qabāile Ansar Jo Raste Meiñ The Intehāyi Joshe Masarrat Ke Sāth Ooñtni Ki Mahār Thām Kar Àrz Karte Ya Rasoolallahﷺ ! Āp Hamāre Gharo Ko Sharfe Nuzool Bakhsheiñ Magar Āp Un Sab Muhibbeen Se Yahi Farmāte Ke Meri Ooñtni Ki Mahār Chhod Do Jis Jagah Khuda Ko Manzoor Hoga Usi Jagah Meri Ooñtni Baith Jayegi Chunānche Jis Jagah Āj Masjide Nabawi Shareef Hai Us Ke Pās Hazrate Abu Ayyub Ansari Ka Makān Tha Usi Jagah Huzoor ﷺ Ki Ooñtni Baith Gai Aur Hazrate Ayyub Ansari Āp ﷺ Ki Ijazat Se Āp Ka Samān Utha Kar Apne Ghar Meiñ Le Gaye Aur Huzoor Ne Unhi

Ke Makān Par Qiyām Farmāya, Hazrate Abu Ayyub Ansari Ne Upar Ki Manzil Pesh Ki Magar Āpﷺ Ne Mulaqatiyoñ Ki Āsani Ka Lihāz Farmāte Hue Niche Ki Manzil Ko Pasand Farmāya, Hazrate Abu Ayyub Ansari Donoñ Waqt Āp Ke Liye Khāna Bhejte Aur Āp Ka Bacha Hua Khāna Tabarruk Samajh Kar Miya Biwi Khāte, Khane Meiñ Jahāñ Huzoor ﷺ Ki Ungliyoñ Ka Nishān Pada Hota Husoole Barkat Ke Liye Hazrate Abu Ayyub Ansari Usi Jagah Se Luqma Uthāte Aur Apne Har Qaulo Fa'il Se Be Panāh Adab Wa Ehtiram Aur Aqeedat Wa Jān Nisāri Ka Muzahra Karte, Martaba Makān Ke Upar Ki Manzil Par Pāni Ka Ghada Toot Gaya To Is Andeshe Se Kahin Pāni Bah Kar Neeche Ki Manzil Meiñ Na Chala Jāye Aur Huzoor Rahmate Ālamﷺ Ko Kuchh Takleef Na Ho Jāye, Hazrate Abu Ayyub Ne Sāra Pāni Apne Lihāf Meiñ Khushk Kar Liya, Ghar Meiñ Yahi Ek Lihāf Tha Jo Geela Ho Gaya, Rāt Bhar Miyan Biwi Ne Sardi Khai Magar Huzoor ﷺ Ko Zarra Barābar Takleef Pahuñch Jāye Ye Gawara Nahiñ Kiya, Sāt Mahine Tak Hazrate Abu Ayyub Ansari Ne Isi Shān Ke Sāth Huzoore Aqdasﷺ Ki Mezbani Ka Sharf Hāsil Kiya, Jab Masjide Nabawi Aur Is Ke Ās Pās Ke Hujre Tayyar Ho Gaye To Huzoor ﷺ Un Hujro Meiñ Apni Azwāje Mutahharāt Ke Sāth Qiyām Pazeer Ho Gaye. (Zurqani Alal Mawahib)

Hijrat Ka Pehla Sāl Qism Qism Ke Bahut Se Waqiyāt Ko Apne Daman Meiñ Liye Hai Magar In Meiñ Se Chand Bade Bade Waqiyāt Ko Nihāyat Ikhtesar Ke Sāth Ham Tehreer Karte Haiñ.

Hazrate Abdullah Bin Salām Ka Islam

Hazrate Abdullah Bin Salām Radiallaho Ta'ala ànhu Madine Meiñ Yahoodiyoñ Ke Sab Se Bade Ālim The, Khud In Ka Bayān Hai Ke Jab Huzoor ﷺ Makke Se Hijrat Farmā Kar Madine Meiñ Tashreef Lāye Aur Log Zooq Dar Zooq In Ki Ziyarat Ke Liye Har Taraf Se Āne Lage To Maiñ Bhi Us Waqt Khidmate Aqdas Meiñ Hāzir Hua aur Junhi Meri Nazar Jamale Nubuwwat Par Padi To Pehli Nazar Meiñ Mere Dil Ne Ye Faisla Kar Diya Ke Ye Chehra Kisi Jhoote

Ādmi Ka Chehra Ho Nahiñ Sakta Phir Huzoor ﷺ Ne Apne Wāz Meiñ Ye Irshad Farmāya Ke:

اَيُّهَا النَّاسُ اَفْشُوا السَّلَامَ وَاَطْعِمُوا الطَّعَامَ وَصِلُوا الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

Aye Logoñ! Salām Ka Charcha Karo Aur Khāna Khilao Aur (Rishtedāroñ Ke Sāth) Sila Rahmi Karo Aur Rāt Ko Jab Log So Rahe Ho To Tum Namaz Padho Hazrate Abdullah Bin Salām Farmāte Haiñ Ke Maine Huzoor Ko Ek Bār Dekha aur Āpke Ye Chār Bol Mere Kān Meiñ Pade To Maiñ Is Qadar Mutassir Ho Gaya Ke Mere Dil Ki Dunya Hi Badal Gai Aur Maiñ Musharraf Ba Islam Ho Gaya, Hazrate Abdullah Bin Salām Ka Dāmane Islam Meiñ Āa Jāna Ye Itna Bada Waqiya Tha Ke Madine Ke Yahoodiyoñ Meiñ Khalbali Mach Gai. (Madarijun Nubuwwah)

Huzoor Ke Ahlo Iyāl Madine Meiñ

Huzoore Aqdas ﷺ Jab Ke Abhi Hazrate Abu Ayyub Hi Makān Meiñ Tashreef Farmā The Āpne Apne Ghulām Zaid Bin Harisa aur Hazrate Abu Rāfe Ko 500 Dirham Aur Do Ooñt De Kar Makka Bheja Tāki Ye Donoñ Apne Sāth Huzoor Ke Ahlo Iyāl Ko Madine Lāyeiñ, Chunānche Ye Donoñ Hazrāt Ja Kar Huzoor ﷺ Ki Do Sahibzadiyoñ Hazrate Fatima aur Hazrate Umme Kulsum Aur Āp Ki Zauja-e-Muhtarma Hazrate Sauda aur Hazrate Osama Bin Zaid Aur Hazrate Umme Ayman Ko Madina Le Āye, Āp ﷺ Ki Sahibzadi Hazrate Zainab Na Āa Saki Kyuñki Unke Shauhar Hazrate Abul Ās Bin Arrabi Ne In Ko Makke Meiñ Rok Liya Aur Huzoor ﷺ Ki Ek Sahibzadi Hazrate Ruqayya Radiallahu Ta'ala Ànha apne Shauhar Hazrate Usman Ghani Radiallahu Ta'ala Ànhu Ke Sāth Habsha Meiñ Thi, Inhi Logoñ Ke Sāth Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Farzand Hazrate Abdullah Radiallahu Ta'ala Ànhu Bhi Apne Ghar Wāloñ Ko Sāth Le Kar Makke Se Madine Āa Gaye, In Meiñ Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Bhi Thi, Ye Sab Log Madine Āa Kar Hazrate Harisa Bin Nomān Radiallahu Ta'ala Ànhu Ke Makān Par Thehre.

Masjide Nabawi Ki Tāmeer

Madine Meiñ Koi Aisi Jagah Nahiñ Thi Jahāñ Musalman Ba Jama'at Namaz Padh Sakeiñ Isliye Masjid Ki Tāmeer Nihāyat Zaroori Thi, Huzoor ﷺ Ki Qiyām Gāh Ke Qareeb Hi Banu Najjar Ka Ek Bāgh Tha, Āpﷺ Ne Masjid Tāmeer Karne Ke Liye Qeemat De Kar Us Bāgh Ko Khareedna Chaha, Un Logoñ Ne Yeh Keh Kar Ki "Ya Rasoolallahﷺ ! Ham Khuda Hi Se Is Ki Qeemat (Ajro Sawāb) Lenge" Muft Meiñ Zameen Masjid Ki Tāmeer Ke Liye Pesh Kar Di Lekin Chuñki Ye Zameen Asl Meiñ Do Yateemo Ki Thi, Āp Ne Un Donoñ Yāteem Bachhoñ Ko Bula Bheja, Un Yāteem Bachhoñ Ne Bhi Zameen Masjid Ke Liye Nazr Karni Chahi Magar Huzoor ﷺ Ne Is Ko Pasand Nahiñ Farmāya, Isliye Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Māl Se Āp Ne Is Ki Qeemat Ada Farmā Di. (Madarijun Nubuwwah)

Is Zameen Meiñ Chand Darakht, Kuchh Khandrāt Aur Kuchh Mushriko Ki Qabreiñ Thi, Āp Ne Darakhto Ke Kātne Aur Mushrikeen Ki Qabro Ko Khod Kar Phenkne Ka Hukm Diya Phir Zameen Ko Hamwār Kar Ke Khud Āp Ne Apne Daste Mubarak Se Masjid Ki Bunyad Dāli Aur Kachhi Eiñto Ki Deewār Aur Khajoor Ke Sutoonoñ Par Khajoor Ki Pattiyoñ Se Chhat Banāi Jo Barish Meiñ Tapakti Thi, Is Masjid Ki Tāmeer Meiñ Sahaba-e-Kirām Ke Sāth Khud Huzoor ﷺBhi Eiñteiñ Utha Kar Lāte Aur Sahaba Ko Josh Dilane Ke Liye Un Ke Sāth Awāz Mila Kar Huzoor ﷺ Rajz Ka Ye Sher Padhte:

اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرُ الْآخِرَةِ فَاغْفِرِ الْاَنْصَارَ وَالْمُهَاجِرَة

Aye Allah! Bhalai To Sirf Ākhirat Ki Bhalai Hai, Lihāzāye Allah! Tu Ansar Wa Muhājireen Ko Bakhsh De Isi Masjid Ka Nām Masjide Nabawi Hai, Ye Masjid Har Qism Ke Dunyawi Takallufāt Se Pāk Aur Islam Ki Sādgi Ki Sachhi Aur Sahih Tasweer Thi, Is Masjid Ki Imarate Awwal Tool Wārz Meiñ 60 Ghaz Lambi Aur 54 Ghaz Chaudi Thi Aur Is Ka Qibla Baitul Muqaddas Ki Taraf Banāya Gaya

Tha Magar Jab Qibla Badal Kar Kābe Ki Taraf Ho Gaya To Masjid Ke Shimali Janib Ek Naya Darwāza Qāim Kiya Gaya, Is Ke Bād Mukhtalif Zamano Meiñ Masjide Nabawi Ki Tajdeed Wa Tausee Hoti Masjid Ke Ek Kinare Par Ek Chabootra Tha Jis Par Khajoor Ki Pattiyoñ Se Chhat Bana Di Gai Thi, Isi Chabootre Ka Nām "Suffa" Hai Jo Sahaba Gharbār Nahiñ Rakhte The Wo Isi Chabootre Par Sote Baithte The Aur Yahi Log "Ashābe Suffa" Kehlate Haiñ. (Madarijun Nubuwwah)

Azwāje Mutahharāt Ke Makanāt

Masjide Nabawi Ke Muttasil Hi Āp ﷺ Ne Azwāje Mutahharāt Ke Liye Hujre Bhi Banwaye Uss Waqt Tak Hazrate BiBi Sauda Aur Hazrate Aisha Nikah Mein Thi Isliye Do Hi Makan Banwaye, Jab Dusri Azwāje Mutahharāt Āti Gai To Dusre Makanāt Bante Gaye Ye Makanāt bhi Bohot hi sadgi ke sath banaye gaye the, 10-10 Hāth Lambe 6-6, 7-7 Hāth Chaude Kachhi Eiñto Ki Deewareiñ, Khajoor Ki Pattiyoñ Ki Chhat Wo Bhi Itni Neechi Ke Ādmi Khada Ho Kar Chhat Ko Chhoo Leta, Darwazo Meiñ Kiwād Bhi Na The, Kambal Ya Tāt Ke Parde Pade Rehte The. (Tabqāt Ibne Sād Waghaira)

Allahu Akbar! Ye Hai Shehanshāhe Do Ālam Ka Wo Kāshāna-e-Nubuwwat Jis Kis Āstana Bosi Aur Darbani Jibreel Ke Liye Sarmaya-e-Sa'adat Aur Bāise Iftekhar Thi Allah Allah! Wo Shehanshāhe Kaunain Jis Ko Khaliqe Kainat Ne Apna Mehman Bana Kar Arshe Āzam Par Masnad Nasheen Banāya aur Jis Ke Sar Par Apni Mahboobiyat Ka Taj Pehna Kar Zameen Ke Khazano Ki Kunjiya Jis Ke Hāthon Meiñ Ata Farmā Di Aur Jis Ko Kainate Ālam Meiñ Qism Qism Ke Tasarrufāt Ka Mukhtar Bana Diya, Jis Ki Zubān Ka Har Farmān Kun Ki Kunji, Jis Ki Nigahe Karam Ke Ek Ishare Ne Un Logoñ Ko Jis ke Hātho Meiñ Ooñto Ki Mahār Rehti Thi Unheiñ Aqwāme Ālam Ki Qismat Ki Lagām Ata Farmā Di, Allahu Akbar! Wo Tajdāre Risālat Jo Sultane Darain Aur Shehanshāhe Kaunain Haiñ Uski Haram Sara Ka Ye Ālam! Aye

Suraj! Bol Aye Chand! Bata Tum Donoñ Ne Is Zameen Ke Beshumār Chakkar Lagaye Haiñ Magar Kya Tumhari Ānkhoñ Ne Aisi Sādgi Ka Koi Manzar Kabhi Bhi Aur Kahin Bhi Dekha Hai?

Muhājireen Ke Ghar

Muhājireen Jo Apna Sab Kuchh Makke Meiñ Chhod Kar Madina Chale Gaye The, Un Logoñ Ki Sukunat Ke Liye Bhi Huzoor ﷺ Ne Masjide Nabawi Meiñ Qurb-o-Jawār Hi Meiñ Intezam Farmāya, Ansar Ne Bahut Badi Qurbani Di Ke Nihāyat Farakh Dili Ke Sāth Apne Muhajir Bhaiyoñ Ke Liye Apne Makanāt Aur Zameeneiñ Di Aur Makano Ki Tameerāt Meiñ Har Qism Ki Imdad Baham Pahuñchai Jis Se Muhājireen ki Ābadkari Meiñ Badi Sahulat Ho Gai Sabse Pehle Jis Ansari Ne Apna Makān Huzoor ﷺ Ko Bataure Hiba Ke Nazr Kiya Us Khush Naseeb Ka Nām Hazrate Harisa Bin Nomān Hai, Chunānche Azwāje Mutahharāt Ke Makanāt Hazrate Harisa Bin Nomān Hi Ki Zameen Meiñ Banaye Gaye.

Hazrate Āisha Ki Rukhsati

Hazrate Bibi Āisha Ka Huzoorﷺ Se Nikāh toh Hijrat Se Qabl Hi Makka Meiñ Ho Chuka Tha Magar In Ki Rukhsati Hijrat Ke Pehle Hi Sāl Madine Meiñ Hui, Huzoorﷺ Ne Ek Pyala Doodh Se Logoñ Ki Dawate Walima Farmāi. (Madarijun Nubuwwah)

Azān Ki Ibteda

Masjide Nabawi Ki Tāmeer To Mukammal Ho Gai Magar Logoñ Ko Namazo Ke Waqt Jama Karne Ka Koi Zariya Nahiñ Tha Jis Se Namaze Ba Jama'at Ka Intezam Hota, Is Silsile Meiñ Huzoorﷺ Ne Sahaba- e - Kirām Se Mashwara Farmāya, Bāz Na Namazo Ke Waqt Āg Lagane Ka Mashwara Diya, Bāz Ne Naqoos Bajane Ki Rāye Di Magar Huzoore Aqdas Ne Ghair Muslimo Ke In Tariqo Ko Pasand Nahiñ Farmāya, Hazrate Umar Ne Ye Tazweej Pesh Ki, Ke Har Namaz Ke Waqt Kisi Ādmi Ko Bhej Diya Jāye Jo Poori Muslim Ābadi Meiñ Namaz Ka Āilan Kar De, Huzoorﷺ Ne Is Rāye Ko Pasand Farmāya aur Hazrate Bilal Ko Hukm Farmāya Ke Wo

Namazo Ke Waqt Logoñ Ko Pukār Diya Kareiñ, Chunānche Wo "Assalato Jāmia" Keh Kar Pāncho Namazo Ke Waqt Ailān Karte The, Isi Darmiyan Meiñ Ek Sahabi Hazrate Abdullah Bin Zaid Ansari Ne Khwab Meiñ Dekha Ke Azāne Sharai Ke Alfāz Koi Suna Raha Hai, Iske Bād Huzoor ﷺ Aur Hazrate Umar Aur Dusre Sahaba Ko Bhi Is Qism Ke Khwab Nazar Āye, Huzoorﷺ Ne Is Ko Min Janibāllah Samajh Kar Qabool Farmāya aur Hazrate Abdullah Bin Zaid Ko Hukm Diya Ke Tum Bilal Ko Azān Ke Kalimāt Sikha Do Kyuñ Ki Wo Tumse Zyada Buland Awāz Haiñ, Chunānche Usi Din Se Sharai Azān Ka Tariqa Jo Āj Tak Jāri Hai Aur Qiyamat Tak Jāri Rahega Shuru Ho Gaya. (Zurqani)

Ansar Wa Muhajir Bhai Bhai

Hazrāte Muhājireen Chuñki Intehāyi Be Saro Samani Ki Hālat Meiñ Bilkul Khali Hāth Apne Ahlo Iyāl Ko Chhod Kar Madine Āye The Isliye Pardes Meiñ Muflisi Ke Sāth Wahshat Wa Begangi Aur Apne Ahlo Iyāl Ki Judai Ka Sadma Mahsoos Karte The, Is Meiñ Shak Nahiñ Ke Ansar Ne In Muhājireen Ki Mehman Nawazi Aur Diljui Meiñ Koi Kasar Nahiñ Utha Rakhi Lekin Muhājireen Der Tak Dusroñ Ke Sahare Zindagi Basar Karna Pasand Nahiñ Karte The Kyuñki Wo Humesha Se Apne Dast-o-Bāzo Ki Kamai Khane Ke Khugar The, Isliye Zaroorat Thi Ke Muhājireen Ki Pareshani Ko Door Karne Aur In Ke Liye Mustaqil Zariya-e-Muāsh Muhayya Karne Ke Liye Koi Intezam Kiya Jāye, Isliye Huzoorﷺ Ne Khayal Farmāya Ke Ansar Wa Muhājireen Meiñ Rishta-e-Ukhuwwat (Bhaichara) Qāim Kar Ke In Ko Bhai Bhai Bana Diya Jāye Tāki Muhājireen Ke Dilo Se Apni Tanhāi Aur Bekasi Ka Ehsas Door Ho Jāye Aur Ek Dusre Ke Madadgār Ban Jāne Se Muhājireen Zariya-e-Muāsh Ka Mas'ala Bhi Hal Ho Jāye Chunānche Masjide Nabawi Ki Tāmeer Ke Bād Ek Din Huzoorﷺ Ne Hazrate Anas Bin Malik Ke Makān Meiñ Ansar Wa Muhājireen Ko Jama Farmāya Is Waqt Tak Muhājireen Ki Tadād 45 Ya 50 Thi, Huzoorﷺ Ne Ansar Ko Mukhatab Kar Ke Farmāya Ke Ye Muhājireen Tumhare Bhai Haiñ Phir Ansar

Aur Muhājireen Meiñ Se Do Do Shakhs Ko Bula Kar Ye Farmāte Gaye Ke Tum Bhai Bhai Ho, Huzoor Ke Irshad Farmāte Hi Ye Rishta-e-Ukhuwwat Bilkul Haqeeqi Bhai Jaisa Rishta Ban Gaya, Chunānche Ansar Ne Muhājireen Ko Sāth Le Ja Kar Apne Ghar Ki Ek Ek Cheez Sāmne La Kar Rakh Di Aur Keh Diya Ke Āp Hamāre Bhai Haiñ Isliye In Sab Samāno Meiñ Ādha Āpka aur Ādha Hamara Hai, Hadd Ho Gai Ke Hazrate Sād Bin Rabee Ansari Jo Hazrate Abdurrahman Bin Auf Ke Bhai Qarar Pāye The, In Ki Do Biwiya Thi, Hazrate Sād Bin Rabee Ansari Ne Hazrate Abdurrahman Bin Auf Se Kaha Ke Meri Ek Biwi Jis Ko Āp Pasand Kareiñ Maiñ Us Ko Talaq De Dooñ Aur Āp Us Se Nikāh Kar Leiñ.

Allahu Akbar! Is Meiñ Shak Nahiñ Ke Ansar Ka Ye Isār Ek Aisa Be Misāl Shahkār Hai Ke Aqwame Ālam Ki Tarikh Meiñ Is Ki Misāl Mushkil Se Hi Milegi Magar Muhājireen Ne Kya Tarze Amal Ikhtyar Kiya, Ye Bhi Ek Tarikhi Qabile Taqleed Karnama Hai, Hazrate Sād Bin Rabee Ki Is Mukhlisana Peshkash Ko Sun Kar Hazrate Abdurrahman Bin Auf Ne Shukriya Ke Sāth Ye Kaha Ke Allah Ta'ala Ye Sab Mālo Matā Aur Ahlo Iyāl Āpko Mubarak Farmāye Mujhe To Āp Sirf Bazār Ka Rasta Bata Dijiye, Unhoñ ne Madine Ke Mash'hoor Bazār "Qainuqā" Ka Rasta Bata Diya, Hazrate Abdurrahman Bin Auf Bazār Gaye Aur Kuchh Ghee, Kuchh Paneer Khareed Kar Shām Tak Bechte Rahe, Isi Tarah Wo Rozana Bazār Jāte Rahe Aur Thode Hi Arse Meiñ Wo Kāfi Maldār Ho Gaye Aur Unke Pās Itna Sarmaya Jama Ho Gaya Ke Unhoñ ne Shādi Kar Ke Apna Ghar Basa Liya, Jab Ye Bārgāhe Risālat Meiñ Hāzir Hue To Huzoorﷺ Ne Daryaft Farmāya Ke Tum Ne Biwi Ko Kitna Mehar Diya? Àrz Kiya Ke Pānch Dirham Barābar Sona, Irshad Farmāya Ke Allah Ta'ala Tumheiñ Barkat Ata Farmāye, Tum Dawate Walima Karo Agarche Ek Bakri Ho. (Bukhari, Bābul Walima)

Aur Rafta Rafta Hazrate Abdurrahman Bin Auf Ki Tijārat Meiñ Itni Khairo Barkat Aur Taraqqi Hui Ke Khud In Ka Qaul Hai Ke "Maiñ Mitti Chhu Deta Hooñ To Sona Ban Jāti Hai" Manqool Hai Ke In

Ka Samane Tijārat 700 Ooñto Par Lad Kar Āta Tha aur Jis Din In Ka Tijarati Samān Madine Meiñ Pahuñchta To Dhoom Mach Jāti Thi.

Hazrate Abdurrahman Bin Auf Ki Tarah Dusre Muhājireen Ne Bhi Dukaneiñ Khol Li, Hazrate Abu Bakr Siddique Kapdoñ Ki Tijārat Karte The, Hazrate Usman Qainuqa ke bazaroñ meiñ Khajooro Ki Tijārat Karne Lage, Hazrate Umar Bhi Tijārat Meiñ Mashghool Ho Gaye The, Dusre Muhājireen Ne Bhi Chhoti Badi Tijārat Shuru Kar Di, Gharaz Bawujoode Ke Muhājireen Ke Liye Ansar Ka Ghar Mustaqil Mehman Khāna Tha Magar Muhājireen Zyada Dino Tak Ansar Par Bojh Nahiñ Bane Balki Apne Mehnat Aur Be Panāh Koshisho Se Bahut Jald Apne Pāoñ Par Khade Ho Gaye.

Mash'hoor Muarrikhe Islam Hazrate Allama Ibne Abdul Barr Alaihirehma Ka Qaul Hai Ke Ye Aqde Muakhat (Bhaichare Ka Muahda) To Ansar Wa Muhājireen Ke Darmiyan Hua, Iske Ilawa Ek Khās Aqde Muakhat Muhājireen Ke Darmiyan Bhi Hua Jis Meiñ Huzoorﷺ Ne Ek Muhajir Ko Dusre Muhajir Ka Bhai Bana Diya, Chunānche Hazrate Abu Bakr Wa Hazrate Umar Aur Hazrate Talha Wa Hazrate Zubair Aur Hazrate Usman Wa Hazrate Abdurrahman Ke Darmiyan Jab Bhaichara Qāim Ho Gaya To Hazrate Ali Ne Darbāre Risālat Meiñ Àrz Ki Ya Rasoolallah! Āp Ne Apne Sahaba Ko Ek Dusre Ka Bhai Bana Diya lekin mujhe apne kisi ka bhai nahi banaya Ākhir Mera Bhai Kaun Hai? To Huzoor ﷺ Ne Irshad Farmāya Ke Tum Dunya Wa Ākhirat Meiñ Mere Bhai Ho.

Yahoodiyoñ Se Mu'ahida

Madine Meiñ Ansar Ke Ilawa Bahut Se Yahoodi Bhi Ābad The, Un Yahoodiyoñ Ke Teen Qabile Banu Qainuqā, Banu Nazeer, Quraiza Madine Ke Atrāf Meiñ Ābad The Aur Nihāyat Mazboot Mahallat Aur Mustahkam Qile Bana Kar Rehte The, Hijrat Se Pehle Yahoodiyoñ Aur Ansar Meiñ Humesha Ikhtelaf Rehta Tha aur Wo Ikhtelaf Ab Bhi Maujood Tha aur Ansar Ke Donoñ Qabile Aus Wa

Khazraj Bahut Kamzor Ho Chuke The Kyuñki Mash'hoor Ladāi "Junge Ba'ās" Meiñ In Donoñ Qabiloñ Ke Bade Bade Sardār Aur Nāmwar Bahādur Āpas Meiñ Lad Lad Kar Qatl Ho Chuke The Aur Yahoodi Humesha Is Qism Ki Tadbeero Aur Shararato Meiñ Lage Rehte The Ke Ansar Ke Ye Donoñ Qabāil Āpas Meiñ Takrate Raheiñ Aur Kabhi Mutthaid Na Ho Pāyeiñ, In Wujuhāt Ki Bina Par Huzoore Aqdasﷺ Ne Yahoodiyoñ Aur Musalmānoñ Ke Āinda Talluqāt Ke Bāre Meiñ Ek Mu'āhide Ki Zaroorat Mahsoos Farmāi Tāki Donoñ Fareeq Amno Sukoon Ke Sāth Raheiñ Aur Āpas Meiñ Koi Tasadum Aur Takrāw Na Hone Pāye, Chunānche Āpne Ansar Aur Yahood Ko Bula Kar Mu'āhide Ki Ek Dastawez Likhwai Jis Par Donoñ Fareeq Ke Dastakhat Ho Gaye.

Is Mu'āhide Ki Dafa'āt Ka Khulasa Hasbe Zel Hai:

Khoonbaha (Jān Ke Badle Jo Māl Diya Jāta Hai) Aur Fidya (Qaidi Ko Chhudāne Ke Badle Jo Raqam Di Jāti Hai) Ka Jo Tariqa Pehle Se Chala Āta Tha ab Bhi Wo Qāim Rahega.

Yahoodiyoñ Ko Mazhabi Āzadi Hāsil Rahegi, In Ke Mazhabi Rusoom Meiñ Koi Dakhal Andazi Nahiñ Ki Jayegi.

Yahoodi Aur Musalman Bāham Dostana Bartāw Rakhenge.

Yahoodi Ya Musalmānoñ Ko Kisi Se Ladāi Pesh Āyegi To Ek Fareeq Dusre Ki Madad Karega.

Agar Madine Par Koi Hamla Hoga To Donoñ Fareeq Mil Kar Hamla Āwar Ka Muqabla Kareñge.

Koi Fareeq Quraish Aur In Ke Madadgaro Ko Panāh Nahiñ Dega.

Kisi Dushman Se Agar Ek Fareeq Sulah Karega To Dusra Fareeq Bhi Us Musalahat Meiñ Shamil Hoga Lekin Mazhabi Ladāi Is Se Mustasna Rahegi (Seerat Ibne Hisham).

Madine Ke Liye Dua

Chuñki Madine Ki Ābo Hawa Achhi Na Thi Yahāñ Tarah Tarah Ki Wabayeiñ Aur Beemariya Phailte Rehti Thi Isliye Kasrat Se

Muhājireen Beemar Hone Lage, Hazrate Abu Bakr Siddique Aur Hazrate Bilal Shadeed Larza Bukhar Meiñ Mubtala Ho Kar Beemar Ho Gaye Aur Bukhar Ki Shiddat Meiñ Ye Hazrāt Apne Watan Makka Ko Yād Kar Ke Kuffāre Makka Par Lanat Bhejte The Aur Makke Ki Pahādiyoñ Aur Ghāso Ke Firāq Meiñ Ash'ār Padhte The, Huzoorﷺ Ne Is Mauqe Par Ye Dua Farmāi Ke Ya Allah! Hamāre Dilo Meiñ Madine Ki Aisi Muhabbat Dāl De Jaise Makka Ki Muhabbat Hai Balki Is Se Bhi Zyada aur Madine Ki Ābo Hawa Ko Sihhat Bakhsh Bana De Aur Madine Ke Sā Aur Mud (Nāp Taul Ke Bartano) Meiñ Khairo Barkat Ata Farmā Aur Madine Ke Bukhar Ko "Huzfa" Ki Taraf Muntaqil Farmā De. (Madarijun Nubuwwah)

Hazrate Salman Farsi Musalman Ho Gaye

Sana 1 Hijri Ke Waqiyāt Meiñ Hazrate Salman Farsi Ke Islam Lāne Ka Waqiya Bhi Bahut Aham Hai, Ye Faras Ke Rehne Wāle The, In Ke Ābao Ajdād Balki In Ke Mulk Ki Poori Ābadi Majoosi (Ātash Parast) Thi, Ye Apne Ābai Deen Se Bezār Ho Kar Deene Haq Ki Talash Meiñ Apne Watan Se Nikle Magar Dākuo ne In Ko Giriftār Kar Ke Apna Ghulām Bana Liya Phir In Ko Bech Dāla, Chunānche Ye Kai Bār Bikte Rahe Aur Mukhtalif Logoñ Ki Ghulāmi Meiñ Rahe, Isi Tarah Ye Madina Pahuñche, Kuchh Dino Tak Eisai Ban Kar Rahe Aur Yahoodiyoñ Se Bhi Mel Jol Rakhte Rahe, Is Tarah Taurait Wa Injeel Ki Kāfi Malumāt Hāsil Ho Chuki Thi, Ye Huzoor ﷺKi Bārgāhe Risālat Meiñ Hāzir Hue To Pehla Din Tāza Khajooro Ka Ek Tabāq Khidmate Aqdas Meiñ Ye Keh Kar Pesh Kiya Ke Ye Sadqa Hai, Huzoor ﷺ Ne Farmāya Ke Is Ko Hamāre Sāmne Se Utha Kar Fuqara Wa Masakeen Ko De Do Kyuñ Ki Maiñ Sadqa Nahiñ Khata, Phir Dusre Din Khajooro Ka Khwan Le Kar Pahuñche Aur Ye Keh Kar Diya Ke Ye Hadiya Hai, Sāmne Rakh Diya To Huzoor Ne Sahaba Ko Hāth Badhane Ka Ishara Farmāya aur Khud Bhi Kha Liya, Is Darmiyan Meiñ Hazrate Salman Farsi Ne Huzoor Ke Donoñ Shāno Ke Darmiyan Jo Nazar Dāli To Mehre Nubuwwat Ko Dekh Liya aur Chuñki Taurait Wa Injeel Meiñ Nabiye Ākhiruz

Zamān Ki Nishaniya Padh Chuke The Isliye Fauran Islam Qabool Kar Liya.

Namazo Ki Rakat Meiñ Izafa

Ab Tak Farz Namazo Meiñ Sirf Do Hi Rakateiñ Thi Magar Hijrat Ke Sāle Awwal Hi Meiñ Jab Huzoorﷺ Madina Tashreef Lāye To Zohar Wa Asr Wa Isha Meiñ Char Char Rakateiñ Farz Ho Gai Lekin Safar Ki Hālat Meiñ Ab Bhi Wahi Do Rakateiñ Qāim Rahi Isi Ko Safar Ki Hālat Meiñ Namazo Meiñ "Qasr" Kehte Haiñ.

(Madarijun Nubuwwah)

Teen Jān Nisāro Ki Wafāt

Is Sāl Hazrāte Sahaba-e-Kirām Meiñ Se Teen Nihāyat Hi Shandār Aur Jān Nisār Hazrāt Ne Wafāt Pāi Jo Dar Haqeeqat Islam Ke Sachhe Jān Nisār Aur Bahut Hi Bade Mueeno Madadgār The.

Awwal: Hazrate Kulsum Bin Hadam, Ye Wo Khush Naseeb Madine Ke Rehne Wāle Ansari Haiñ Ke Huzoore Aqdasﷺ Jab Hijrat Farmā Kar "Quba" Meiñ Tashreef Lāye To Sab Se Pehle Inhi Ke Makān Ko Sharfe Nuzool Bakhsa aur Bade Bade Muhājireen Sahaba Bhi Inhi Ke Makān Meiñ Thehre Aur Inhoñ ne Donoñ Ālam Ke Mezbān Ko Apne Ghar Meiñ Mehman Bana Kar Aisi Mehman Nawazi Ki, Ke Qiyamat Tak Tarikhe Risālat Ke Safahāt Par In Ka Nām Nāmi Sitāro Ki Tarah Chamakta Rahega.

Duwum: Hazrate Barā Bin Maroor Ansari, Ye Wo Shakhs Haiñ Ke Bai'ate Aqba-e-Sāniya Meiñ Sab Se Pehle Huzoorﷺ Ke Daste Haq Parast Par Bai'at Ki Aur Ye Apne Qabile Khazraj Ke Naqeebo Meiñ Se The.

Siwum: Hazrate As'ad Bin Jararah Ansari, Ye Bai'ate Aqba-e-Oola aur Sāniya Ki Donoñ Bai'ato Meiñ Shamil Rahe Aur Ye Wo Pehle Shakhs Haiñ Jinhoñ ne Madine Meiñ Islam Ka Danka Bajaya aur Har Ghar Meiñ Islam Ka Paigām Pahuñchaya.

Jab Mazkura Bāla Teen Muazzizeen Sahaba Ne Wafāt Pāi To

Munafiqeen Aur Yahoodiyoñ Ne Is Ki Khushi Manai Aur Huzoor ﷺ Ko Tāna Dena Shuru Kiya Ke Agar Paighambar Hote To Allah Ta'ala In Ko Ye Sadmāt Kyuñ Pahuñchata? Khuda Ki Shān Ke Theek Usi Zamane Meiñ Kuffār Ke Do Bahut Bade Bade Sardār Bhi Mar Kar Murdār Ho Gaye, Ek Ās Bin Wāil Sahmi Jo Hazrate Amr Bin Al Ās Sahabi Fateehe Misr Ka Bāp Tha, Dusra Waleed Bin Mugheera Jo Hazrate Khalid Saifullah Sahabi Ka Bāp Tha.

Riwayat Hai Ke Waleed Bin Mugheera Jān Kani Ke Waqt Bahut Zyada Bechain Ho Kar Tadapne Laga aur Beqarar Ho Kar Rone Laga aur Faryād Karne Laga To Abu Jahl Ne Puchha Ke Chachajān! Ākhir Āp Ki Beqarari Aur Is Giryāwazāri Ki Kya Wajah Hai? To Waleed Bin Mugheera Bola Ke Bhatije, Maiñ Isliye Itni Beqarari Se Ro Raha Hooñ Ke Mujhe Ab Ye Dar Hai Ke Mere Bād Makke Meiñ Muhammad Ka Deen Phail Jayega, Ye Sun Kar Abu Sufyan Ne Tasalli Di Aur Kaha Ke Chacha! Āp Hargiz Hargiz Is Ka Gham Na Kareiñ, Maiñ Zamin Hota Hooñ Ke Maiñ Deene Islam Ko Makke Meiñ Nahiñ Phailne Duñga, Chunānche Abu Sufyan Apne Is Ahad Par Is Tarah Qāim Rahe Ke Makka Fateh Hone Tak Wo Barābar Islam Ke Khilaf Jung Karte Rahe Magar Fathe Makka Ke Din Abu Sufyan Ne Islam Qabool Kar Liya aur Phir Aise Sadiqul Islam Ban Gaye Ke Islam Ki Nusrat Wa Himayat Ke Liye Zindagi Bhar Jihad Karte Rahe Aur Inhi Jihado Meiñ Kuffār Ke Teero Se Inki Ānkheiñ Zakhmi Ho Gai Aur Raushni Jāti Rahi, Yahi Wo Hazrate Abu Sufyan Haiñ Jin Ke Sapoot Bete Hazrate Ameere Muawiya Haiñ.

Isi Sāl 1 Hijri Meiñ Hazrate Abdullah Bin Zubair Ki Wilādat Hui, Hijrat Ke Bād Muhājireen Ke Yahāñ Sab Se Pehla Bachha Jo Paida Hua Wo Yahi Hazrate Abdullah Bin Zubair Haiñ, In Ki Walida Hazrate Bibi Asma Jo Hazrate Abu Bakr Siddique Ki Sahibzadi Haiñ, Paida Hote Hi In Ko Le Kar Bārgāhe Risālat Meiñ Hāzir Hui, Huzoorﷺ Ne In Ko Apni God Meiñ Bitha Kar Aur Khajoor Chaba Kar In Ke Mooñh Meiñ Dāl Di, Is Tarah Sab Se Pehle Jo

Ghiza In Ke Shikam Meiñ Pahuñchi Wo Huzoorﷺ Ka LuābeDahan Tha, Hazrate Abdullah Bin Zubair Ki Padaish Se Muslamanoñ Ko Behad Khushi Hui Isliye Ke Madine Ke Yahoodi Kaha Karte The Ke Ham Logoñ Ne Muhājireen Par Aisa Jadu Kar Diya Hai Ke In Logoñ Ke Yahāñ Koi Bachha Paida Hi Nahiñ Hoga. (Zurqani, 1/460)

Sātwa Bāb

Hijrat Ka Doosra Sāl

Sana 2 Hijri

Sana 1 Hijri Ki Tarah Sana 2 Hijri Meiñ Bhi Bahut Se Aham Waqiyāt Wuqu Pazeer Hue Jin Meiñ Se Chand Bade Bade Waqiyāt Ye Haiñ:

Qible Ki Tabdeeli

Jab Tak Huzoorﷺ Makke Meiñ Rahe Khāna-e-Kāba Ki Taraf Mooñh Kar Ke Namaz Padhte Rahe Magar Hijrat Ke Bād Jab Āp Madina- e - Munawwara Tashreef Lāye To Khudāwande Ta'ala Ka Ye Hukm Hua Ke aap Apni Namazo Meiñ Baitul Muqaddas Ko Apna Qibla Banayeiñ, Chunānche Āp Solah Ya Satrah Mahine Tak Baitul Muqaddas Ki Taraf Rukh Kar Ke Namaz Padhte Rahe Magar Āp Ke Dil Ki Tamanna Yahi Thi Ke Kāba Hi Ko Qibla Banāya Jāye, Chunānche Āp Aksar Āsman Ki Taraf Chehra Utha Utha Kar Iske Liye Wahi-e-Ilahi Ka Intezar Farmāte Rahe Yahāñ Tak Ke Ek Din Allah Ta'ala Ne Apne Habeebﷺ Ki Qalbi Ārzu Poori Farmāne Ke Liye Qur'ān Ki Ye Āyat Nāzil Farmā Di Ke:

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Tarjuma: Ham Dekh Rahe Haiñ Bār Bār Āp Ka Āsman Ki Taraf Mooñh Karna To Ham Zaroor Āp Ko Pher Deñge Us Qible Ki Taraf Jis Meiñ Āp Ki Khushi Hai To Abhi Āp Pher Dijiye Apna Chehra Masjide Harām Ki Taraf. (Baqarah:144)

Chunānche Huzoore Aqdasﷺ Qabila-e-Bani Salamah Ki Masjid Meiñ Namaze Zohar Padha Rahe The Ke Halate Namaz Hi Meiñ Ye Wahi Nazil Hui Aur Namaz Hi Meiñ Āp Ne Baitul Muqaddas Se Mud Kar Khāna-e-Kābah Ki Taraf Apna Chehra Kar Liya aur Tamām Muqtadiyoñ Ne Bhi Āp Ki Pairwi Ki, Is Masjid Ko Jahāñ Ye Waqiya Pesh Āya "Masjidul Qiblatain" Kehte Haiñ Aur Āj Bhi Ye

Tarikhi Masjid Ziyarat Gāhe Khawaso Awām Hai Jo Shehre Madina Se Taqreeban 2 Kilometer Door Janibe Shimāl Maghrib Wāqe Hai Is Qibla Badalne Ko Tehweele Qibla Kehte Haiñ, Tehweele Qibla Se Yahoodiyoñ Ki Badi Sakht Takleef Pahuñchi Jab Tak Huzoorﷺ Baitul Muqaddas Ki Taraf Rukh Kar Ke Namaz Padhte Rahe To Yahoodi Bahut Khush The Aur Fakhr Ke Sāth Kehte The Ke Muhammadﷺ Bhi Hamāre Hi Qible Ki Taraf Rukh Kar Ke Ibadat Karte Haiñ Magar Jab Qibla Badal Gaya To Yahoodi Is Qadar Barham Aur Narāz Ho Gaye Ke Wo Ye Tāna Dene Lage Ke Muhammad Chuñki Har Bāt Meiñ Hamāri Mukhalafat Karte Haiñ To Isliye Inhoñ ne Mahaz Hamāri Mukhalafat Meiñ Qibla Badal Diya Hai, Isi Tarah Munafiqeen Ka Gurauh Bhi Tarah Tarah Ki Nukta Cheeni Aur Qism Qism Ke Aitrazāt Karne Laga To In Donoñ Gurauh Ki Zubān Bandi Aur Dahan Dozi Ke Liye Khudāwande Kareem Ne Ye Āyateiñ Nazil Farmāi:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللّٰهُ ۗ

Tarjuma: Ab Kahenge Bewuqoof Logoñ Meiñ Se Kis Ne Pher Diya Musalmānoñ Ko In Ko Us Qible Se Jis Par Wo The Āp Keh Dijiye Ke Poorab Paschim Sab Allah Hi Ka Hai Wo Jise Chahe Seedhi Rāh Chalata Hai Aur Aye Mahboob Āp Pehle Jis Qibla Par The Ham Ne Wo Isiliye Muqarrar Kiya Tha Ke Dekheiñ Kaun Rasool Ki Pairwi Karta Hai Aur Kaun Ulte Pāoñ Phir Jāta Hai Aur Bila Shubha Ye Badi Bhāri Bāt Thi Magar Jin Ko Allah Ta'ala Ne Hidāyat De Di Hai- (Un Ke Liye Koi Badi Bāt Nahiñ) (Al Baqarah: 143)

Pehli Āyat Meiñ Yahoodiyoñ Ke Aitraz Ka Jawab Diya Gaya Hai Ke Khuda Ki Ibadat Meiñ Qible Ki Koi Khās Jihat Zaroori Nahiñ Hai, Us Ki Ibadat Ke Liye Purab, Paschim, Uttar, Dakhin Sab Jihateiñ

Barābar Haiñ, Allah Ta'ala Jis Jihat Ko Chahe Apne Bando Ke Liye Qibla Muqarrar Farmā De Lihāza Is Par Kisi Ko Aitraz Ka Koi Haq Nahiñ Hai, Dusri Āyat Meiñ Munafiqeen Ki Zubān Bandi Ki Gai Hai Jo Tehweele Qibla Ke Bād Har Taraf Ye Propaganda Karne Lage The Ke Paighambare Islam To Apne Deen Ke Bāre Meiñ Khud Hi Mutaraddid Haiñ Kabhi Baitul Muqaddas Ko Qibla Mānte Haiñ Kabhi Kehte Haiñ Ke Kāba Qibla Hai, Āyat Meiñ Tehweele Qibla Ki Hikmat Bata Di Gai Ke Munafiqeen Jo Mahaz Numaishi Musalman Ban Kar Namazeiñ Padha Karte The Wo Qible Ke Badalte Hi Badal Gaye Aur Islam Se Munharif Ho Gaye, Is Tarah Zāhir Ho Gaya Ke Kaun Sadiqul Islam Hai Aur Kaun Munafiq Aur Kaun Rasoolullahﷺ Ki Pairwi Karne Wāla Hai Aur Kaun Deen Se Phir Jāne Wāla.

Ladāiyoñ Ka Silsila

Ab Tak Huzoorﷺ Ko Khuda Ki Taraf Se Sirf Ye Hukm Tha Ke Dalail Ke Sāth Aur Mauiza-e-Hasana Ke Zariye Logoñ Ko Islam Ki Dawat Dete Raheiñ Aur Musalmānoñ Ko Kuffār Ki Izāo Par Sabr Ka Hukm Tha Isiliye Kafiroñ Ne Musalmānoñ Par Bade Bade Zulmo Sitam Ke Pahād Tode, Magar Musalmānoñ Ne Inteqam Ke Liye Kabhi Hathyar Nahiñ Uthaya Balki Humesha Sabro Tahammul Ke Sāth Kuffār Ki Izāo Aur Takleefo Ko Bardasht Karte Rahe Lekin Hijrat Ke Bād Jab Sāra arab Aur Yahoodi In Mutthi Bhar Musalmānoñ Ke Jāni Dushman Ho Gaye Aur In Musalmānoñ Ko Fana Ke Ghāt Utār Dene Ka azm Kar Liya To Khudāwande Quddus Ne Musalmānoñ Ko Ye Ijazat Di Ke Jo Log Tum Se Jung Ki Ibteda Kareiñ Un Se Tum Bhi Lad Sakte Ho, Chunānche 12 Safar 2 Hijri Tawarikhe Islam Ka Wo Yadgār Din Hai Jis Meiñ Khudāwande Kirdagār Ne Musalmānoñ Ko Kuffār Ke Muqāble Meiñ Talwār Uthane Ki Ijazat Di Aur Ye Āyat Nazil Farmāi Ke:

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Tarjuma: Jin Se Ladāi Ki Jāti Hai (Musalman) Un Ko Bhi Ab Ladne Ki Ijazat Di Jāti Hai Kyuñki Wo Musalman Mazloom Haiñ Aur Khuda Un Ki Madad Par Yaqeenan Qadir Hai. (Al Hajj: 39)

Hazrate Imam Muhammad Bin Shihab Zohri Ka Qaul Hai Ke Jihad Ki Ijazat Ke Bāre Meiñ Yahi Wo Āyat Hai Jo Sabse Pehle Nāzil Hui, Magar Tafseere Ibne Jareer Meiñ Hai Ke Jihad Ke Bāre Meiñ Sab Se Pehle Jo Āyat Utri Wo Ye Hai.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

Tarjuma: Khuda Ki Rāh Meiñ Un Logoñ Se Lado Jo Tum Logoñ Se Ladte Haiñ. (Baqarah: 190)

Behar Hāl Sana 2 Hijri Meiñ Musalmānoñ Ko Khudāwande Ta'ala Ne Kuffār Se Ladne Ki Ijazat De Di Magar Ibteda Meiñ Ye Ijazat Mashroot Thi Yāni Sirf Unhi Kafiroñ Se Jung Karne Ki Ijazat Thi Jo Musalmānoñ Par Hamla Kareiñ, Musalmānoñ Ko Abhi Tak Is Ki Ijazat Nahiñ Mili Thi Ke Wo Jung Meiñ Apni Taraf Se Pehal Kareiñ Lekin Haq Wāzeh Ho Jāne Aur Batil Zāhir Ho Jāne Ke Bād Chuñki Tableeghe Haque Aur Ahkame Ilahi Ki Nashro Isha'at Huzoor ﷺ Par Farz Thi Isiliye Tamām Un Kuffār Se Jo Inād Ke Taur Par Haq Ko Qabool Karne Se Inkar Karte The Jihad Ka Hukm Nazil Ho Gaya Khwāh Wo Musalmānoñ Se Ladne Meiñ Pehal Kareiñ Ya Na Kareiñ Kyuñki Haq Ke Zahir Ho Jāne Ke Bād Haq Ko Qabool Karne Ke Liye Majboor Karna aur Batil Ko Jabran Tark Karana Ye Ayen Hikmat Aur Bani Nau-e-Insan Ki Salāho Falāh Ke Liye Intehāyi Zaroori Tha, Behar Hāl Is Meiñ Koi Shak Nahiñ Ke Hijrat Ke Bād Jitni Ladāiyañ Bhi Hui Agar Poore Mahaul Ko Gahri Nigah Se Baghaur Dekha Jāye To Yahi Zāhir Hota Hai Ke Ye Sab Ladāiyañ Kuffār Ki Taraf Se Musalmānoñ Ke Sar Par Musallat Ki Gai Aur Ghareeb Musalman Darja-e-Majboori Talwār Uthane Par Majboor Hue, Maslan Mundarija-e-Zel Chand Waqiyāt Par Zara Tanqeedi Nigah Se Nazar Dāliye.

(1) Huzoor ﷺAur Āp Ke Ashāb Apna Sab Kuchh Makka Meiñ Chhod Kar Intehāyi Bekasi Ke Ālam Meiñ Madina Chale Āye, Chahiye To Ye Tha Ke Kuffāre Makkā Itmenan Se Baith Rehte Ke Un Ke Dushman Yāni Rahmate Ālamﷺ Aur Musalman Unke Shehar Se Nikal Gaye Magar Hua Ye Ke In Kafiroñ Ke Ghaizo Ghazab Ka Pāra Itna Chadh Gaya Ke Ab Ye Log Ahle Madina Ke Bhi Dushmane Jān Ban Gaye, Chunānche Hijrat Ke Chand Roz Bād Kuffāre Makka Ne Rayeese Ansar Abdullah Bin Ubai Ke Pās Dhamkiyoñ Se Bhara Hua Ek Khat Bheja, Abdullah Bin Ubai Wo Shakhs Hai Ke Waqiya-e-Hijrat Se Pehle Tamām Madine Wāloñ Ne In Ko Apna Badshāh Mān Kar Iski Tajposhi Ki Tayyari Kar Li Thi Magar Huzoorﷺ Ke Madina Tashreef Lāne Ke Bād Ye Scheme Khatm Ho Gai, Chunānche Isi Gham Wa Ghusse Meiñ Abdullah Bin Ubai Umr Bhar Munafiqo Ke Sardār Ban Kar Islam Ki Bakhqani Karta Raha aur Islam Wa Musalmānoñ Ke Khilaf Tarah Tarah Ki Sazisho Meiñ Masroof Raha. (Bukhari, 2/924)

Behar Kaif Kuffāre Makka Ne Is Dushmane Islam Ke Nām Jo Khat Likha Uska Mazmoon Ye Hai Ke Tum Ne Hamāre Ādmi Muhammad ﷺKo Apne YahanPanāh De Rakhi Hai, Ham Khuda Ki Qasam Kha Kar Kehte Haiñ Ke Tum Log Un Ko Qatl Kar Do Ya Madine Se Nikāl Do Warna Ham Sab Log Tum Par Hamla Kar Deñge Aur Tumhare Tamām Ladne Wāle Jawano Ko Qatl Kar Ke Tumhari Auratoñ Par Tasarruf Kareñge. (Abu Dawood, 2/67)

Jab Huzoor ﷺ Ko Kuffāre Makka Ke Is Tahdeed Āmez Aur Khaufnak Khat Ki Khabar Màloom Hui To Āp Ne Abdullah Bin Ubai Se Mulāqāt Farmāi Aur Irshad Farmāya Ke Kya Tum Apne Bhaiyoñ Aur Beto Ko Qatl Karoge? Chuñki Aksar Ansar Damane Islam Meiñ Āa Chuke The Isliye Abdullah Bin Ubai Ne Is Nukte Ko Samajh Liya aur Kuffāre Makka Ke Hukm Par Amal Nahiñ Kar Saka.

(2) Theek Usi Zamane Meiñ Hazrate Sād Bin Muāz Jo Qabila-e-Aus

Ke Sardār The Umrah Ada Karne Ke Liye Madine Se Makka Gaye Aur Purane Talluqat Ki Bina Par Umayya Bin Khalaf Ke Makān Par Qiyām Kiya Jab Umayya Theek Dopahar Ke Waqt Un Ko Sāth Le Kar Tawafe Kāba Ke Liye Gaya To Ittefāq Se Abu Jahl Sāmne Āa Gaya aur Dānt Kar Kaha Ke Aye Umayya! Ye Tumhare Sāth Kaun Hai? Umayya Ne Kaha Ke Ye Madine Ke Rehne Wāle Sād Bin Muāz Haiñ, Ye Sun Kar Abu Jahl Ne Tadap Kar kaha Ke Tum Logoñ Ne Be Dharmo (Muhammad Aur Sahaba) Ko Apne Yahāñ Panāh Di Hai, Khuda Ki Qasam! Agar Tum Umayya Ke Sāth Meiñ Na Hote To Bach Kar Wāpas Nahiñ Ja Sakte The, Hazrate Sād Bin Muāz Ne Bhi Intehāyi Jurrat Aur Dileri Ke Sāth Ye Jawab Diya Ke Agar Tum Logoñ Ne Ham Ko Kābe Ki Ziyarat Se Roka To Ham Tumhari Sham Ki Tijārat Ka Rasta Rok Deñge. (Bukhari)

(3) Kuffāre Makka Ne Sirf Inhi Dhamkiyoñ Par Bas Nahiñ Kiya Balki Wo Madine Par Hamle Ki Tayyariya Karne Lage Aur Huzoor ﷺ Aur Musalmānoñ Ke Qatle Ām Ka Mansuba Banane Lage, Chunānche Huzoorﷺ Rāto Ko Jāg Jāg Kar Basar Karte The Aur Sahaba Āp Ka Pehra Diya Karte The, Kuffāre Makka Ke Sāre Arab Par Apne Asaro Rusookh Ki Wajah Se Tamām Qabāil Meiñ Ye Āg Bhadka Di Thi Ke Madina Par Hamla Kar Ke Musalmānoñ Ko Dunya Se Nesto Nābud Karna Zaroori Hai.

Mazkoora Bāla Teen Wujuhāt Ki Maujudgi Meiñ Har Āqil Ko Ye Kehna Hi Padega Ke In Halāt Meiñ Huzoor ﷺ Ko Hifāzate Khud Ikhteyari Ke Liye Kuchh Na Kuchh Tadbeer Karni Zaroori Hi Thi Tāki Ansar Wa Muhājireen Aur Khud Apni Zindagi Ki Baqa aur Salamati Ka Samān Ho Jāye Chunānche Kuffāre Makka Ke Khatarnak Irado Ka Ilm Ho Jāne Ke Bād Huzoor ﷺ Ne Apni Aur Sahaba Ki Hifāzate Khud Ikhteyari Ke Liye Do Tadbeero Par Amal Dar Āmad Ka Faisla Farmāya.

Awwal: Ye Ke Kuffāre Makka Ki Shami Tijārat Jis Par In Ki Zindagi Ka Daromadar Hai Is Meiñ Rukawat Dāl Di Jāye Tāki Wo

Madine Par Hamle Ka Khayal Chhod Deiñ Aur Sulah Par Majboor Ho Jāyeiñ.

Duwum: Ye Ke Madine Ke Atrāf Meiñ Jo Qabāil Ābad Haiñ un Se Amno Amān Ka Muahda Ho Jāye Tāki Kuffāre Makka Madine Par Hamle Ki Niyyat Na Kar Sakeiñ, Chunānche Huzoorﷺ Ne Inhi Do Tadbeero Ke Peshe Nazar Sahaba Ke Chhote Chhote Lashkaroñ Ko Madine Ke Atrāf Meiñ Bhejna Shuru Kar Diya aur Bāz Lashkaroñ Ke Sāth Khud Bhi Tashreef Le Gaye, Sahaba Ke Ye Chhote Chhote Lashkar Kabhi Kuffāre Makka Ki Naqlo Harkat Ka Pata Lagane Ke Liye Jāte The Aur Kahin Bāz Qabāil Se Muahda-e-Amno Amān Karne Ke Liye Rawāna Hote The, Kahin Is Maqsad Se Bhi Jāte The Ke Kuffāre Makka Ki Shami Tijārat Ka Rasta Band Ho Jāye, Isi Silsile Meiñ Kuffāre Makka aur Un Ke Haleefo Se Musalmānoñ Ka Takrāw Shuru Hua aur Chhoti Badi Ladāiyoñ Ka Silsila Shuru Ho Gaya, Inhi Ladāiyoñ Ko Tarikhe Islam Meiñ Ghazwāt Wa Saraya Ke Unwān Se Bayān Kiya Gaya Hai.

Ghazwa Wa Sariyya Ka Farq

Yahāñ Musannifeene Seerat Ki Ye Istelah Yād Rakhni Zaroori Hai Ke Wo Jungi Lashkar Jis Ke Sāth Khud Huzoor ﷺ Bhi Tashreef Le Gaye Usko Ghazwa Kehte Haiñ Aur Wo Lashkaroñ Ki Toliya Jin Meiñ Huzoor ﷺ Shamil Nahiñ Hue Un Ko Sariyya Kehte Haiñ.

(Madarijun Nubuwwah)

Ghazwāt Yāni Jin Lashkaroñ Meiñ Huzoorﷺ Shareek Hue Un Ki Tadād Meiñ Muarrikhee Ka Ikhtelaf Hai, Mawahibe Laddunya Meiñ Hai Ke Ghazwāt Ki Tadād 27 Hai Aur Rauzatul Ahbāb Meiñ Ye Likha Hai Ke Ghazwāt Ki Tadād Ek Qaul Ki Bina Par 21 Aur Bāz Ke Nazdeek 24 Hai Aur Bāz Ne Kaha Ke 25 Hai Aur Bāz Ne 26 Likha Hai Magar Hazrate Imam Bukhari Ne Hazrate Zaid Bin Arqam Sahabi Se Jo Riwayat Thereer Ki Hai Us Meiñ Ghazwāt Ki Kul Tadād 19 Batai Gai Hai Aur In Meiñ Se Jin 9 Ghazwāt Meiñ Jung Bhi Hui Wo Ye Haiñ:

Junge Badr, Junge Uhud, Junge Ahzab, Junge Banu Quraiza, Junge Banu Al Mustaliq, Junge Khaibar, Fathe Makka, Junge Hunain, Junge Tāif.

Saraya Yāni Jin Lashkaroñ Ke Sāth Huzoorﷺ Tashreef Nahiñ Le Gaye Un Ki Tadād Bāz Muarrikheen Ke Nazdeek 47 Hai Aur Bāz Ke Nazdeek 56 Hai Imam Bukhari Ne Muhammad Bin Is'hāq Se Riwayat Kiya Hai Ke Sab Se Pehla Ghazwa "Abwa" Aur Sab Se Ākhiri Ghazwa "Tabook" Hai Aur Sab Se Pehla Sariyya Jo Madine Se Jung Ke Liye Rawāna Hua Wo Sariyya-e-Hamza Hai Jiska Zikr Āge Āta Hai.

Ghazwāt Wa Saraya

Hijrat Ke Bād Taqreeban Kul Zamāna "Ghazwāt Wa Sarāya" Ke Ehtimam Wa Intezam Meiñ Guzra Isliye Ke Agar "Ghazwāt" Ki Kam Se Kam Tadād Jo Riwayāt Meiñ Āin Haiñ Yāni 19 Aur Saraya Ki Kam Se Kam Tadād Jo Riwayato Meiñ Hai Yāni 47 Shumar Kar Li Jāye To 9 Sāl Meiñ Huzoor Ki Chhoti Badi 66 Ladāiyoñ Ka Sāmna Karna Pada Lihāza Ghazwāt Wa Sarāya Ka Unwān Huzoor ﷺ Ki Seerate Muqaddasa Ka Bahut Hi Azeemushshān Hissa Hai Aur Bihamdillahi Ta'ala In Tamām Ghazwāt Wa Saraya aur In Ke Wujooh Wāsbāb Ka Poora Poora Hāl Islami Tarikho Meiñ Mazkoor Wa Mahfooz Hai, Magar Ye Itna Lamba Chauda Mazmoon Hai Ke Hamāri Is Kitab Ka Tang Daman Un Tamām Mazameen Ko Sametne Se Bilkul Qasir Hai Lekin Badi Mushkil Ye Hai Ke Agar Ham Bilkul Hi In Mazameen Ko Chhod Deiñ To Yaqeenan Seerate Rasool Ka Mazmoon Bilkul Hi Naqis Aur Na Mukammal Reh Jayega Isliye Mukhtasar Taur Par Chand Mashhoor Ghazwāt Wa Saraya Ka Yahāñ Zikr Kar Dena Nihāyat Zaroori Hai Tāki Seerate Muqaddasa Ka Ye Aham Bāb Bhi Nazireen Ke Liye Nazar Afroz Ho Jāye.

Sariyya-e-Hamza

Huzoore Aqdasﷺ Ne Hijrat Ke Bād Jab Jihad Ki Āyat Nāzil Ho Gai To

Sab Se Pehle Jo Ek Chhota Sa Lashkar Kuffār Ke Muqāble Ke Liye Rawāna Farmāya Uska Nām "Sariyya-e-Hamza" Hai, Huzoor ﷺ Ne Apne Chacha Hazrate Hamza Bin Abdul Muttalib Radiallahu Ta'ala Ànhu Ko Ek Safed Jhanda ata Farmāya aur Us Jhande Ke Neeche Sirf 30 Muhājireen Ko Ek Lashkare Kuffār Ke Muqāble Ke Liye Bheja Jo 300 Ki Tadād Meiñ The Aur Abu Jahl Un Ka Sipah Salār Tha, Hazrate Hamza Radiallaho Ta'ala ànhu "Saiful Bahar" Tak Pahuñche Aur Donoñ Taraf Se Jung Ke Liye Saf Bandi Bhi Ho Gai Lekin Ek Shakhs Majdi Bin Amr Juhanni Ne Jo Donoñ Fareeq Ka Haleef Tha Beech Meiñ Pad Kar Ladāi Mauqoof Kara Di. (Madarijun Nubuwwah)

Sariyya-e-Ubaida Bin Al Hāris

Isi Sāl 60 Ya 80 Muhājireen Ke Sāth Huzoor ﷺ Ne Hazrate Ubaida Bin Al Hāris Radiallahu Ta'ala Ànhu Ko Safed Jhande Ke Sāth Ameer Bana Kar Rabigh Ki Taraf Rawāna Farmāya, Is Sariyye Ke Alambardar Hazrate Mustah Bin Asasa Radiallahu Ta'ala Ànhu The, Jab Ye Lashkar Saniyya-e-Murrah Ke Maqam Par Pahuñcha To Abu Sufyan Aur Abu Jahl Ke Ladke Ikrima Ki Kamān Meiñ 200 Kuffāre Quraish Jama The, Donoñ Lashkaroñ Ka Samna Hua, Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Ne Kuffār Par Teer Phenka, Ye Sab Se Pehla Teer Tha Jo Musalmānoñ Ki Taraf Se Kuffāre Makka Par Chalaya Gaya, Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Ne Kul 8 Teer Phenke Aur Har Teer Nishane Par Theek Baitha, Kuffār In Teero Ki Mār Se Ghabra Kar Firār Ho Gaye Isliye Koi Jung Nahiñ Hui.

(Madarijun Nubuwwah)

Sariyya-e-Sād Bin Abi Waqqas

Isi Sāl Māhe Zulqada Meiñ Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Ko 20 Suwaro Ke Sāth Huzoor ﷺ Ne Is Maqsad Se Bheja Tāki Ye Log Kuffāre Quraish Ke Ek Lashkar Ka Rasta Rokeiñ, Is Sariyye Radiallahu Ta'ala Ànhu Ka Jhanda Bhi Safed Rang Ka Tha

aur Hazrate Miqdad Bin Aswad Radiallahu Ta'ala Ànhu Is Lashkar Ke Alambardar The, Ye Lashkar Rāto Rāt Safar Karte Hue Jab Panchweiñ Din Maqāme Khirār Par Pahuñcha To Pata Chala Ke Makka Ke Kuffār Ek Din Pehle Hi Firār Ho Chuke Haiñ Is Liye Kisi Tasadum Ki Naubat Hi Nahiñ Āi.

Ghazwa-e-Abwa

Is Ghazwe Ko Ghazwa-e-Wadān Bhi Kehte Haiñ, Ye Sab Se Pehla Ghazwa Hai Yāni Pehli Martaba Huzoorﷺ Jihad Ke Irade Se Māhe Safar Sana 2 Hijri Meiñ 60 Muhājireen Ko Apne Sāth Le Kar Madine Se Bāhar Nikle, Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Ko Madine Meiñ Apna Khalifa Banāya aur Hazrate Hamza Radiallahu Ta'ala Ànhu Ko Jhanda Diya aur Maqāme Abwa Tak Kuffār Ka Pichha Karte Hue Tashreef Le Gaye Magar Kuffāre Quraish Makka Firār Ho Chuke The Isliye Koi Jung Nahiñ Hui, Abwa Madine Se 80 Meel Door Ek Gāoñ Hai Jahāñ Huzoor ﷺKi Walida-e-Majida Hazrate Āmina Ka Mazār Hai, Yahāñ Chand Din Thehar Kar Qabila-e-Banu Zamra Ke Sardār Makhshi Bin Amr Zamri Se Imdade Bāhami Ka Ek Tehreeri Muahda Kiya aur Madine Wāpas Tashreef Le Āye, Is Ghazwe Meiñ 15 Din Āp ﷺ Madine Se Bāhar Rahe.

Ghazwa-e-Bawāt

Hijrat Ke Terahweiñ Mahine Sana 2 Hijri Meiñ Madine Par Hazrate Sād Bin Muāz Ko Hakim Bana Kar 200 Muhājireen Ko Sāth Le Kar Huzoorﷺ Jihad Ki Niyyat Se Rawāna Hue, Is Ghazwe Ka Jhanda Bhi Safed Tha aur Alambardar Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu The, Is Ghazwe Ka Maqsad Kuffāre Makka Ke Ek Tijarati Qafile Ka Rasta Rokna Tha, Us Qafile Ka Salār Umayya Bin Khalaf Jamahi Tha aur Us Qafile Meiñ 100 Quraishi Kuffār Aur 1500 Ooñt The, Huzoor ﷺ Us Qafile Ki Talash Meiñ Maqāme Bawāt Tak Tashreef Le Gaye Magar Kuffāre Quraish Ka Kahin Sāmna Na Hua Isliye Huzoor ﷺBaghair Kisi Jung Ke Madine Wāpas Tashreef Le Āye.

Ghazwa-e-Safwan

Isi Sāl Qurz Bin Jafar Fihri Ne Madine Ki Charagah Meiñ Dāka Dāla aur Kuchh Ooñto Ko Hānk Kar Le Gaya, Huzoor ﷺ Ne Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ko Madine Meiñ Apna Khaleefa Bana Kar Aur Hazrate Ali Radiallahu Ta'ala Ànhu Ko Alambardar Bana Kar Sahaba Ki Ek Jama'at Ke Sāth Wadiye Safwan Tak Us Dāku Ka Taqub Kiya Magar Wo Is Qadar Tezi Ke Sāth Bhāga Ke Hāth Nahiñ Āya aur Huzoor ﷺ Wāpas Madine Tashreef Le Āye, Wadiye Safwan Badr Ke Qareeb Hai Isiliye Bāz Muarrikheen Ne Is Ghazwe Ka Nām Ghazwa- e - Badre Oola Rakha Hai, Isliye Ye Yād Rakhna Chahiye Ke Ghazwa-e-Safwan Aur Ghazwa-e-Badre Oola Donoñ Ek Hi Ghazwe Ke Do Nām Haiñ. (Madarijun Nubuwwah)

Ghazwa-e-Zil Ushaira

Isi Sana 2 Hijri Meiñ Kuffāre Quraish Ka Ek Qafila Māle Tijārat Le Kar Makke Se Shām Ja Raha Tha, Huzoor ﷺ Ne 150 Ya 200 Muhājireen Sahaba Ko Sāth Le Kar Us Qafile Ka Rasta Rokne Ke Liye Maqāme Zil Ushaira Tak Tashreef Le Gaye Jo Yambouh Ki Bandargah Ke Qareeb Hai Magar Yahāñ Pahuñch Kar Màloom Hua Ke Qafila Bahut Āge Badh Gaya Hai, Isliye Koi Taqrāw Nahiñ Hua Magar Yahi Qafila Jab Shām Se Wāpas Lauta aur Huzoor ﷺ Us Ki Muzahmat Ke Liye Nikle To Junge Badr Ka Marika Pesh Āa Gaya Jis Ka Mufassal Zikr Āge Āta Hai.

Sariyya-e-Abdullah Bin Jahash

Isi Sāl Māhe Rajab Sana 2 Hijri Meiñ Huzoor ﷺ Ne Hazrate Abdullah Bin Jahash Radiallahu Ta'ala Ànhu Ko Ameere Lashkar Bana Kar Un Ki Mā Tehati Meiñ 8 Ya 12 Muhājireen Ka Ek Juth Rawāna Farmāya, 2-2 Ādami Ek Ek Ooñt Par Suwār The, Huzoor ﷺ Ne Hazrate Abdullah Bin Jahash Ko Lifafe Meiñ Ek Mohar Band Khat Diya aur Farmāya Ke Do Din Safar Karne Ke Bād Is Lifafe Ko Khol Kar Padhna aur Is Meiñ Jo Hidayāt Likhi Haiñ Un Par Amal Karna,

Jab Khat Khol Kar Padha To Us Meiñ Ye Darj Tha Ke Tum Tāif Aur Makke Ke Darmiyan Maqāme Nakhla Meiñ Thehar Kar Quraish Ke Qafiloñ Par Nazar Rakho Aur Soorate Hāl Ki Humeiñ Barābar Khabar Dete Raho, Ye Bada Hi Khatarnak Kām Tha Kyuñki Dushmano Ke Ayen Markaz Meiñ Qiyām Kar Ke Jasoosi Karna Goya Maut Ke Mooñh Meiñ Jāna Tha Magar Ye Sab Jān Nisār Be Dhadak Maqāme Nakhla Pahuñch Gaye, Ajeeb Ittefāq Ke Rajab Ki Ākhiri Tarikh Ko Ye Log Nakhla Pahuñche Aur Isi Din Kuffāre Quraish Ka Ek Tijarati Qafila Āya Jis Meiñ Amr Bin Al Hazrami Aur Abdullah Bin Mugheera Ke Do Ladke Usman Wa Naufal Aur Hakam Bin Qaisan Waghaira The Aur Ooñto Par Khajoor Aur Dusra Māle Tijārat Lada Hua Tha.

Ameere Sariyya Hazrate Abdullah Bin Jahash Radiallahu Ta'ala Ànhu Ne Apne Sāthiyoñ Se Farmāya Ke Agar Ham In Qafile Wāloñ Ko Chhod Deiñ To Ye Log Makka Pahuñch Kar Ham Logoñ Ki Yahāñ Maujudgi Se Makka Wāloñ Ko Ba Khabar Kar Deñge Aur Ham Logoñ Ko Qatl Ya Giriftār Karwa Deñge Aur Agar Ham In Logoñ Se Jung Kareiñ To Āj Rajab Ki Ākhiri Tarikh Hai Lihāza Shehre Harām Meiñ Jung Karne Ka Gunāh Ham Par Lāzim Hoga, Ākhir Yahi Ek Rāye Qarār Pāi Ke In Logoñ Se Jung Kar Ke Apni Jān Ke Khatre Ko Dafa Karna Chahiye, Chunānche Hazrate Waqid Bin Abdullah Tameemi Ne Ek Aisa Tāk Kar Teer Māra Ke Wo Amr Bin Al Hazrami Ko Laga aur Wo Usi Teer Se Qatl Ho Gaya aur Usman Wa Hakam Ko In Logoñ Ne Giriftār Kar Liya, Naufal Bhāg Nikla, Hazrate Abdullah Bin Jahash Radiallahu Ta'ala Ànhu Ooñto Aur Un Par Lade Hue Māl Wa Āsbāb Ko Māle Ghaneemat Bana Kar Madina Laut Āye Aur Huzoor ﷺKi Khidmat Meiñ Is Māle GhaneematKa Pānchwa Hissa Pesh Kiya. (Zurqani Alal Mawahib)

Jo Log Qatl Ya Giriftār Hue Wo Bahut Hi Muazzaz Khāndān Ke Log The, Amr Bin Al Hazrami Jo Qatl Hua Abdullah Hazramu Ka Beta Tha, Amr Bin Al Hazrami Pehla Kafir Tha Jo Musalmānoñ Ke Hāth Se Māra Gaya, Jo Log Giriftār Hue Yāni Usman Aur Hakam,

In Meiñ Se Usman To Mugheera Ka Pota Tha Jo Quraish Ka Ek Bahut Bada Rayees Shumar Kiya Jāta Tha aur Hakam Bin Kaisan Hisham Bin Al Mugheera Ka Āzād Karda Ghulām Tha, Is Bina Par Is Waqiye Ne Tamām Kuffāre Quraish Ko Ghaizo Ghazab Meiñ Āg Bagoola Bana Diya aur Khoon Ka Badla Khoon Lene Ka Nāra Makka Ke Har Koocha Wa Bazār Meiñ Gunjne Laga aur Dar Haqeeqat Junge Badr Ka Marika Isi Waqiye Ka Radde Amal Hai, Chunānche Hazrate Urwah Bin Zubair Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Junge Badr Aur Tamām Ladāiyañ Jo Kuffāre Quraish Se Hui, Un Sab Ka Bunyadi Sabab Amr Bin Al Hazrami Ka Qatl Hai Jis Ko Hazrate Waqid Bin Abdullah Tameemi Radiallahu Ta'ala Ànhu Ne Teer Mār Kar Qatl Kar Diya Tha.

(Tarikhe Tabri)

Junge Badr

Badr Madina-e-Munawwara Se Taqreeban Assi Meel Ke Fasile Par Ek Gāoñ Ka Nām Hai Jahāñ Zamāna-e-Jahiliyyat Meiñ Salana Mela Lagta Tha, Yahāñ Ek Kuwān Bhi Tha Jis Ke Malik Ka Nām Badr Tha, Usi Ke Nām Par Is Jagah Ka Nām Badr Rakh Diya Gaya, Isi Maqam Par Junge Badr Ka Wo Azeem Marika Hua Ke Jis Meiñ Kuffāre Quraish Aur Musalmānoñ Ke Darmiyan Sakht Khunrezi Hui Aur Musalmānoñ Ko Wo Azeemushshān Fathe Mubeen Naseeb Hui Jis Ke Bād Islam Ki Izzat Wa Iqbal Ka Parcham Itna Sar Buland Ho Gaya Ke Kuffāre Quraish Ki Azmato Shaukat Bilkul Hi Khāk Meiñ Mil Gai, Allah Ta'ala Ne Junge Badr Ke Din Ka Nām Yawmul Furqan Rakha, Qur’ān Ki Surah-e-Anfāl Meiñ Tafseel Ke Sāth Aur Dusri Soorato Meiñ Ijmalan Bār Bār Is Marike Ka Zikr Farmāya Hai Aur Is Jung Meiñ Musalmānoñ Ki Fathe Mubeen Ke Bāre Meiñ Ehsan Jatate Hue Khudāwande Ālam Ne Qur’ān e Majeed Meiñ Irshad Farmāya Ke:

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّأَنْتُمْ أَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُونَ ۝

Tarjuma: Aur Yaqeenan Khuda Ta'ala Ne Tum Logoñ Ki Madad Farmāi Badr Meiñ Jabki Tum Log Kamzor Aur Be Saro Samān The, To Tum Log Allah Se Darte Raho Tāki Tum Log Shukr Guzār Ho Jāo. (Āle Imran:123)

Junge Badr Ka Sabab

Junge Badr Ka asli Sabab To Jaisa Ke Ham Tehreer Kar Chuke Haiñ Amr Bin Al Hazrami Ke Qatl Se Kuffāre Quraish Meiñ Phaila Hua Zabardast Ishte'āl Tha Jis Se Har Kafir Ki Zubān Par Yahi Ek Nāra Tha Ke Khoon Ka Badla Khoon Se Le Kar Rahenge Magar Bilkul Na Gahān Ye Soorat Pesh Āa Gai Ke Quraish Ka Wo Qafila Jis Ki Talash Meiñ Huzoorﷺ Maqāme Zil Ushaira Tak Tashreef Le Gaye The Magar Wo Qafila Hāth Nahiñ Āya Ahāchanak Madine Meiñ Khabar Mili Ke Ab Wahi Qafila Laut Kar Mulke Shām Se Makka Jāne Wāla Hai Aur Ye Bhi Pata Chal Gaya Ke Qafile Meiñ Abu Sufyan Bin Harb Wa Makharima Bin Naufal Wa Āmr Bin Al Ās Waghaira Kul 30 Ya 40 Ādmi Haiñ Aur Kuffāre Quraish Ka Māle Tijārat Jo Us Qafile Meiñ Hai Wo Bahut Zyada Hai, Huzoorﷺ Ne Apne Ashāb Se Farmāya Ke Kuffāre Quraish Ki Toliya Lootmar Ki Niyyat Se Madine Ke Atrāf Meiñ Barābar Gasht Lagati Rehti Haiñ Aur Qurz Bin Jabir Fihri Madine Ki Charagaho Tak Āa Kar Ghārat Giri Aur Dakazani Kar Gaya Hai Lihāza Kyuñ Na Ham Bhi Kuffāre Quraish Ke Is Qafile Par Hamla Kar Ke Us Ko Loot Leiñ Tāki Kuffāre Quraish Ki Shāmi Tijārat Band Ho Jāye Aur Wo Majboor Ho Kar Ham Se Sulah Kar Leiñ, Huzoorﷺ Ka Ye Irshade Girami Sun Kar Ansar Wa Muhājireen Is Ke Liye Tayyar Ho Gaye.

Madine Se Rawangi

Chunānche 12 Ramazan Sana 2 Hijri Ko Badi Ujlat Ke Sāth Log Chal Padeiñ, Jo Jis Hāl Meiñ Tha Usi Hāl Meiñ Rawāna Ho Gaya, Is Lashkar Meiñ Huzoor ﷺ Ke Sāth Na Zyada Hathyar The Na Fauji Na Rashan Ki Koi Badi Miqdar Thi Kyuñki Kisi Ko Gumān Bhi Na Tha Ke Is Safar Meiñ Koi Badi Jung Hogi

Magar Jab Makke Meiñ Ye Khabar Phaili Ke Musalman Musallah Ho Kar Quraish Ka Qafila Lootne Ke Liye Madine Se Chal Pade Haiñ To Makke Meiñ Ek Josh Phail Gaya aur Ekdam Kuffāre Quraish Ki Fauj Dal Bādal Musalmānoñ Par Hamla Karne Ke Liye Tayyar Ho Gaya, Jab Huzoorﷺ Ko Is Ki Ittela Mili To Āp Ne Sahaba-e-Kirām Ko Jama Farmā Kar Soorate Hāl Se Āgah Kiya aur Sāf Sāf Farmā Diya Ke Is Safar Meiñ Kuffāre Quraish Ke Qafile Se Mulāqāt Ho Jāye Aur Ye Bhi Ho Sakta Hai Ke Kuffāre Makka Ke Lashkar Se Jung Ki Naubat Āa Jāye, Irshade Girami Sun Kar Hazrate Abu Bakr Siddique Wa Hazrate Umar Aur Dusre Muhājireen Ne Bade Josho Kharosh Ka Izhār Kiya Magar Huzoorﷺ Ansar Ka Mooñh Dekh Rahe The Kyuñki Ansar Ne Āp Ke Daste Mubarak Par Bai'at Karte Waqt Is Bāt Ka Āhad Kiya Tha Ke Wo Us Waqt Talwār Uthayenge Jab Kuffār Madina Par Chadh Āyenge Aur Yahāñ Madine Se Bāhar Nikal Kar Jung Karne Ka Muamla Tha.

Ansar Meiñ Se Qabila Der hazraj Ke Sardār Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Huzoorﷺ Ka Chehra Dekh Kar Bol Uthe Ke Ya Rasoolallah! ﷺ Kya Āp Ka Ishara Hamāri Taraf Hai? Khuda Ki Qasam! Ham Wo Jān Nisār Haiñ Ke Agar Āp Ka Hukm Ho ToHam Samundar Meiñ Kood Padeiñ Isi Tarah Ansar Ke Ek Aur Muazzaz Sardār Hazrate Miqdad Bin Aswad Radiallahu Ta'ala Ànhu Ne Josh Meiñ Āa Kar Arz Kiya Ke Ya Rasoolallah! Ham Hazrate Moosa Àlaihissalām Ki Qaum Ki Tarah Ye Na Kahenge Ke Āp Aur Āp Ka Khuda Ja Kar Ladeiñ Balki Ham Log Āp Ke Dāyeiñ Se, Bāyeiñ Se, Āge Se, Pichhe Se Ladenge, Ansar Ke In Donoñ Sardāroñ Ki Taqreer Sun Kar Huzoorﷺ KaChehra Khushi Se Chamak Utha Madine Se Ek Meel Door Chal Kar Huzoorﷺ Ne Apne Lashkar Ka Jāiza Liya, Jo Log Kam Umr The Un Ko Wāpas Kar Dene Ka Hukm Diya Ke Jung Ke Pur Khatar Mauqe Par Bhala Bachhoñ Ka Kya Kām?

Nanha Sipahi

Magar Inhi Bachhoñ Meiñ Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Ke Chhote Bhai Hazrate Umair Bin Abi Waqqas Radiallahu Ta'ala Ànhu Bhi The, Jab Unse Wāpas Hone Ko Kaha Gaya To Wo Machal Gaye Aur Phoot Phoot Kar Rone Lage Aur Kisi Tarah Wāpas Hone Par Tayyar Na Hue, Un Ki Beqarari Aur Girya Wazari Dekh Kar Rahmate Ālamﷺ Ka Qalbe Nazuk Mutassir Ho Gaya aur Āp Ne Un Ko Sāth Chalne Ki Ijazat De Di, Chunānche Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Ne Us Nanhe Sipahi Ke Gale Meiñ Bhi Ek Talwār Hamail Kar Di, Madine Se Rawāna Hone Ke Waqt Namazo Ke Liye Hazrate Ibne Umme Maktoom Radiallahu Ta'ala Ànhu Ko Āpne Masjide Nabawi Ka Imam Muqarrar Farmā Diya Tha Lekin Jab Āp Maqāme Roha Meiñ Pahuñche To Munafiqeen Aur Yahoodiyoñ Ki Taraf Se Kuchh Khatra Mahsoos Farmāya Isliye Āpne Hazrate Abu Lubaba Bin Abdul Munzir Radiallahu Ta'ala Ànhu Ko Madine Ka Hakim Muqarrar Farmā Kar In Ko Madine Wāpas Jāne Ka Hukm Diya aur Hazrate Āsim Bin Adi Ko Madine Ki Chadhai Wāle Gāoñ Par Nigrani Rakhne Ka Hukm Sādir Farmāya In Intezamāt Ke Bād Huzoorﷺ Badr Ki Janib Chal Pade Jidhar Se Kuffāre Makka Ke Āne Ki Khabar Thi, Ab Kul Fauj Ki Tadād 313 The Jin Meiñ 60 Muhajir Aur Bāqi Ansar The, Manzil Ba Manzil Safar Farmāte Hue Jab Āp Maqāme Safra Meiñ Pahuñche To Do Ādmiyoñ Ko Jasoosi Ke Liye Rawāna Farmāya Tāki Wo Qafile Ka Pata Chalayeiñ Ke Wo Kidhar Hai? Aur Kahañ Tak Pahuñcha Hai?

Abu Sufyan Ki Chalaki

Udhar Kuffāre Quraish Ke Jasoos Bhi Apna Kām Bahut Mustaidi Se Kar Rahe The, Jab Huzoorﷺ Madine Se Rawāna Hue To Abu Sufyan Ko Is Ki Khabar Mil Gai, Is Ne Fauran Hi Zam Zam Bin Amr Ghifari Ko Makka Bheja Ke Wo Quraish Ko Is Ki Khabar Kar Deiñ Tāki Wo Apne Qafile Ki Hifāzat Ka Intezam Kareiñ Aur Khud Rasta Badal Kar Qafile Ko Samundar Ki Janib Le Kar Rawāna Ho Gaya,

Abu Sufyan Ka Qasid Zam Zam Bin Amr Ghifari Jab Makka Pahuñcha To Us Waqt Ke Dastoor Ke Mutābiq Jab Koi Khaufnak Khabar Sunani Hoti To Khabar Sunane Wāla apne Kapde Phād Phād Kar Aur Ooñt Ki Peeth Par khada Ho Kar Chilla Chilla Kar Khabar Sunaya Karta Tha, Zam Zam Bin Amr Ghifari Ne Apna Kurta Phād Dāla aur Ooñt Ki Peeth Par Khada Ho Kar Zor Zor Se Chillane Laga Ke Aye Ahle Makka! Tumhara Sāra Māle Tijārat Abu Sufyan Ke Qafile Meiñ Hai Aur Musalmānoñ Ne Is Qafile Rasta Rok Kar Qafile Ko Loot Lene Ka azm Kar Liya Hai Lihāza Jaldi Karo Aur Bahut Jald Apne Is Qafile Ko Bachane Ke Liye Hathyar Le Kar Daud Pado.

Kuffāre Quraish Ka Josh

Jab Makka Meiñ Ye Khaufnak Khabar Pahuñchi To Is Qadar Halchal Mach Gai Ke Makka Ka Sāra Amno Sukoon Ghārat Ho Gaya, Tamām Qabāile Quraish Apne Gharo Se Nikal Pade, Sardārāne Makka Meiñ Se Sirf Abu Lahab Apni Beemari Ki Wajah Se Nahiñ Nikla, Iske Siwa Tamām Ruasāye Quraish Poori Tarah Musallah Ho Kar Nikal Pade Aur Chuñki Maqāme Nakhla Ka Waqiya Bilkul Hi Tāza Tha Jis Meiñ Amr Bin Al Hazrami Musalmānoñ Ke Hāth Se Māra Gaya Tha aur Us Ke Qafile Ko Musalmānoñ Ne Loot Liya Tha Isliye Kuffāre Quraish Joshe Inteqam Meiñ Āpe Se Bāhar Ho Rahe The, Ek Hazār Ka Lashkare Jarrar Jis Ka Har Sipahi Poori Tarah Musallah, Dohre Hathyār, Fauj Ki Khorāk Ka Ye Intezam Tha Ke Quraish Ke Maldār Log Yāni Abbas Bin Abdul Muttalib, Utba Bin Rabiya, Haris Bin Āmir, Nazr Bin Al Hāris, Abu Jahl, Umayya Waghaira Bāri Bāri Se Rozana 10-10 Ooñt Zabah Karte The Aur Poore Lashkar Ko Khilate The, Utba Bin Rabiya Jo Quraish Ka Sabse Bada Raise Āzam Tha, Is Lashkar Ka Sipah Salār Tha.

Abu Sufyan Bach Kar Nikal Gaya

Abu Sufyan Jab Ām Raste Se Mud Kar Sahile Samundar Ke Raste

Par Chal Pada aur Khatre Ke Maqamāt Se Bahut Door Pahuñch Gaya To Is Ne Quraish Ko Ek Tez Raftar Qasid Ke Zariye Khat Bhej Diya Ke Tum Log Apne Māl Aur Ādmiyoñ Ko Bachane Ke Liye Apne Gharo Se Hathyār Le Kar Nikal Pade The Ab Tum Log Apne Apne Gharo Ko Wāpas Laut Jāo Kyuñki Ham Log Musalmānoñ Ki Yalgār Aur Lootmār Se Bach Gaye Haiñ Aur Jāno Māl Ki Salamati Ke Sāth Makka Pahuñch Rahe Haiñ.

Kuffār Meiñ Ikhtelaf

Abu Sufyan Ka Ye Khat Kuffāre Makka Ko Us Waqt Mila Jab Wo Maqāme Zuhafa Meiñ The, Khat Padh Kar Qabila-e-Banu Zahra aur Qabila-e-Banu Adi Ke Sardāroñ Ne Kaha Ke Ab Musalmānoñ Se Ladne Ki Koi Zaroorat Nahiñ Hai Lihāza Ham Logoñ Ko Wāpas Laut Jāna Chahiye, Ye Sun Kar Abu Jahl Bigad Gaya aur Kehne Laga Ke Ham Khuda Ki Qasam! Isi Shān Ke Sāth Badr Tak Jayenge, Wahāñ Ooñt Zabah Kareñge Aur Khoob Khayenge, Khilayenge, Sharab Piyenge, Nachrang Ki Mehfileiñ Jamayenge Tāki Tamām Qabāile Arab Par Hamāri Azmat Aur Shaukat Ka Sikka Baith Jāye Aur Wo Humesha Ham Se Darte Raheiñ, Kuffāre Quraish Ne Abu Jahl Ki Rāye Par Amal Kiya Lekin Banu Zahra aur Banu Adi Ke Donoñ Qabāil Wāpas Laut Gaye, In Donoñ Qabeelo Ke Siwa Bāqi Kuffāre Quraish Ke Tamām Qabāil Junge Badr Meiñ Shamil Hue. (Seerat Ibne Hisham, 2/618)

Kuffāre Quraish Badr Meiñ

Kuffāre Quraish Chuñki Musalmānoñ Se Pehle Badr Meiñ Pahuñch Gaye The Isliye Munasib Jagaho Par Un Logoñ Ne Apna Qabza Jama Liya Tha, Huzoorﷺ Jab Badr Ke Qareeb Pahuñche To Shām Ke Waqt Hazrate Ali, Hazrate Zubair, Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhum Ko Badr Ki Taraf Bheja Tāki Ye Log Kuffāre Quraish Ke Bāre Meiñ Khabar Lāyeiñ, In Hazrāt ne Quraish Ke Do Ghulāmo Ko Pakad Liya Jo Lashkare Kuffār Ke Liye Pāni Bharne Par Muqarrar The, Huzoorﷺ Ne Un Donoñ Ghulāmo Se

Daryaft Farmāya Ke Batao Us Quraishi Fauj Meiñ Quraish Ke Sardāroñ Meiñ Se Kaun Kaun Haiñ? To Donoñ Ghulāmo Ne Bataya Ke Utba Bin Rabia, Shaiba Bin Rabia, Abul Bakhtari, Hakeem Bin Hizām, Naufal Bin Khuwailid, Hāris Bin Āmir, Nazr Bin Al Hāris, Jam'ā Bin Al Aswad, Abu Jahl Bin Hisham, Umayya Bin Khalaf, Suhail Bin Amr, Amr Bin Abde Wud, Abbas Bin Abdul Muttalib Waghaira Sab Is Lashkar Meiñ Maujood Haiñ, Ye Fehrist Sun Kar Huzoor ﷺ Apne Ashāb Ki Taraf Mutawajjeh Hue Aur Farmāya Ke Musalmānoñ! Sun Lo! Makka Ne Apne Jigar Ke Tukdo Ko Tumhari Taraf Dāl Diya Hai. (Muslim, 2/102)

Tajdāre Do Ālam Badr Ke Maidān Meiñ

Huzoorﷺ Ne Jab Badr Meiñ Nuzool Farmāya To Aisi Jagah Padāw Dāla Ke Jahāñ Na Koi Kuwan Tha Na Koi Chashma aur Wahāñ Ki Zameen Itni Reteeli Thi Ke Ghodo Ke Pāoñ Zameen Meiñ Dhanste The, Ye Dekh Kar Hazrate Hubab Bin Munzir Radiallahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp Ne Padāw Ke Liye Jis Jagah Ko Muntakhab Farmāya Hai Ye Wahih Ki Roo Se Hai Ya Fauji Tadbeer Hai? Āpﷺ Ne Farmāya Ke Is Bāre Meiñ Koi Wahih Nahiñ Utri Hai, Hazrate Hubab Bin Munzir Radiallahu Ta'ala Ànhu Ne Kaha Ke Phir Meri Rāye Meiñ Jungi Tadabeer Ki Roo Se Behtar Ye Hai Ke Ham Kuchh Āge Badh Kar Pāni Ke Chashmo Par Qabza Kar Leiñ Tāki Kuffār Jin Kuwo Par Qābiz Haiñ Wo Bekār Ho Jāye Kyuñki Inhi Chashmo Se Un Kuwo Meiñ Pāni Jāta Hai, Huzoorﷺ Ne Un Ki Rāye Ko Pasand Farmāya aur Isi Par Amal Kiya Gaya, Khuda Ki Shān Ke Barish Bhi Ho Gai Jis Se Maidān Ki Gard Aur Ret Jam Gai Jis Par Musalmānoñ Ke Liye Chalna Phirna Āsan Ho Gaya aur Kuffār Ki Zameen Par Keechad Ho Gai Aur Musalmānoñ Ne Barish Ka Pāni Rok Kar Ja Baja Hauz Bana Liye Tāki Ye Pāni Ghusl Aur Wuzu Ke Kām Āye, Isi Ehsān Ko Khudāwande Ālam Ne Qur'ān Meiñ Is Tarah Bayān Farmāya Ke:

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُمْ بِهٖ

Tarjuma: Aur Khuda Ne Āsman Se Pāni Barsa Diya Tāki Wo Tum Logoñ Ko Pāk Kare. (Anfāl: 11)

Sarware Kainat Ki Shab Bedari

17 Ramazan Sana 2 Hijri Ki Rāt Thi, Tamām Fauj To Āram Wa Chain Ki Neend So Rahi Thi Magar Ek Sarware Kainat ﷺ Ki Zāt Thi Jo Sāri Rāt Khudāwande Ālam Se Lau Lagaye Dua Meiñ Masroof The, Subah Numudār Hui To Āp Ne Logoñ Ko Namaz Ke Liye Bedār Farmāya Phir Namaz Ke Bād Qur'ān Ki Āyate Jihad Suna Kar Aisa Larza Khez Aur Walwalāngez Wāz Farmāya Ke Mujahideene Islam Ki Rago Ke Khoon Ka Qatra Qatra Josho Kharosh Ka Samundar Ban Kar Toofani Maujeiñ Mārne Laga aur Log Maidāne Jung Ke Liye Tayyar Hone Lage.

Kaun Kab? Aur Kahañ Marega?

Rāt Hi Meiñ Chand Jān Nisāro Ke Sāth Āp ﷺ Ne Maidāne Jung Ka Muayena Farmāya, Us Waqt Daste Mubarak Meiñ Ek Chhadi Thi, Āp Usi Chhadi Se Zameen Par Lakeer Banate The Aur Ye Farmāte Jāte The Ke Ye Fulān Kafir Ke Qatl Hone Ki Jagah Hai Aur Kal Yahāñ Fulān Kafir Ki Lash Padi Hui Milegi, Chunānche Aisa Hi Hua Ke Āp ﷺ Ne Jis Jagah Jis Kafir Ki Qatl Gāh Batai Thi Us Kafir Ki Lāsh Theek Usi Jagah Pāi Gai Un Meiñ Se Kisi Ek Ne Lakeer Se Bāl Barābar Bhi Tajawuz Nahiñ Kiya. (Abu Dawood, 2/364)

Is Hadees Se Sāf Aur Sareeh Taur Par Ye Mas'ala Sābit Ho Jāta Hai Ke Kaun Kab? Aur Kahañ Marega? In Donoñ Ghaib Ki Bāto Ka Ilm Allah Ta'ala Ne Apne Habeeb Ko Ata Farmāya Tha.

Ladāi Talte Talte Phir Than Gai

Kuffāre Quraish Ladne Ke Liye Betāb The Magar Un Logoñ Meiñ Kuchh Suljhe Dilo Dimagh Ke Log Bhi The Jo Khunrezi Ko Pasand Nahiñ Karte The, Chunānche Hakeem Bin Hizam Jo Bād Meiñ Musalman Ho Gaye The Bahut Hi Sanjeeda aur Narm Khoo The, Unhoñ ne Apne Lashkar Ke Sipah Salār Utba Bin Rabia Se Kaha Ke Ākhir Is Khunrezi Se Kya Faida? Maiñ Āpko Ek Nihāyat Hi

Mukhlisana Mashwara Deta Hooñ Wo Ye Hai Ke Quraish Ka Jo Kuchh Mutalba Hai Wo Amr Bin Al Hazrami Ka Khoon Hai Aur Wo Āpka Haleef Hai Āp Uska Khoonbaha ada Kar Dijiye, Is Tarah Ye Ladāi Tal Jayegi Aur Āj Ka Din Āp Ki Tarikhi Zindagi Meiñ Āp Ki Nek Nāmi Ki Yadgār Ban Jayega Ke Āp Ke Tadabbur Se Ek Bahut Hi Khaufnak Aur Khunrez Ladāi Tal Gai, Utba Bazāte Khud Bahut Hi Mudabbir Aur Nek Nafs Ādmi Tha, Is Ne Bakhushi Is Mukhlisana Mashware Ko Qabool Kar Liya Magar Is Muamle Meiñ Abu Jahl Ki Manzoori Bhi Zaroori Thi, Chunānche Hakeem Bin Hizam Ne Utba Bin Rabia Ka Ye Paigām Le Kar Abu Jahl Ke Pās Gaye To Abu Jahl Ki Rage Jahalat Bhadak Uthi Aur Us Ne Ek Khoon Khaula Dene Wāla Tāna Māra aur Kaha Ke Hān Hān! Maiñ Khoob Samajhta Hooñ Ke Utba Ki Himmat Ne Jawab De Diya Chuñki Uska Beta Huzaifa Musalman Ho Kar Islami Lashkar Ke Sāth Āya Hai Isliye Wo Jung Se Jee Churata Hai Tāki Us Ke Bete Par Ānch Na Āye.

Phir Abu Jahl Ne Isi Par Bas Nahiñ Kiya Balki Amr Bin Al Hazrami Maqtool Ke Bhai Āmir Bin Al Hazrami Ko Bula Kar Kaha Ke Dekho Tumhare Maqtool Bhai Amr Bin Al Hazrami Ke Khoon Ka Badla Lene Ki Sāri Scheme Tehas Nehas Hui Ja Rahi Hai Kyuñki Hamāre Lashkar Ka Sipah Salār Utba Buzdili Zāhir Kar Raha Hai, Ye Sunte Hi Āmir Bin Al Hazrami Ne Arab Ke Dastoor Ke Mutābiq Apne Kapde Phād Dāle Aur Apne Sar Par Dhool Dālte Hue "Wā Umrāh Wā Umrāh" Ka Nāra Mārna Shuru Kar Diya, Is Karwai Ne Kuffāre Quraish Ki Tamām Fauj Meiñ Āg Laga Di Aur Sāra Lashkar "Khoon Ka Badla Khoon" Ke Nāro Se Gooñjne Laga aur Har Sipahi Josh Meiñ Āpe Se Bāhar Ho Kar Jung Ke Liye Betāb Wa Beqarar Ho Gaya, Utba Ne Abu Jahl Ka Tāna Suna To Wo Bhi Ghusse Meiñ Bhar Gaya aur Kaha Ke Abu Jahl Se Keh Do Ke Maidāne Jung Batayega Ke Buzdil Kaun Hai? Ye Keh Kar Lohe Ki Topi Talab Ki Magar Us Ka Sar Itna Bada Tha Ke Koi Topi Us Ke Sar Par Theek Se Nahiñ Baithi To Majbooran Us Ne Apne Sar Par Kapda

Lapeta aur Hathyar Pehan Kar Jung Ke Liye Tayyar Ho Gaya.

Mujahideen Ki Saf Ārai

17 Ramazan Sana 2 Hijri Jumuah Ke Din Huzoor ﷺ Ne Mujahideene Islam Ko Saf Bandi Ka Hukm Diya, Daste Mubarak Meiñ Ek Chhadi Thi Uske Ishare Se Āp Safeiñ Durust Farmā Rahe The Ke Koi Shakhs Āge Pichhe Na Rehne Pāye Aur Ye Bhi Hukm Farmā Diya Ke Bajuz Zikre Ilahi Ke Koi Shakhs Kisi Qism Ka Koi Shoro Gul Na Machaye, Ain Aise Waqt Meiñ Ke Jung Ka Naqqara Bajne Wāla Hi Hai Do Aise Waqiyāt Darpesh Ho Gaye Jo Nihāyat Hi Ibrat Khez Aur Bahut Zyada Naseehat Āmoz Haiñ.

Shikame Mubarak Ka Bosa

Huzoorﷺ Apni Chhadi Ke Ishare Se Safeiñ Seedhi Farmā Rahe The Ke Āpne Dekha Ke Hazrate Sawād Ansari Radiallahu Ta'ala Ànhu Ka Pet Saf Se Kuchh Āge Nikla Hua Tha, Āp Ne Apni Chhadi Se Un Ke Pet Par Ek Koñcha De Kar Farmāya Ke Aye Sawād Seedhe Khade Ho Jāo, Hazrate Sawād Ne Kaha Ke Ya Rasoolallahﷺ! Āpne Mere Shikam Par Chhadi Māri Hai, Mujhe Āp Se Qisās (Badla) Lena Hai, Ye Sun Kar Āp Ne Apna Pairahan Shareef Utha Kar Farmāya Ke Aye Sawād! Lo Mera Shikam Hāzir Hai Tum Is Par Chhadi Mār Kar Mujh Se Apna Qisās Le Lo, Hazrate Sawād Ne Daud Kar Āp Ke Shikam Mubarak Ko Choom Liya aur Phir Nihāyat Hi Walihanāndaz Meiñ Intehāyi Garm Joshi Ke Sāth Āp Ke Jisme Aqdas Se Lipat Gaye, Āpﷺ Ne Farmāya Ke Aye Sawād! Tumne Aisa Kyuñ Kiya? Àrz Kiya Ke Ya Rasoolallahﷺ ! Maiñ Is Waqt Jung Ki Saf Meiñ Apna Sar Hatheli Par Rakh Kar Khada Hooñ Shayad Maut Ka Waqt Āa Gaya Ho, Is Waqt Mere Dil Meiñ Is Tamanna Ne Josh Māra Ke Kāsh! Marte Waqt Mera Badan Āp Ke Jisme Athar Se Chhu Jāye, Ye Sun Kar Huzoorﷺ Ne Hazrate Sawād Ke Is Jazba-e-Muhabbat Ki Qadr Farmāte Hue Un Ke Liye Khairo Barkat Ki Dua Farmāi Aur Hazrate Sawād Ne Darbāre Risālat Meiñ Mazirat Karte Hue Apna Qisās Muāf Kar Diya aur Tamām Sahaba Hazrate Sawād

Ko Hairat Se Dekhte Hue Un Ka Mooñh Takte Reh Gaye.

Ahad Ki Pabandi

Ittefāq Se Hazrate Huzaifa Bin Al Yamān Aur Hazrate Haseel Radiallahu Ta'ala Ànhum Ye Donoñ Sahabi Kahin Se Āa Rahe The, Raste Meiñ Kuffār Ne In Donoñ Ko Roka Ke Tum Donoñ Badr Ke Maidān Meiñ Hazrat Muhammad ﷺ Ki Madad Karne Ke Liye Ja Rahe Ho, In Donoñ Ne Inkar Kiya aur Jung Meiñ Shāreek Na Hone Ka ahad Kiya, Chunānche Kuffār Ne In Donoñ Ko Chhod Diya, Jab Ye Donoñ Bārgāhe Risālat Meiñ Hāzir Hue Aur Apna Waqiya Bayān Kiya To Huzoor ﷺ Ne In Donoñ Ko Ladāi Ki Safo Se Alag Kar Diya aur Irshad Farmāya Ke Ham Har Hāl Meiñ Ahad Ki Pabandi Kareñge Ham Ko Sirf Khuda Ki Madad Darkār Hai.

Nazireene Kirām! Ghaur kijiye! Dunya Jānti Hai Ke Jung Ke Mauqe Par Khusoosan Aisi Soorat Meiñ Jab Ke Dushmano Ke Azeemushshān Lashkar Ka Muqabla Ho Ek Ek Sipahi Kitna Qeemti Hota Hai Magar Tajdāre Do Ālamﷺ Ne Apni Kamzor Fauj Ko Do Bahādur Aur Janbāz Mujahido Se Mahroom Rakhna Pasand Farmāya Magar Koi Musalman Kisi Kafir Se Bhi Bad Ahadi Kare Aur Wāda Khilafi Kare, Isko Gawara Nahiñ Farmāya.

Allahu Akbar! Aye Aqwāme Ālam Ke Badshāho! Lillah Mujhe Batao Ke Kya Tumhari Tarikhe Zindagi Ke Bade Bade Daftaro Meiñ Koi Aisa Chamakta Hua Waraq Bhi Hai? Aye Chand Wa Suraj Ki Durbeen Nigaho! Tum Khuda Ke Liye Batao! Kya Tumhari Ānkhoñ Ne Kabhi Safaha-e-Hasti Par Pabandiye Ahad Ki Koi Aisi Misāl Dekhi Hai? Khuda Ki Qasam! Mujhe Yaqeen Hai Ke Tum Is Ke Jawab Meiñ "Nahiñ" Ke Siwa Kuchh Bhi Nahiñ Keh Sakte.

Donoñ Lashkar Āmne Sāmne

Ab Wo Waqt Hai Ke Maidāne Badr Meiñ Haqqo Batil Ki Donoñ Safeiñ Ek Dusre Ke Sāmne Khadi Haiñ, Qur’ān Ailān Kar Raha Hai Ke: قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ۭ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ ۭ

Jo Log Baham Ladeiñ Un Meiñ Tumhare Liye Ibrat Ka Nishān Hai Ke Ek Khuda Ki Rāh Meiñ Lad Raha Tha aur Dusra Munkire Khuda Tha Huzoorﷺ Mujahideene Islam Ki Saf Bandi Se Farigh Ho Kar Mujahideen Ki Qarār Dād Ke Mutābiq Apne Us Chhappar Meiñ Tashreef Le Gaye Jis Ko Sahaba Ne Āp Ki Nishast Ke Liye Bana Rakha Tha, Ab Is Chhappar Ki Hifāzat Ka Suwal Behad Aham Tha Kyuñki Kuffāre Quraish Ke Hamlo Ka Āsl Nishana Huzoor Tajdāre Do Ālamﷺ Hi Ki Zāt Thi Kisi Ki Himmat Nahiñ Padti Thi Ke Is Chhappar Ka Pehra De Lekin Is Mauqe Par Bhi Āp Ke Yāre Gār Hazrate Siddiqe Radiallahu Ta'ala Ànhu Ba Waqār Hi Ki Qismat Meiñ Ye Sa'adat Likhi Thi Ke Wo Nangi Talwār Le Kar Is Jhopdi Ke Pās Date Rahe Aur Hazrate Sād Bin Muāz Radiallahu Ta'ala Ànhu Bhi Chand Ansariyoñ Ke Sāth Is Chhappar Ke Gird Pehra Dete Rahe.

Dua-e-Nabawi

Huzoorﷺ Is Nāzuk Ghadi Meiñ Janabe Bāri Se Lau Lagaye Girya Wazari Ke Sāth Khade Ho Kar Hāth Phailaye Ye Dua Māng Rahe The Ke Khudawanda Tune Mujhse Jo Wāda Farmāya Hai Āj Use Poora Farmā De, Āp ﷺ Par Is Qadar Riqqat Aur Mahwiyyat Tāri Thi Ke Joshe Girya Meiñ Chadare Mubarak Doshe Anwar Se Gir Padti Thi Magar Āp Ko Khabar Nahiñ Hoti Thi, Kabhi Āp Sajde Meiñ Sar Rakh Kar Is Tarah Dua Māngte Ke Ilahi! Agar Ye Chand Nufoos Halāk Ho Gaye To Phir Qiyamat Tak Rooye Zameen Par Teri Ibadat Karne Wāle Na Rahenge. (Seerat Ibne Hisham, 2/627)

Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Āp Ke Yāre Gār The, Āp Ko Is Tarah Beqarar Dekh Kar Unke Dil Ka Sukoon Wa Qarār Jāta Raha aur Un Par Riqqat Tāri Ho Gai Aur Unhoñ ne chadare Mubarak Ko Utha Kar Āp Ke Muqaddas Kandhe Par Dāl Di Aur Āp Ka Daste Mubarak Thām Kar Bharrai Hui Āwaz Meiñ Bade Adab Ke Sāth Àrz Kiya Ke Huzoor! ﷺ Ab Bas Kijiye Khuda Zaroor Apna Wada Poora Farmāyega apne Yāre Gār Siddique Jān

Nisār Ki Bāt Mān Kar Āpﷺ Ne Dua Khatm Kar Di Aur Āp Ki Zubane Mubarak Par Is Āyat Ka Wird Jāri Ho Gaya Ke:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝

Tarjuma: Anqareeb Kuffār Ki Fauj Ko Shikast De Di Jayegi Aur Wo Peeth Pher Kar Bhag Jayenge. (Al Qamar:45)

Āp ﷺ Is Āyat Ko Bār Bār Padhte Rahe Jis Meiñ Fathe Mubeen Ki Basharat Ki Taraf Ishara Tha.

Ladāi Kis Tarah Shuru Hui

Jung Ki Ibteda Is Tarah Hui Ke Sab Se Pehle Āmir Bin Al Hazrami Jo Apne Maqtool Bhai Amr Bin Al Hazrami Ke Khoon Ka Badla Lene Ke Liye Beqarar Tha Jung Ke Liye Āge Badha, Uske Muqāble Meiñ Hazrate Umar Radiallahu Ta'ala Ànhu Ke Ghulām Hazrate Mahja'a Radiallahu Ta'ala Ànhu Maidān Meiñ Nikle Aur Ladte Hue Shahādat Se Sarfaraz Ho Gaye, Phir Hazrate Harisa Bin Suraqa Ānsari Radiallahu Ta'ala Ànhu Hauz Se Pāni Pee Rahe The Ke Nagahān Un Ko Kuffār Ka Ek Teer Laga aur Wo Shaheed Ho Gaye.

(Seerat Ibne Hisham, 2/627)

Hazrate Umair Ka Shauqe Shahādat

Huzoore Aqdasﷺ Ne Jab Joshe Jihad Ka Wāz Farmāte Hue Ye Irshad Farmāya Ke Musalmānoñ! Us Jannat Ki Taraf Badhe Chalo Jis Ki Chaudai Āsmano Zameen Ke Barābar Hai To Hazrate Umair Bin Al Hamam Ansari Radiallahu Ta'ala Ànhu Bol Uthe Ke Ya Rasoolallahﷺ ! Kya Jannat Ki Chaudai Zameenoñ Āsman Ke Barābar Hai? Irshad Farmāya Ke Hān, Ye Sun Kar Hazrate Umair Radiallahu Ta'ala Ànhu Ne Kaha Wāh Wa, Āpne Daryaft Farmāya Ke Kyuñ Aye Umair? Tum Ne Wāh Wa Kis Liye Kaha? Àrz Kiya Ke Ya Rasoolallahﷺ ! Faqat Is Ummeed Par Ke Maiñ Bhi Jannat Meiñ Dakhil Ho Jāun, Āpﷺ Ne Khushkhabri Sunate Hue Irshad Farmāya Ke Aye Umair! Tu Beshak Jannati Hai, Hazrate Umair Radiallahu

Ta'ala Ànhu Us Waqt Khajooreiñ Kha Rahe The, Ye Basharat Suni To Māre Khushi Ke Khajooreiñ Phenk Kar Khade Ho Gaye Aur Ekdam Kuffār Ke Lashkar Par Talwār Le Kar Toot Pade Aur Janbazi Ke Sāth Ladte Hue Shaheed Ho Gaye.

(Muslim, Kitabul Jihad, 2/139)

Kuffār Ka Sipah Salār Māra Gaya

Kuffār Ka Sipah Salār Utba Bin Rabia apne Seene Par Shuturmurg Ka Par Lagaye Hue Apne Bhai Shaiba Bin Rabia aur Apne Bete Waleed Bin Utba Ko Sāth Le Kar Ghusse Meiñ Bhara Hua apni Saf Se Nikal Kar Muqāble Ki Dawat Dene Laga, Islami Safo Meiñ Se Hazrate Auf Wa Hazrate Muāz Wa Ābdullah Bin Rawaha Radiallahu Ta'ala Ànhum Muqāble Ko Nikle, Utba Ne In Logoñ Ka Nām Wa Nasab Puchha, Jab Màloom Hua Ke Ye Log Ansari Haiñ To Utba Ne Kaha Ke Ham Ko Tum Logoñ Se Koi Gharaz Nahiñ, Phir Utba Ne Chilla Kar Kaha Ke Aye Muhammad ﷺ! Ye Log Hamāre Jod Ke Nahiñ Haiñ, Ashrafe Quraish Ko Ham Se Ladne Ke Liye Maidān Meiñ Bhejiye, Huzoorﷺ Ne Hazrate Hamza Wa Hazrate Ali Wa Hazrate Ubaida Radiallahu Ta'ala Ànhum Ko Hukm Diya Ke Āp Log In Teeno Ke Muqāble Ke Liye Nikleiñ, Chunānche Ye Teeno Bahādurāne Islam Maidān Meiñ Nikle, Chuñki Ye Teeno Hazrāt Sar Par Khod Pehne Hue The Jis Se In Ke Chehre Chhup Gaye The Isliye Utba Ne In Hazrāt Ko Nahiñ Pehchāna aur Puchha Ke Tum Kaun Log Ho? Jab In Teeno Ne Apne Apne Nām Wa Nasab Bataye To Utba Ne Kaha Ke Hān Ab Hamara Jod Hai, Jab In Logoñ Meiñ Jung Shuru Hui To Hazrate Hamza Wa Hazrate Ali Wa Hazrate Ubaida Ne Apni Imāni Shuja'at Ka aisa Muzahra Kiya Ke Badr Ki Zameen Dehal Gai Aur Kuffār Ke Dil Tharra Gaye Aur In Ki Jung Ka anjām Ye Hua Ke Hazrate Hamza Radiallahu Ta'ala Ànhu Ne Utba Ka Muqabla Kiya, Donoñ Intehāyi Bahāduri Ke Sāth Ladte Rahe Magar Ākhir Kār Hazrate Hamza Radiallahu Ta'ala Ànhu Ne Apni Talwār Ke Wār Se Mār Mār Kar Utba Ko Zameen Par Dher Kar Diya, Waleed Ne Hazrate Ali Radiallahu Ta'ala Ànhu Se Jung Ki,

Donoñ Ne Ek Dusre Par Badh Badh Kar Qatilana Hamla Kiya aur Khoob Lade Lekin Asadullahil Ghalib Ki Zulfiqar Ne Waleed Ko Mār Giraya aur Wo Zillat Ke Sāth Qatl Ho Gaya Magar Utba Ke Bhai Shaiba Ne Hazrate Ubaida Ko Is Tarah Zakhmi Kar Diya Ke Wo Zakhmo Ki Tāb Na Lā Kar Zameen Par Baith Gaye, Ye Manzar Dekh Kar Hazrate Ali Radiallahu Ta'ala Ànhu Jhapte Aur Āge Badh Kar Shaiba Ko Qatl Kar Diya aur Hazrate Ubaida Radiallahu Ta'ala Ànhu Ko Apne Kāndhe Par Utha Kar Bārgāhe Risālat Meiñ Lāye, Un Ki Pindli Toot Kar Choor Choor Ho Gai Thi Aur Nali Ka Gooda Beh Raha Tha, Is Hālat Meiñ Àrz Kiya Ya Rasoolallah ﷺ! Kya Maiñ Shahādat Se Mahroom Raha? Irshad Farmāya Ke Nahiñ, Hargiz Nahiñ! Balki Tum Shahādat Se Sarfaraz Ho Gaye, Hazrate Ubaida Ne Kaha Ke Ya Rasoolallah! Agar Āj Mere Aur Āp Ke Chacha Abu Talib Zinda Hote To Wo Mān Lete Ke Unke Is Sher Ka Misdāq Maiñ Hi Hooñ Ke:

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ وَنَذْهَلُ عَنْ أَبْنَاءِنَا وَالْحَلَائِلِ

Yāni Muhammad ﷺ Ko Us Waqt Dushmano Ke Hawale Kareñge Jab Ham In Ke Ird Gird Lad Kar Pachhad Diye Jayenge Aur Ham Apne Beto Aur Biwiyoñ Ko Bhool Jayenge.

Hazrate Zubair Ki Tarikhi Barchhi

Iske Bād Sayeed Bin Al Ās Ka Beta Ubaida Sar Se Pāoñ Tak Lohe Ke Libas Aur Hathyaro Se Chhupa Hua Saf Se Bāhar Nikla aur Ye Keh Kar Islami Lashkar Ko Lalkarne Laga Ke Maiñ Abu Karash Hooñ Uski Ye Maghroorana Lalkar Sun Kar Huzoor ﷺ Ke Fufizad Bhai Hazrate Zubair Bin Al Awwam Radiallahu Ta'ala Ànhu Ne Josh Meiñ Bhare Hue Apni Barchhi Le Kar Muqāble Ke Liye Nikle Magar Ye Dekha Ke Us Ki Donoñ Ānkhoñ Ke Siwa Us ke Badan Ka Koi Hissa Bhi Aisa Nahiñ Hai Jo Lohe Se Chhupa Hua Na Ho, Hazrate Zubair Radiallahu Ta'ala Ànhu Ne Tāk Kar Us Ki Ānkh Meiñ Is Zor Se Barchhi Māri Ke Wo Zameen Par Gira aur Mar Gaya, Barchhi Us Ki Ānkh Ko Chhedti Hui Khopdi Ki Haddi Meiñ Chubh

Gai Thi, Hazrate Zubair Radiallahu Ta'ala Ànhu Ne Jab Us Ki Lash Par Pāoñ Rakh Kar Poori Tāqat Se Kheencha To Badi Mushkil Se Barchhi Nikali Lekin Us Ka Sar Mud Kar Kham Ho Gaya, Ye Barchhi Ek Tarikhi Yadgār Ban Kar Barso Tabarruk Bani Rahi, Huzoore Aqdas ﷺ Ne Hazrate Zubair Se Ye Barchhi Talab Farmā Li Aur Us Ko Humesha apne Pās Rakha Phir Huzoor ﷺ Ke Bād Chāro Khulafa-e-Rashideen Ke Pās Muntaqil Hoti Rahi Phir Hazrate Zubair Ke Farzand Hazrate Abdullah Bin Zubair Ke Pās Āi Yahāñ Tak Ke Sana 73 Hijri Meiñ Jab Banu Umayya Ke Zalim Governor Hajjaj Bin Yusuf Saqafi Ne In Ko Shaheed Kar Diya To Ye Barchhi Banu Umayya Ke Qabze Meiñ Chali Gai Phir Iske Bād Lapata Ho Gai.

Abu Jahl Zillat Ke Sāth Māra Gaya

Hazrate Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maiñ Ek Saf Meiñ Khada Tha aur Mere Dāyeiñ Bāyeiñ Do Nau Umr Ladke Khade The, Ek Ne Chupke Se Puchha Ke Chacha Jān! Kya Āp Abu Jahl Ko Pehchānte Haiñ? Maine Usse Kaha Ke Kyuñ Bhatije! Tum Ko Abu Jahl Se Kya Kām Hai? Us Ne Kaha Ke Chacha Jān! Maine Khuda Se Ye Ahad Kiya Hai Ke Maiñ Abu Jahl Ko Jahāñ Dekh Lunga To Usko Qatl Kar Duñga Ya Khud Ladta Hua Māra Jāuñga Kyuñki Wo Allah Ke Rasool ﷺ ka Bahut Hi Bada Dushman Hai, Hazrate Abdurrahman Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Maiñ Hairat Se Us Naujawān Ka Mooñh Tāk Raha Tha Ke Dusre Naujawān Ne Bhi Mujhse Yahi Kaha, Itne Meiñ Abu Jahl Talwār Ghumata Hua Sāmne Āa Gaya aur Maine Ishare Se Bata Diya Ke Abu Jahl Yahi Hai, Bas Phir Kya Tha Ye Donoñ Talwareiñ Le Kar Us Par Is Tarah Jhapte Jis Tarah Bāz Apne Shikār Par Jhaptta Hai, Donoñ Ke Apni Apni Talwāroñ Se Mār Mār Kar Abu Jahl Ko Zameen Par Dher Kar Diya, Ye Donoñ Ladke Hazrate Muawwaz Aur Hazrate Muāz The Jo Afra Ke Bete The, Abu Jahl Ke Bete Ikrima Ne Apne Bāp Ke Qatil Hazrate Muāz Radiallahu Ta'ala Ànhu Par Hamla Kar Diya aur Pichhe Se Un Ke Bāyeiñ Kandhe Par

Talwār Māri Jis Se Un Ka Bāzu Kat Gaya Lekin Thoda Sa Chamda Bāqi Reh Gaya aur Hāth Latakne Laga, Hazrate Muāz Radiallahu Ta'ala Ànhu Ne Ikrima Ka Pichha Kiya aur Door Tak Daudaya Magar Ikrima Bhāg Kar Bach Nikla, Hazrate Muāz Radiallahu Ta'ala Ànhu Is Hālat Meiñ Bhi Ladte Rahe Magar Kate Hue Hāth Ke Latakne Se Zahmat Ho Rahi Thi To Unhoñ ne Apne Kate Hue Hāth Ko Pāoñ Se Daba Kar Is Zor Se Kheencha Ke Tasma alag Ho Gaya aur Phir Wo Āzād Ho Kar Ek Hāth Se Ladte Rahe, Hazrate Abdullah Bin Mas'ood Abu Jahl Ke Pās Se Guzre, Us Waqt Abu Jahl Meiñ Kuchh Zindagi Ki Ramaq Bāqi Thi, Hazrate Abdullah Bin Mas'ood Ne Us Ki Gardan Ko Apne Pāoñ Se Raund Kar Farmāya Ke Tu Hi Abu Jahl Hai, Bata Āj Allah Ne Tujhe Kaisa Ruswa Kiya.

Abu Jahl Ne Is Hālat Meiñ Bhi Ghamand Ke Sāth Ye Kaha Ke Tumhare Liye Ye Koi Bada Karnama Nahiñ Hai, Mera Qatl Ho Jāna Is Se Zyada Nahiñ Hai Ke Ek Ādmi Ko Uski Qaum Ne Qatl Kar Diya, Hān! Mujhe Is Ka afsos Hai Ke Kāsh Mujhe Kisano Ke Siwa Koi Dusra Shakhs Qatl Karta, Hazrate Muawwaz Aur Hazrate Muāz Chuñki Ansari The Aur Ansar Khetibadi Ka Kām Karte The Aur Qabila-e-Quraish Ke Log Kisano Ko Badi Haqarat Ki Nazar Se Dekha Karte The Isliye Abu Jahl Ne Kisano Ke Hāth Se Qatl Hone Ko Apne Liye Qabile Afsos Bataya.

Jung Khatm Ho Jāne Ke Bād Huzoore Akram ﷺ Hazrate Abdullah Bin Mas'ood Radiallahu Ta'ala Ànhu Ko Sāth Le Kar Jab Abu Jahl Ki Lāsh Ke Pās Se Guzre To Lāsh Ki Taraf Ishara Kar Ke Farmāya Ke Abu Jahl Is Zamane Ka Firaun Hai, Phir Abdullah Bin Mas'ood Ne Abu Jahl Ka Sar Kāt Kar Tajdāre Do Ālam ﷺ Ke Qadmoñ Par Dāl Diya. (Bukhari, Ghazwa-e-Badr)

Abul Bakhtari Ka Qatl

Huzoor ﷺ Ne Jung Shuru Hone Se Pehle Hi Ye Farmā Diya Tha Ke Kuchh Log Kuffār Ke Lashkar Meiñ Aise Bhi Haiñ Jin Ko Kuffāre Makka Dabāw Dāl Kar Lāye Haiñ Aise Logoñ Ko Qatl Nahiñ Karna

Chahiye, Un Logoñ Ke Nām Bhi Huzoor ﷺ Ne Bata Diye The, Inhi Logoñ Meiñ Se Abul Bakhtari Bhi Tha Jo Apni Khushi Se Musalmānoñ Se Ladne Ke Liye Nahiñ Āya Tha Balki Quraish Us Par Dabāw Dāl Kar Zabardasti Kar Ke Lāye The, Ain Jung Ki Hālat Meiñ Hazrate Majzar Bin Ziyād Radiallahu Ta'ala Ànhu Ki Nazar Abul Bakhtari Par Padi Jo Apne Ek Gehre Dost Junada Bin Maliha Ke Sāth Ghode Par Suwār Tha, Hazrate Majzar Radiallahu Ta'ala Ànhu Ne Farmāya Ke Aye Abul Bakhtari! Huzoor ﷺ Ne Ham Logoñ Ko Tere Qatl Se Mana Farmāya Hai Isliye Maiñ Tujh Ko Chhod Deta Hooñ, Abul Bakhtari Ne Kaha Ke Mere Sāthi Junada Ke Bāre Meiñ Tum Kya Kehte Ho? To Hazrate Majzar Ne Sāf Sāf Keh Diya Ke Is Ko Ham Zinda Nahiñ Chhod Sakte, Ye Sun Kar Abul Bakhtari Taish Meiñ Āa Gaya aur Kaha Ke Maiñ Arab Ki Auratoñ Ka Ye Tāna Sunna Pasand Nahiñ Kar Sakta Ke Abul Bakhtari Ne Apni Jān Bachane Ke Liye Apne Sāthi Ko Tanha Chhod Diya, Ye Keh Kar Abul Bakhtari Ne Rajz Ka Ye Sher Padha:

لَنْ يُّسْلِمَ ابْنُ حُرَّةٍ زَمِيلَهٗ حَتّٰى يَمُوْتَ أَوْيَرٰى سَبِيْلَهٗ

Tarjuma: Ek Shareef Zādā Apne Sāthi Ko Kabhi Hargiz Nahiñ Chhod Sakta Jab Tak Ke Mar Na Jāye Yā Apna Rasta Na Dekh Le.

Umayya Ki Halakat

Umayya Bin Khalaf Bahut Bada Dushmane Rasool Tha, Junge Badr Meiñ Jab Kufr Wa Islam Ke Donoñ Lashkar Guttham Guttha Ho Gaye To Umayyā Apne Purane Talluqāt Ki Bina Par Hazrate Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Se Cheemat Gaya Ke Meri Jān Bachaiye, Hazrate Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Ko Reham Āa Gaya aur Āp Ne Chaha Ke Umayya Bach Kar Nikal Bhāge Magar Hazrate Bilal Radiallahu Ta'ala Ànhu Ne Umayya Ko Dekh Liya, Hazrate Bilal Radiallahu Ta'ala ÀnhuJab Umayya Ke Ghulām The To Umayya Ne In Ko Bahut Zyada Sataya Tha Isliye Joshe Inteqam Meiñ Hazrate Bilal Radiallahu Ta'ala Ànhu Ne Ansar Ko Pukara, Ansari Log Dafatan Toot Pade, Hazrate

Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Ne Umayya Se Kaha Ke Tum Zameen Par Let Jāo Wo Let Gaya To Hazrate Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Us Ko Bachane Ke Liye Uske Upar Let Kar Usko Chhupane Lage Lekin Hazrate Bilal Aur Ansar Ne Un Ki Tāngo Ke Andar Hāth Dāl Kar Aur Baghal Se Talwār Ghoñp Ghoñp Kar Usko Qatl Kar Diya.

Firishtoñ Ki Fauj

Junge Badr Meiñ Allah Ta'al Ne Musalmānoñ Ki Madad Ke Liye Āsman Se Firishtoñ Ka Lashkar Utār Diya Tha, Pehle Ek Hazār Firishte Āye Phir Teen Hazār Ho Gaye Iske Bād Pānch Hazār Ho Gaye. (Qur'ān, Surah-e-Āle Imran Wānfāl)

Jab Khoob Ghamsan Ka Ran Pada To Firishte Kisi Ko Nazar Nahiñ Āte The Magar Un Ki Harbo Zarb Ke Asarāt Sāf Sāf Nazar Āte The, Bāz Kafiroñ Ki Nāk Aur Mooñh Par Kodo Ki Mār Ka Nishān Pāya Jāta Tha, Kahin Baghair Talwār Māre Sar Kat Kar Girta Nazar Āta Tha, Ye Āsman Se Āne Wāle Firishtoñ Ki Fauj Ke Karnāme The.

Kuffār Ne Hathyar Dāl Diye

Utba, Shaiba, Abu Jahl Waghaira Kuffāre Quraish Ke Sardāroñ Ki Halakat Se Kuffāre Makka Ki Kamar Toot Gai Aur Un Ke Pāoñ Ukhad Gaye Aur Wo Hathyār Dāl Kar Bhāg Khade Hue Aur Musalmānoñ Ne Un Logoñ Ko Giriftār Karna Shuru Kar Diya.

Is Jung Meiñ Kuffār Ke 70 Ādmi Qatl Aur 70 Ādmi Giriftār Hue, Bāqi Apna Samān Chhod Kar Firār Ho Gaye, Is Jung Meiñ Kuffāre Makka Ko Aisi Zabardast Shikast Hui Ke Un Ki Askari Tāqat Hi Fana Ho Gai, Kuffāre Quraish Ke Bade Bade Nāmwar Sardār Jo Bahāduri Aur Fanne Sipah Giri Meiñ Yakta-e-Rozgar The Ek Ek Kar Ke Sab Maut Ke Ghāt Utār Diye Gaye, In Nāmwaro Meiñ Utba, Shaiba, Abu Jahl, Abul Bakhtari, Jam'ā, Ās Bin Hisham, Umayya Bin Khalaf, Munabbe Bin Al Hajjaj, Uqba Bin Abi Mueet, Nazr Bin Al Hāris Waghaira Quraish Ke Sartāj The Ye Sab Māre Gaye.

Shuhada-e-Badr

Junge Badr Meiñ Kul 14 Musalman Shahādat Se Sarfaraz Hue Jin Meiñ Se 6 Muhajir Aur 8 Ansar The, Shuhada-e-Muhājireen Ke Nām Ye Haiñ:

(1) Hazrate Ubaida Bin Al Hāris (2) Hazrate Umair Bin Abi Waqqas (3) Hazrate Zushshimalain Umair Bin Abde Amr

(4) Hazrate Āqil Bin Abi Bukair (5) Hazrate Mahja (6) Hazrate Safwan Bin Baija aur Ansar Ke Nāmo Ki Fehrist Ye Hai: (7) Hazrate Sād Bin Khaisma (8) Hazrate Mubasshir Bin Abdul Munzir (9) Hazrate Harisa Bin Suraqa (10) Hazrate Muawwaz Bin Afra (11) Hazrate Umair Bin Hamām (12) Hazrate Rāfe Bin Mualla (13) Hazrate Auf Bin Afra (14) Hazrate Yazeed Bin Hāris Radiallahu Ta'ala Ànhum Ājmaeen. (Zurqani)

In Shuhada-e-Badr Meiñ Se Terah Hazrāt To Maidāne Badr Meiñ Hi Madfoon Hue Magar Hazrate Ubaida Bin Hāris Radiallahu Ta'ala Ànhu Ne Chuñki Badr Se Wapsi Par Manzile Safara Meiñ Wafāt Pāi Isliye In Ki Qabr Shareef Manzile Safara Meiñ Hai. (Zurqani)

Badr Ka Gadha

Huzoore Akram ﷺ Ka Humesha Ye Tarze Amal Raha Ke Jahāñ Bhi Koi Lāsh Nazar Āti Thi Āp ﷺ Usko Dafn Karwa Dete The Lekin Junge Badr Meiñ Qatl Hone Wāle Kuffār Ki Tadād Chuñki Bahut Zyada Thi Isliye Sab Ko Alag Alag Dafn Karna Ek Dushwar Kām Tha Isliye Tamām Lāshoñ Ko Āp ﷺ Ne Badr Ke Ek

Gaddhe Meiñ Dāl Dene Ka Hukm Farmāya, Chunānche Sahaba Ne Tamām Lāshoñ Ko Ghaseet Ghaseet Kar Gadhe Meiñ Dāl Diya, Umayya Bin Khalaf Ki Lāsh Phool Gai Thi, Sahaba Ne Us Ko Ghaseetna Chaha To Us Ke Āza Alag Alag Hone Lage Isliye Uski Lāsh Wahin Mitti Meiñ Daba Di Gai. (Bukhari, 2/566)

Kuffār Ki Lasho Se Khitab

Jab Kuffār Ki Lāsheiñ Badr Ke Gadhe Meiñ Dāl Di Gai To Huzoor Sarware Ālam ﷺ Ne Us Gadhe Ke Kinare Khade Ho Kar Maqtooleen Ka Nām Le Kar Is Tarah Pukara Ke Aye Utba Bin Rabiya! Aye Shaiba Bin Rabiya! Aye Fulān! Aye Fulān! Kya Tum Logoñ Ne Apne Rab Ke Wāde Ko Sachha Pāya? Ham Ne To Apne Rab Ke Wāde Ko Bilkul Theek Theek Sach Pāya, Hazrate Umar Faruque Radiallahu Ta'ala Ànhu Ne Jab Dekha Ke Huzoor ﷺ Kuffār Ki Lāshoñ Se Khitab Farmā Rahe Haiñ To Un Ko Bada Tajjub Hua, Chunānche Unhoñ ne Àrz Kiya Ke Ya Rasoolallah! ﷺ Kya Āp In Be Rooh Ke Jismo Se Kalām Farmā Rahe Haiñ? Ye Sun Kar Huzoor ﷺ Ne Irshad Farmāya Ke Aye Umar, Qasam Khuda Ki Jis Ke Qabza-e-Qudrat Meiñ Meri Jān Hai! Ke Tum (Zinda Log) Meri Bāt Ko Inse Zyada Nahiñ Sun Sakte Lekin Itni Bāt Hai Ke Ye Murde Jawab Nahiñ De Sakte.

Zaroori Tambeeh

Bukhari Waghaira Ki Is Hadees Se Ya Mas'ala Sābit Hota Hai Ke Jab Kuffār Ke Murde Zindo Ki Bāt Sunte Haiñ To Phir Momineen Khusoosan Auliya, Shuhada, Ambiya Wafāt Ke Bād Yaqeenan Ham Zindo Ka Salām Wa Kalām Aur Hamāri Faryadeiñ Sunte Haiñ Aur Huzoor ﷺ Ne Jab Kuffār Ki Murda Lāshoñ Ko Pukara To Phir Khuda Ke Barguzida Bando Yāni Waliyoñ, Shaheedo Aur Nabiyoñ Ko Un Ki Wafāt Ke Bād Pukarna Bhala Kyuñ Na, Jāiz Wa Durust Hoga? Isiliye To Huzoore Akram ﷺ Jab Madine Ke Qabristan Meiñ Tashreef Le Jāte To Qabro Ki Taraf Apna Rukhe Anwar Kar Ke Yun Farmāte Ke,

اَلسَّلَامُ عَلَیْکُمْ یَا اَھْلَ الْقُبُوْرِ یَغْفِرُ اللّٰہُ لَنَا وَلَکُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

Tarjuma: Yāni Aye Qabr Wāloñ Tum Par Salamati Ho, Khuda Hamāri Aur Tumhari Maghfirat Farmāye, Tum Log Humse Pehle Chale Gaye, Ham Tumhare Bād Āne Wāle Haiñ.

Aur Huzoorﷺ Ne Apni Ummat Ko Bhi Yahi Hukm Diya Hai Aur Sahaba-e-Kirām Ko Isi Ki Taleem Dete The Ke Jab Tum Log Qabro Ki Ziyarat Ke Liye Jāo To,

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْئَالُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

Tarjuma: In Hadeeso Se Zāhir Hai Ke Murde Zindo Ka Salām Wa Kalām Sunte Haiñ Warna Zāhir Hai Ke Jo Log Sunte Hi Nahiñ Un Ko Salām Karne Se Kya Hasil?

Madine Ko Wapsi

Fateh Ke Bād Teen Din Tak Huzoor ﷺ Ne Badr Meiñ Qiyām Farmāya Phir Tamām Amwāle Ghanimat Aur Kuffār Qaidiyoñ Ko Sāth Le Kar Rawāna Hue, Jab Wadiye Safara Meiñ Pahuñche To Amwāle Ghanimat Mujahideen Ke Darmiyan Taqseem Farmāya Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Ki Zauja-e-Muhtarma Hazrat Bibi Ruqayya Radiallahu Ta'ala Ànha Jo Huzoor ﷺ Ki Sahibzadi Thi Junge Badr Ke Mauqe Par Beemar Thi Isliye Huzoor ﷺ Ne Hazrate Usmane Ghani Ko Sahibzadi Ki Teemardari Ke Liye Madine Meiñ Rehne Ka Hukm De Diya Tha Isliye Wo Junge Badr Meiñ Shamil Na Ho Sake Magar Huzoor ﷺ Māle Ghanimat Meiñ Se Un Ko Mujahideene Badr Ke Barābar Hi Hissa Diya aur Unke Barābar Hi Ajro Sawab Ki Bisharat Bhi Di Isliye Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Ko Bhi Ashābe Badr Meiñ Shumar Kiya Jāta Hai.

Mujahideene Badr Ka Isteqbal

Huzoore Aqdasﷺ Ne Fateh Ke Bād Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ko Fathe Mubeen Ki Khushkhabri Sunane Ke Liye Madine Bhej Diya Tha, Chunānche Hazrate Zaid Bin Harisa Ye Khushkhabri Le Kar Jab Madine Pahuñche To Tamām Ahle Madina Joshe Masarrat Ke Sāth Huzoor ﷺ Āmad Āmad Ke Intezar Meiñ Beqarar Rahne Lage Aur Jab Tashreef Āwari Ki Khabar Pahuñchi To Ahle Madina Ne Āge Badh Kar Maqāme

Roha Meiñ Āp Ka Pur Josh Isteqbal Kiya.

(Ibne Hisham, 2/643)

Qaidiyoñ Ke Sāth Sulook

Kuffāre Makka Jab Aseerane Jung Ban Kar Madine Meiñ Āye To Un Ko Dekhne Ke Liye Bahut Bada Majma Ikattha Ho Gaya aur Log Un Ko Dekh Kar Kuchh Na Kuchh Bolte Rahe, Huzoor ﷺ Ki Zauja-e-Muhtarma Hazrate Bibi SaudahRadiallahu Ta'ala Ànha Un Qaidiyoñ Ko Dekhne Ke Liye Tashreef Lāi To Dekha Ke Un Qaidiyoñ Meiñ Un Ke Ek Qareebi Rishtedar Suhail Bhi Haiñ To Wo Be Sakhta Bol Uthi Ke Aye Suhail! Tum Ne Bhi Auratoñ Ki Tarah Bediya Pehan Li Tum Se Ye Na Ho Saka Ke Bahādur Mardo Ki Tarah Lad Kar Qatl Ho Jāte. (Seerat Ibne Hisham, 2/645)

In Qaidiyoñ Ko Huzoor ﷺ Ne Sahaba Meiñ Taqseem Farmā Diya aur Ye Hukm Diya Ke In Qaidiyoñ Ko Āram Ke Sāth Rakha Jāye, Chunānche Do Do Chār Chār Qaidi Sahaba Ke Gharo Meiñ Rehne Lage Aur Sahaba Ne In Logoñ Ke Sāth Ye Husne Sulook Kiya Ke In Logoñ Ko Gosht Roti Waghaira Hasbe Maqdoor Behtareen Khāna Khilate The Aur Khud Khajooreiñ Kha Kar Reh Jāte The.

Qaidiyoñ Meiñ Huzoor ﷺ Ke Chacha Hazrate Abbas Ke Badan Par Kurta Nahiñ Tha Lekin Wo Itne Lambe Qad Ke Ādmi Thi Ke Kisi Ka Kurta Un Ke Badan Par Theek Nahiñ Utarta Tha Ābdullah Bin Ubayy (Munafiqeen Ka Sardār) Chuñki Qad Meiñ In Ke Barābar Tha Isliye Isne Apna Kurta In Ko Pehna Diya, Bukhari Meiñ Ye Riwayat Hai Ke Huzoor ﷺ Ne Abdullah Bin Ubayy Ke Kafan Ke Liye Jo Apna Pirahan Shareef Ata Farmāya Tha Wo Isi Ehsan Ka Badla Tha. (Bukhari, 1/422)

Aseerane Jung Ka Anjam

In Qaidiyoñ Ke Bāre Meiñ Huzoor ﷺ Ne Hazrāte Sahaba Se Mashwara Farmāya Ke In Ke Sāth Kya Muamla Kiya Jāye? Hazrate Umar Radiallahu Ta'ala Ànhu Ne Ye Rāye Di Ke In Sab Dushmanane Islam Ko Qatl Kar Dena Chahiye Aur Ham Meiñ Se Har Shakhs

Apne Apne Qareebi Rishtedar Ko Apni Talwār Se Qatl Kare Magar Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ne Ye Mashwara Diya Ke Ākhir Ye Sab Log Apne Azeezo Aqarib Hi Haiñ Lihāza Inheiñ Qatl Na Kiya Jāye Balki In Logoñ Se Bataure Fidya Kuchh Raqam Le Kar In Sab Ko Riha Kar Diya Jāye, Is Waqt Musalmānoñ Ki Māli Hālat Bahut Kamzor Hai Fidye Ki Raqam Se Musalmānoñ Ki Māli Imdād Ka Samān Bhi Ho Jayega aur Shayad Āinda Allah Ta'ala In Logoñ Ko Islam Ki Taufiq Naseeb Farmāye, Huzoor Rahmate Ālamﷺ Ne Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ki Sanjeeda Rāye Ko Pasand Farmāya aur Un Qaidiyoñ Se Chār Chār Hazār Dirham Fidya Le Kar Un Logoñ Ko Chhod Diya, Jo Log Muflisi Ki Wajah Se Fidya Nahiñ De Sakte The Wo Yun Hi Bila Fidya Chhod Diye Gaye In Qaidiyoñ Meiñ Jo Log Likhna Jānte The Un Meiñ Se Har Ek Ka Fidya Ye Tha Ke Wo Ansar Ke 10 Ladkoñ Ko Likhna Sikha Deiñ.

Hazrate Abbas Ka Fidya

Ansar Ne Huzoor ﷺ Se Ye Darkhwast Àrz Ki, Ke Ya Rasoolallahﷺ! Hazrate Abbas Hamāre Bhanje Haiñ Lihāza Ham In Ka Fidya Muāf Karte Haiñ, Lekin Āp ﷺ Ne Ye Darkhwast Manzoor Nahiñ Farmāi, Hazrate Abbas Quraish Ke Un Dus Daulat Mand Rayeeso Meiñ Se The Jinhoñ ne Lashkare Kuffār Ke Rashan Ki Zimmedari Apne Sar Li Thi, Is Gharaz Ke Liye Hazrate Abbas Ke Pās Bees Uqiya Sona Tha, Chuñki Fauj Ko Khāna Khilane Meiñ Abhi Hazrate Abbas Ki Bāri Nahiñ Āi Thi Isliye Wo Sona abhi Tak Unke Pās Mahfooz Tha, Us Sone Ko Huzoor ﷺ Ne Māle Ghanimat Meiñ Shamil Farmā Liya.

Aur Hazrate Abbas Se Mutalba Farmāya Ke Wo Apna aur Apne Donoñ Bhatijo Aqeel Bin Abi Talib Aur Naufal Bin Hāris Aur Apne Haleef Utba Bin Amr Jahdam Chār Shakhso Ka Fidyāda Kareiñ, Hazrate Abbas Ne Kaha Ke Mere Pās Koi Māl Hi Nahiñ Hai, Maiñ Kahañ Se Fidyāda Karoon? Ye Sun Kar Huzoor ﷺ Ne Farmāya Ke

Chacha Jān! Āp Ka Wo Māl Kahañ Hai? Jo Āpne Junge Badr Ke Liye Rawāna Hote Waqt Apni Biwi Ummul Fazl Ko Diya Tha aur Ye Kaha Tha Ke Agar Maiñ Is Ladāi Meiñ Māra Jāun To Is Meiñ Se Itna Itna Māl Mere Ladkoñ Ko De Dena, Ye Sun Kar Hazrate Abbas Ne Kaha Ke Qasam Hai Us Khuda Ki Jis Ne Āp Ko Haque Ke Sāth Bheja Hai Ke Yaqeenan Āp Allah Ke Rasool Haiñ Kyuñki Us Māl Ka Ilm Mere Aur Meri Biwi Ummul Fazl Ke Siwa Kisi Ko Nahiñ Tha, Chunānche Hazrate Abbas Ne Apna aur Apne Donoñ Bhatijoñ Aur Apne Haleef Ka Fidya ada Kar Ke Rihai Hāsil Ki Phir Iske Bād Hazrate Abbas Aur Hazrate Aqeel Aur Hazrate Naufal Teeno Musharraf Ba Islam Ho Gaye.

Hazrate Zainab Ka Hār

Junge Badr Ke Qaidiyoñ Meiñ Huzoorﷺ Ke Damād Abul Ās Bin Arrabi Bhi The, Ye Hāla Binte Khuwailid Ke Ladke The Aur Hāla Hazrate Hāla Bibi Khadija Ki Haqeeqi Behan Thi Isliye Hazrate Bibi Khadija Ne Rasoolullahﷺ Se Mashwara Le Kar Apni Ladki Hazrate Zainab Ka Ābul Ās Arrabi Se Nikāh Kar Diya Tha, Huzoor ﷺNe Jab Apni Nubuwwat Ka Āilan Farmāya To Āpki Sahibzadi Hazrate Zainab Radiallahu Ta'ala Ànha Ne To Islam Qabool Kar Liya Magar In Ke Shauhar Abul Ās Musalman Nahiñ Hue Aur Na Hazrate Zainab Radiallahu Ta'ala Ànha Ko Apne Se Juda Kiya, Abul Ās Bin Arrabi Ne Hazrate Zainab Radiallahu Ta'ala Ànha Ke Pās Qasid Bheja Ke Fidye Ki Raqam Bhej Deiñ, Hazrate Zainab Radiallahu Ta'ala Ànha Ne Un Ki Walida Hazrate Bibi Khadija Radiallahu Ta'ala Ànha Ne Jahez Meiñ Ek Qeemti Hār Bhi Diya Tha, Hazrate Zainab Radiallahu Ta'ala Ànha Ne Fidye Ki Raqam Ke Sāth Wo Hār Bhi Apne Gale Se Utār Kar Madine Bhej Diya, Jab Huzoor Ki Nazar Us Hār Par Padi To Hazrate Bibi Khadija Radiallahu Ta'ala Ànha aur Un Ki Muhabbat Ki Yād Ne Qalbe Mubarak Par Aisa Riqqat Angez Asar Dāla Ke Āp Ro Pade Aur Sahaba Se Farmāya Ke "Agar Tum Logoñ Ki Marzi Ho To Beti Ko Us Ki Mā Ki Yadgār Wāpas Kar Do" Ye Sun Kar Tamām Sahaba Ne

Sare Tasleem Kham Kar Diya aur Ye Hār Hazrate Bibi Zainab Radiallahu Ta'ala Ànha Ke Pās Makka Bhej Diya Gaya.

Abu Ās Riha Ho Kar Madine Se Makka Āa Gaye Aur Hazrate Bibi Zainab Radiallahu Ta'ala Ànha Ko Madine Bhej Diya, Abul Ās Bahut Bade Tajir The, Ye Makka Se Apna Samāne Tijārat Le Kar Shām Gaye Aur Wahāñ Se Khoob Nafa Kama Kar Makka Āa Rahe The Ke Musalman Mujahideen Ne In Ke Qafile Par Hamla Kar Ke In Ka Sāra Māl Wa Āsbāb Loot Liya aur Ye Māle Ghanimat Tamām Sipahiyoñ Meiñ Taqseem Bhi Ho Gaya, Abul Ās Chhup Kar Madine Pahuñche Aur Hazrate Zainab Radiallahu Ta'ala Ànha Ne In Ko Panāh De Kar Apne Ghar Meiñ Utara, Huzoor ﷺ Ne Sahaba Se Farmāya Ke Agar Tum Logoñ Ki Khushi Ho To Abul Ās Ka Māl Wa Samān Wāpas Kar Do, Farmāne Risālat Ka Ishara Pāte Hi Tamām Mujahideen Ne Sāra Māl Wa Āsbāb Le Kar Makka Āye Aur Apne Tamām Tijārat Shareeko Ko Pāi Pāi Ka Hisab Samjha Kar Aur Sab Ko Us Ke Hisse Ki Raqam Ada Kar Ke Apne Musalman Hone Ka ailan Kar Diya aur Ahle Makka Se Keh Diya Ke Maiñ Yahāñ Āa Kar Aur Sab Ka Poora Poora Hisab Ada Kar Ke Madine Jāta Hooñ Tāki Koi Ye Na Keh Sake Ke Abul Ās Hamara Rupya Le Kar Taqaze Ke Dar Se Musalman Ho Kar Madina Bhāg Gaya, Iske Bād Hazrate Abul Ās Madine Āa Kar Hazrate Bibi Zainab Ke Sāth Rehne Lage.

Maqtooleene Badr Ka Mātam

Badr Meiñ Kuffāre Quraish Ki Shikaste Fāsh Ki Khabar Jab Makke Meiñ Pahuñchi To Aisa Kohrām Mach Gaya Ke Ghar Ghar Mātam Kada Ban Gaya Magar Is Khayal Se Ke Musalman Ham Par Hansenge Abu Sufyan Ne Tamām Shehar Meiñ Ailān Karwa Diya Ke Khabardar Koi Shakhs Rone Na Pāye, Is Ladāi Meiñ Aswad Bin Al Muttalib Ke Do Ladke Aqeel Aur Jam'ā Aur Ek Pota Haris Bin Jam'ā Qatl Hue The, Is Sadma-e-Jānkah Se Aswad Ka Dil Phat Gaya Tha Wo Chahta Tha Ke Apne In Maqtoolo Par Khoob Phoot Phoot Kar Roye Tāki Dil Ki Bhadās Nikal Jāye Lekin Qaumi

Ghairat Ke Khayal Se Ro Nahiñ Sakta Tha Magar Dil Hi Dil Meiñ Ghut'ta aur Kudhta Rehta Tha aur Ānsu Bahate Bahate Andha Ho Gaya Tha, Ek Din Shehar Meiñ Kisi Aurat Ke Rone Ki Āwaz Āi To Isne Apne Ghulām Ko Bheja Ke Dekho Kaun Ro Raha Hai? Kya Badr Ke Maqtoolo Par Rone Ki Ijazat Ho Gai Hai? Mere Seene Meiñ Ranjo Gham Ki Āg Sulag Rahi Hai, Maiñ Bhi Rone Ke Liye Beqarar Hooñ, Ghulām Ne Bataya Ke Ek Aurat Ka Ooñt Gum Ho Gaya Hai Wo Isi Gham Meiñ Ro Rahi Hai, Aswad Shāir Tha, Ye Sun Kar Be Ikhteyar Uski Zubān Se Ye Dardnāk Ash'ār Nikal Pade Jis Ke Lafz Lafz Se Khoon Tapak Raha Hai.

اَتَبْكِيْ اَنْ يَضِلَّ لَهَا بَعِيْرٌ وَيَمْنَعُهَا مِنَ النَّوْمِ السُّهُوْدُ وَلَا تَبْكِيْ عَلٰى بَكْرٍ وَلٰكِنْ عَلٰى بَدْرٍ تَقَاصَرَتِ الْجُدُوْدُ

Kya Wo Aurat Ek Ooñt Ke Gum Ho Jāne Par Ro Rahi Hai?

Aur Bekhwabi Ne Us Ki Neend Ko Rok Diya Hai, To Wo Ek Ooñt Par Na Roye Lekin Badr Par Roye Jahāñ Qismato Ne Kotahi Ki Hai.

وَبَكِّيْ اِنْ بَكَيْتِ عَلٰى عَقِيْلٍ وَبَكِّيْ حَارِثًا اَسَدَ الْاُسُوْدِ وَبَكِّيْهِمْ وَلَا تُسَمِّيْ جَمِيْعًا وَمَا لِاَبِيْ حَكِيْمَةَ مِنْ نَدِيْدٍ

Agar Tujh Ko Rona Hai To Aqeel Par Roya Kar Aur Haris Par Roya Kar Jo Shero Ka Sher Tha aur Un Sab Par Roya Kar Magar Un Sabho Ka Nām Mat Le Aur Abu Hakima, Jam'ā Ka To Koi Hamsar Hi Nahiñ Hai.

Umair Aur Safwan Ki Khaufnak Sazish

Ek Din Umair Aur Safwan Donoñ Hateeme Kāba Meiñ Baithe Hue Maqtooleene Badr Par Ānsu Baha Rahe The, Ekdam Safwan Bol Utha Ke Aye Umair! Mera Bāp Aur Dusre Ruasā-e-Makka Jis Tarah Badr Meiñ Qatl Hue Un Ko Yād Kar Ke Seene Meiñ Dil Pāsh Pāsh Ho Raha Hai Aur Ab Zindagi Meiñ Koi Maza Bāqi Nahiñ Reh Gaya Hai, Umair Ne Kaha Ke Aye Safwan! Tum Sach Kehte Ho Mere Seene Meiñ Bhi Inteqam Ki Āg Bhadak Rahi Hai, Mere Aizza Wāqriba Bhi Badr Meiñ Bedardi Ke Sāth Qatl Kiye Gaye Haiñ Aur

Mera Beta Musalmānoñ Ki Qaid Meiñ Hai, Khuda Ki Qasam! Agar Maiñ Qarzdar Na Hota aur Bāl Bachhoñ Ki Fikr Se Do Chār Na Hota To Abhi Abhi Maiñ Tez Raftar Ghode Par Suwār Ho Kar Madine Jāta aur Dum Zadan Meiñ Dhoke Se Muhammad Ko Qatl Kar Ke Firār Ho Jāta, Ye Sun Kar Safwan Ne Kaha Ke Aye Umair! Tum Apne Qarz Aur Bachhoñ Ki Zara Bhi Fikr Na Karo, Maiñ Khuda Ke Ghar Meiñ Ahad Karta Hooñ Ke Tumhara Sāra Qarz Ada Kar Duñga aur Maiñ Tumhare Bachhoñ Ki Parwarish Ka Bhi Zimmedar Hooñ, Is Mu'āhide Ke Bād Umair Seedha Ghar Āya aur Zehar Meiñ Bujhai Hui Talwār Le Kar Ghode Par Suwār Ho Gaya, Jab Madine Meiñ Masjide Nabawi Ke Qareeb Pahuñcha To Hazrate Umar Radiallahu Ta'ala Ànhu Ne Us Ko Pakad Liya aur Us Ka Gala Dabāye Aur Gardan Pakde Hue Darbāre Risālat Meiñ Le Gaye, Huzoor ﷺ Ne Puchha Ke Kyuñ Umair? Kis Irade Se Āye Ho? Jawab Diya Ke Apne Bete Ko Chhudāne Ke Liye, Āp Ne Farmāya Ke Kya Tum Ne Aur Safwan Ne Hateeme Kāba Meiñ Baith Kar Mere Qatl Ki Sazish Nahiñ Ki Hai? Umair Ye Rāz Ki Bāt Sun Kar Sannate Meiñ Āa Gaya aur Kaha Ke Maiñ Gawāhi Deta Hooñ Ke Beshak Āp Allah Ke Rasool Haiñ Kyuñki Khuda Ki Qasam! Mere Aur Safwan Ke Siwa Is Rāz Ki Kisi Ko Bhi Khabar Na Thi, Udhar Makke Meiñ Huzoorﷺ Ke Qatl Ki Khabar Sunne Ke Liye Intehāyi Beqarar Tha aur Din Gin Gin Kar Umair Ke Āne Ka Intezar Kar Raha Tha Magar Jab Is Ne Nagahān Ye Suna Ke Umair Musalman Ho Gaya To Farte Hairat Se Us Ke Pāoñ Ke Niche Se Zameen Nikal Gai Aur Wo Baukhla Gaya.

Hazrate Umair Musalman Ho Kar Makka Āye Aur Jis Tarah Wo Pehle Musalmānoñ Ke Khoon Ke Pyase The Ab Wo Kafiroñ Ki Jān Ke Dushman Ban Gaye Aur Intehāyi Bekhaufi Aur Bahāduri Ke Sāth Makke Meiñ Islam Ki Tableegh Karne Lage Yahāñ Tak Ke In Ki Dawate Islam Se Bade Bade Kafiroñ Ke Andhere Dilo Meiñ Noore Imān Ki Raushni Se Ujala Ho Gaya aur Yahi Umair Ab Sahabiye Rasool Hazrate Umair Kehlane Lage.

Mujahideene Badr Ke Fazail

Jo Sahaba Junge Badr Ke Jihad Meiñ Shāreek Ho Gaye Wo Tamām Sahaba Meiñ Ek Khusoosi Sharf Ke Sāth Mumtaz Haiñ Aur In Khush Naseeboñ Ke Fazail Meiñ Ek Bahut Hi Azeemushshan Fazeelat Ye Hai Ke In Sa'adat Mando Ke Bāre Meiñ Huzoore Akramﷺ Ne Ye Farmāya Ke Beshak Allah Ta'alāhle Badr Se Waqif Hai Aur Usne Ye Farmā Diya Hai Ke Tum Ab Jo Amal Chaho Karo Bila Shuba Tumhare Liye Jannat Wajib Ho Chuki Hai Ya Ye Farmāya Ke Maine Tumheiñ Bakhsh Diya Hai.

Abu Lahab Ki Ibratnāk Maut

Abu Lahab Junge Badr Meiñ Shāreek Nahiñ Ho Saka, Jab Kuffāre Quraish Shikast Kha Kar Makke Wāpas Āye To Logoñ Ki Zubāni Junge Badr Ke Halāt Sun Kar Abu Lahab Ko Intehāyi Ranjo Malāl Hua, Iske Bād Hi Wo Chechak Ki Beemari Meiñ Mubtala Ho Gaya Jis Se Us Ka Tamām Badan Sad Gaya aur Āthweiñ Din Mar Gaya, Arab Ke Log Chechak Se Bahut Darte The Aur Is Beemari Meiñ Marne Wāle Ko Bahut Hi Manhoos Samajhte The Isliye Is Ke Beto Ne Bhi Teen Din Tak Is Ki Lāsh Ko Hāth Nahiñ Lagaya Magar Is Khayal

Se Ke Log Tāna Mārenge Ek Gadha Khod Kar Lakdiyoñ Se Dhakelte Hue Le Gaye Aur Us Gadhe Meiñ Lāsh Ko Gira Kar Upar Se Mitti Dāl Di Aur Bāz Muarrikheen Ne Tehreer Farmāya Ke Door Se Logoñ Ne Us Gadhe Meiñ Is Qadar Patthar Phenke Ke Un Pattharoñ Se Us Ki Lāsh Chhup Gai. (Zurqani)

Ghazwa-e-Bani Qainuqa

Ramazan Sana 2 Hijri Meiñ Huzoorﷺ Badr Ke Marike Se Wāpas Ho Kar Madine Laute, Iske Bād Hi 15 Shawwal Sana 2 Hijri Meiñ Ghazwa-e-Bani Qainuqa Ka Waqiya Darpesh Ho Gaya, Ham Pehle Likh Chuke Haiñ Ke Madine Ke Atrāf Meiñ Yahoodiyoñ Ke Teen Bade Bade Qabāil Ābad The, Banu Qainuqa, Banu Nazeer, Banu Quraiza, In Teeno Se Musalmānoñ Ka Muahda Tha Magar

Junge Badr Ke Bād Jis Qabile Ne Sab Se Pehle Muahda Toda Wo Qabila-e-Qainuqa Ke Yahoodi The, Jo Sabse Zyada Bahādur Aur Daulat Mand The, Waqiya Ye Hua Ke Ek Burqa Posh Arab Aurat Yahoodiyoñ Ke Bazār Meiñ Āi, Dukandaro Ne Shararat Ki Aur Us Aurat Ko Nanga Kar Diya Is Par Tamām Yahoodi Qehqaha Laga Kar Hansne Lage, Aurat Chillai To Ek Arab Āya aur Dukandar Ko Qatl Kar Diya Is Par Yahoodiyoñ Aur Araboñ Meiñ Ladāi Shuru Ho Gai, Huzoorﷺ Ko Khabar Hui To Tashreef Lāye aur Yahoodiyoñ Ki Is Ghair Shareefana Harkat Par Malamat Farmāne Lage, Is Par Banu Qainuqa Ke Khabees Yahoodi Bigad Gaye Aur Bole Ke Junge Badr Ki Fateh Se Āp Maghroor Na Ho Jāyeiñ, Makke Wāle Jung Ke Muamle Meiñ Be Dhange The Isliye Āp Ne Un Ko Mār Liya agar Ham Se Āpka Sabiqa Pada To Āpko Màloom Ho Jayega Ke Jung Kis Cheez Ka Nām Hai? Aur Ladne Wāle Kaise Hote Haiñ? Jab Yahoodiyoñ Ne Muahda Toda To Huzoorﷺ Ne Nisf Shawwal Sana 2 Hijri Sanichar Ke Din In Yahoodiyoñ Par Hamla Kar Diya, Yahoodi Jung Ki Tāb Na La Sake Aur Apne Qilo Ka Fatak Band Kar Ke Qila Band Ho Gaye Magar 15 Din Ke Muhasre Ke Bād Bil Ākhir Yahoodi Maghloob Ho Gaye Aur Hathyar Dāl Dene Par Majboor Ho Gaye, Huzoorﷺ Ne Sahaba Ke Mashware Se In Yahoodiyoñ Ko Shehar Badar Kar Diya aur Ahad Shikan Badzāt Yahoodi Mulke Shām Ke Maqam Azarāt Meiñ Ja Kar Ābad Ho Gaye.

Ghazwa-e-Saweeq

Ye Ham Tehreer Kar Chuke Haiñ Ke Junge Badr Ke Bād Makke Ke Har Ghar Meiñ Sardārāne Quraish Ke Qatl Ho Jāne Ka Mātam Barpa Tha aur Apne Maqtoolo Ka Badla Lene Ke Liye Makka Ka Bachha Bachha Muztarib Aur Beqarar Tha, Chunānche Ghazwa-e-Saweeq Aur Junge Uhud Waghaira Ki Ladāiyañ Makka Wāloñ Ke Isi Joshe Inteqam Ka Natija Haiñ.

Utba aur Abu Jahl Ke Qatl Ho Jāne Ke Bād Ab Quraish Ka Sardāre Āzam Abu Sufyan Tha aur Is Mansab ka sab Se Bada Kām Ghazwa-

e-Badr Ka Inteqam Tha, Chunānche Abu Sufyan Ne Qasam Kha Li Ke Jab Tak Badr Ke Maqtoolo Ka Musalmānoñ Se Badla Na Lunga Na Ghusle Janabat Karuñga Na Sar Meiñ Tel Dalunga, Chunānche Junge Badr Ke Do Māh Bād Zulhijja 2 Hijri Meiñ Abu Sufyan 200 Shutur Suwaro Ka Lashkar Le Kar Madine Ki Taraf Badha Is Ko Yahoodiyoñ Par Bada Bharosa Balki Nāz Tha Ke Musalmānoñ Ke Muqāble Meiñ Wo Is Ki Imdād Kareñge, Isi Ummeed Par Abu Sufyan Pehle Huyay Bin Akhtab Yahoodi Ke Pās Gaya Magar Usne Darwāza Bhi Nahiñ Khola, Wahāñ Se Mayoos Ho Kar Salām Bin Mushkam Se Mila Jo Qabila-e-Banu Nazeer Ke Yahoodiyoñ Ka Sardār Tha aur Yahood Ke Tijarati Khazane Ka Manager Bhi Tha Usne Abu Sufyan Ka Purjosh Isteqbal Kiya aur Huzoorﷺ Ke Tamām Jungi Rāzo Se Abu Sufyan Ko Āgah Kar Diya, Subah Ko Abu Sufyan Ne Maqāme Areez Par Hamla Kiya, Ye Basti Madine Se Teen Meel Ki Doori Par Thi, Is Hamle Meiñ Abu Sufyan Ne Ek Ansari Sahabi Jin Ka Nām Sād Bin Amr Tha, Shaheed Kar Diya aur Kuchh Darakhto Ko Kāt Dāla aur Musalmānoñ Ke Chand Gharo Aur Baghāt Ko Āg Laga Kar Phooñk Diya, In Harkato Se Us Ke Gumān Meiñ Uski Qasam Poori Ho Gai, Jab Huzoore Aqdasﷺ Ko Is Ki Khabar Hui To Āp Ne Uska Taqub Kiya Lekin Abu Sufyan Bad Hawās Ho Kar Is Qadar Tezi Se Bhaga Ke Bhagte Hue Apna Bojh Halka Karne Ke Liye Sattu Ki Boriya Jo Wo Apni Fauj Ke Rashan Ke Liye Lāya Tha, Phenkta Chala Gaya Jo Musalmānoñ Ke Hāth Āye, Arabi Zubān Meiñ Sattu Ko Saweeq Kehte Haiñ Isliye Is Ghazwe Ka Nām Ghazwaye Saweeq Pad Gaya.

Hazrate Fatima Ki Shādi

Isi Sāl Sana 2 Hijri Meiñ Huzoorﷺ Ki Sab Se Pyari Beti Hazrate Fatima Radiallahu Ta'ala Ànha Ki Shādi Khāna Ābadi Hazrate Ali Radiallahu Ta'ala Ànhu Ke Sāth Hui, Ye Shādi Intehāyi Waqār Aur Sādgi Ke Sāth Hui, Huzoorﷺ Ne Hazrate Anas Radiallahu Ta'ala Ànhu Ko Hukm Diya Ke Wo Hazrāte Abu Bakr Wa Umar Wa

Usman Wa Ābdurrahman Bin Auf Radiallahu Ta'ala Ànhum Ajma'een Wa Dusre Chand Muhājireen Wa Ānsār Ko Madoo Kareiñ Chunānche Jab Sahaba Jama Ho Gaye To Huzoorﷺ Ne Khutba Padha aur Nikāh Padha Diya, Shehanshāhe Kaunain Ne Shehzadiye Islam Hazrate Fatima Radiallahu Ta'ala Ànha Ko Jahez Meiñ Jo Samān Diya Uski Fehrist Ye Hai, Ek Kamli, Bān Ki Ek Charpai, Chamde Ka Gadda Jis Meiñ Rooyi Ki Jagah Khajoor Ki Chhāl Bhari Hui Thi, Ek Chhagal, Ek Mashk, Do Chakkiya, Do Mitti Ke Ghade, Hazrate Harisa Bin Noman Ansari Radiallahu Ta'ala Ànhu Ne Apna Ek Makān Huzoorﷺ Ko Isliye Nazr Kar Diya Ke Is Meiñ Hazrate Ali Aur Hazrate Fatima Sukoonat Farmāyeiñ, Jab Hazrate Bibi Fatima Radiallahu Ta'ala Ànha Rukhsat Ho Kar Naye Ghar Meiñ Gai To Isha Ki Namaz Ke Bād Huzoorﷺ Tashreef Lāye Aur Ek Bartan Meiñ Pāni Talab Farmāya aur Us Meiñ Kulli Farmā Kar Hazrate Ali Radiallahu Ta'ala Ànhu Ke Seene Aur Bāzuo Par Pāni Chhidka Phir Hazrate Fatima Radiallahu Ta'ala Ànhu Ko Bulaya aur Unke Sar Aur Seene Par Bhi Pāni Chhidka aur Phir Yun Dua Farmāi Ke Ya Āllah Maiñ Ali Aur Fatima aur In Ki Awlād Ko Teri Panāh Meiñ Deta Hooñ Ke Ye Sab Shaitan Ke Shar Se Mahfooz Raheiñ.

Sana 2 Hijri Ke Mutafarriq Waqiyāt

Isi Sāl Roza aur Zakāt Ki Farziyat Ke Ahkam Nāzil Hue Aur Namaz Ki Tarah Roza aur Zakāt Bhi Musalmānoñ Par Farz Ho Gaye, Isi Sāl Huzoorﷺ Ne Eidul Fitr Ki Namaz Jama'at Ke Sāth Eidgah Meiñ Ada Farmāi, Is Se Qabl Eidul Fitr Ki Namaz Nahiñ Hui Thi, Sadqa-e-Fitr Ada Karne Ka Hukm Isi Sāl Jāri Hua, Isi Sāl 10 Zulhijja Ko Huzoorﷺ Ne Baqar Eid Ki Namaz Ada Farmāi Aur Namaz Ke Bād Do Mendho Ki Qurbani Farmāi, Isi Sāl Ghazwa-e-Quratul Kudr Wa Ghazwa-e-Bahrān Waghaira Chand Chhote Chhote Ghazwāt Bhi Pesh Āye Jin Meiñ Huzoorﷺ Ne Shirkat Farmāi Magar In Ghazwāt Meiñ Koi Jung Nahiñ Hui

Āthwān Bāb

Hijrat Ka Teesra Sāl

Sana 3 Hijri

Junge Uhud

Is Sāl Ka Sabse Bada Waqiya "Jange Uhud" Hai. "Uhud" Ek Pahād Ka Nām Hai Jo Madeena E Munawwara Se Taqreeban Teen Meel Door Hai. Chuñki Haqq Wa Bātil Ka Ye Azeem Ma'rika Isi Pahād Ke Dāman Me Darpesh Hua Isi Liye Ye Ladāi "Gazwa E Uhud" Ke Nām Se Mashhoor Hai Aur Qur'ān e Majeed Ki Mukhtalif Āyatoñ Me Is Waqiyāt Ka Khuda Wande Ālam Ne Tazkira Farmāya Hai.

Jang E Uhud Ka Sabab

Ye Āp Padh Chuke Haiñ Ki Jange Badr Me Sattar Kuffār Qatl Aur Sattar Kuffār Giriftār Hue The. Aur Jo Qatl Hue Un Me Se Aksar Kuffāre Quraish Ke Sardār Balki Tājdar The. Is Bina Par Makka Ka Ek Ek Ghar Mātam Kadā Bana Hua Tha. Aur Quraish Ka Baccha Baccha Joshe Intiqām Me Ātashe Ghaizo Ghazab Ka Tannoor Ban Kar Musalmāno Se Ladne Ke Liye Beqarar Tha. Arab Khusoosan Quraish Ka Ye Turrā E Imtiyāz Tha Ki Wo Apne Ek Ek Maqtool Ke Khoon Ka Badla Lene Ko Itna Badā Farz Samjhte The Jis Ko Adā Kiye Baghair Goya Inki Hasti Qaeem Nahi Reh Sakti Thi. Chunānche Jang E Badr Ke Maqtooloñ Ke Mātam Se Jab Quraishiyoñ Ko Fursat Mili To Unhoñ ne Ye Azm Kar Liya Ki Jis Qadar Mumkin Ho Jald Se Jald Musalmānoññ Se Apne Maqtooloñ Ke Khoon Ka Badlā Lena Chahiye. Chunānche Abu Jahl Ka Beta Ikrima aur Umayya Ka Ladka Safwān Aur Dusre Kuffāre Quraish Jin Ke Bāp, Bhai, Bete Jang E Badr Me Qatl Ho Chuke The Sab Ke Sab Abu Sufyān Ke Pās Gaye Aur Kaha Ki Musalmānoññ Ne Hamari Qaum Ke Tamām Sardāroñ Ko Qatl Kar Dala Hai,Is Ka Badla Lena Hamara Qaumi Fareeza Hai Lihāza Hamāri Khwāhish

Hai Ke Quraish Ki Mushtarika Tijārat Meiñ Imsāl Jitna Nafa Hua Hai Wo Sab Qaum Ke Jungi Fund Meiñ Jama Ho Jāna Chahiye Aur Is Raqam Se Behtareen Hathyār Khareed Kar Apni Lashkari Tāqat Bahut Jald Mazboot Kar Leni Chahiye Aur Phir Ek Azeem Fauj Le Kar Madine Par Chadhai Kar Ke Bāniye Islam Aur Musalmānoñ Ko Nesto Nābud Kar Dena Chahiye, Abu Sufyan Ne Khushi Khushi Quraish Ki Is Darkhwast Ko Manzoor Kar Liya Lekin Quraish Ko Junge Badr Se Ye Tarjuba Ho Chuka Tha Ke Musalmānoñ Se Ladna Koi Āsan Kām Nahiñ Hai, Āndhiyoñ Aur Toofano Ka Muqabla, Samundar Ki Maujo Se Takrana, Pahādoñ Se Takkar Lena Bahut Āsan Hai Magar Muhammadur Rasoolullah ﷺ ke Āshiqo Se Jung Karna Bada Hi Mushkil Kām Hai, Isliye Inhoñ ne Apni Jungi Tāqat Meiñ Bahut Zyada Izafa Karna Nihāyat Zaroori Khayal Kiya, Chunānche In Logoñ Ne Hathyaro Ki Tayyari Aur Samane Jung Ki Khareedari Meiñ Pāni Ki Tarah Rupya Bahane Ke Sāth Sāth Poore Arab Meiñ Jung Ka Josh Aur Ladāi Ka Bukhar Phailāne Ke Liye Bade Bade Shāiro Ko Muntakhab Kiya Jo Apni Ātash Bayāni Se Tamām Qabāile Arab Meiñ Joshe Inteqam Ki Āg Laga Deiñ, Amr Jamahi Aur Msāfe Ye Donoñ Apni Shāiri Meiñ Tāq Aur Ātash Bayāni Meiñ Shohra-e-Āfaq The, In Donoñ Ne Baqaida Daura Kar Ke Tamām Qabāile Arab Meiñ Aisa Josh Aur Ishteāl Paida Kar Diya Ke Bachha Bachha Khoon Ka Badla Khoon Ka Nāra Lagate Hue Marne Aur Mārne Par Tayyar Ho Gaya Jis Ka Natija Ye Hua Ke Ek Bahut Badi Fauj Tayyar Ho Gai, Mardo Ke Sāth Sāth Bade Bade Muazzaz Aur Maldār Gharano Ki Aurateiñ Bhi Joshe Inteqam Se Labrez Ho Kar Fauj Meiñ Shamil Ho Gai, Jin Ke Bāp, Bhai, Bete, Shauhar Junge Badr Meiñ Qatl Hue The Un Auratoñ Ne Qasam Kha Li Thi Ke Ham Apne Rishtedāroñ Ke Qatilo Ka Khoon Pee Kar Hi Dum Lengi, Huzoorﷺ Ke Chacha Hazrate Hamza Radiallahu Ta'ala Ànhu Ne Hind Ke Bāp Utba aur Zubair Bin Mutim Ke Chacha Ko Junge Badr Meiñ Qatl Kiya Tha, Is Bina Par Hind Ne Wahshi Ko Jo Zubair Bin Mutim Ka Ghulām

Tha, Hazrate Hamza Radiallahu Ta'ala Ànhu Ke Qatl Par Āmada Kiya aur Ye Wāda Kiya Ke Agar Usne Hazrate Hamza Radiallahu Ta'ala Ànhu Ko Qatl Kar Diya To Wo Is Kār Guzari Ke Sile Meiñ Āzād Kar Diya Jayega.

Madine Par Chadhai

Al Gharaz Be Panāh Josho Kharosh Aur Intehāyi Tayyari Ke Sāth Lashkare Kuffār Makke Se Rawāna Hua aur Abu Sufyan Is Lashkare Jarrar Ka Sipah Salār Bana, Huzoorﷺ Ke Chacha Hazrate Abbas Radiallahu Ta'ala Ànhu Jo Khufya Taur Par Musalman Ho Chuke The Aur Makke Meiñ Rehte The Inhoñ ne Ek Khat Likh Kar Huzoorﷺ Ko Kuffāre Quraish Ki Lashkar Kashi Se Muttala Kar Diya, Jab Āpﷺ ko Ye Khaufnāk Khabar Mili To Āp Ne 5 Shawwal Sana 3 Hijri Ko Hazrate Adi Bin Fuzala Radiallahu Ta'ala Ànhu Ke Donoñ Ladkoñ Hazrate Anas Aur Hazrate Moonas Radiallahu Ta'ala Ànhum Ajma'een Ko Jasoos Bana Kar Kuffāre Quraish Ke Lashkar Ki Khabar Lāne Ke Liye Rawāna Farmāya, Chunānche In Donoñ Ne Āa Kar Ye Pareshan Kun Khabar Sunai Ke Abu Sufyan Ka Lashkar Madine Ke Bilkul Qareeb Āa Gaya Hai Aur Un Ke Ghode Madine Ki Charagah Areez Ki Tamām Ghās Char Gaye.

Musalmānoñ Ki Tayyari Aur Josh

Ye Khabar Sun Kar 14 Shawwal Sana 3 Hijri Jumuah Ki Rāt Meiñ Hazrate Sād Bin Muāz Wa Hazrate Usaid Bin Huzair Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhum Ajma'een Hathyar Le Kar Chand Ansariyoñ Ke Sāth Rāt Bhar Kāshāna-e-Nubuwwat Ka Pehra Dete Rahe Aur Shehre Madina Ke Aham Nāqo Par Bhi Ansar Ka Pehra Baitha Diya, Subah Ko Huzoorﷺ Ne Ansar Wa Muhājireen Ko Jama Farmā Kar Mashwara Talab Farmāya Ke Shehar Ke Andar Reh Kar Dushmano Ki Fauj Ka Muqabla Kiya Jāye Ya Shehar Se Bāhar Nikal Kar Maidān Meiñ Ye Jung Ladi Jāye? Muhājireen Ne Ām Taur Par Aur Ansar Meiñ Se Bade Boodho Ne Ye Rāye Di Ke Auratoñ Aur Bachhoñ Ko Qilo Meiñ Mahfooz Kar

Diya Jāye Aur Shehar Ke Andar Reh Kar Dushmano Ka Muqabla Kiya Jāye, Munafiqo Ka Sardār Abdullah Bin Ubayy Bhi Us Majlis Meiñ Maujood Tha, Usne Bhi Yahi Kaha Ke Shehar Meiñ Reh Kar Muqabla Kiya Jāye Magar Chand Kamsin Naujawān Jo Junge Badr Meiñ Shāreek Nahiñ Hue The Aur Joshe Jihad Meiñ Āpe Se Bāhar Ho Rahe The Wo Is Rāye Par Ad Gaye Ke Maidān Meiñ Nikal Kar In Dushmanane Islam Se Faisla Kun Jung Ladi Jāye, Huzoor ﷺNe Sab Ki Rāye Sun Li Phir Makān Meiñ Ja Kar Hathyār Zebe Tan Farmāya aur Bāhar Tashreef Lāye, Ab Tamām Log Is Bāt Par Muttafiq Ho Gaye Ke Shehar Ke Andar Hi Reh Kar Kuffāre Quraish Ke Hamlo Ko Roka Jāye Magar Huzoorﷺ Ne Farmāya Ke Paighambar Ke Liye Ye Zeba Nahiñ Hai Ke Hathyar Pehan Kar Utār De Yahāñ Tak Ke Allah Ta'ala Uske Aur Uske Dushmano Ke Darmiyan Faisla Farmā De, Ab Tum Log Khuda Ka Nām Le Kar Maidān Meiñ Nikal Pado, Agar Tum Log Sabr Ke Sāth Maidāne Jung Meiñ Date Rahoge To Zaroor Tumhari Fateh Hogi.

(Madarijun Nubuwwah)

Phir Huzoorﷺ Ne Ansar Ke Qabila-e-Aus Ka Jhanda Hazrate Usaid Bin Huzair Radiallahu Ta'ala Ànhu Ko Aur Qabila-e-Khazraj Ka Jhanda Khabbab Bin Munzir Ko Aur Muhājireen Ka Jhanda Hazrate Ali Radiallahu Ta'ala Ànhu Ko Diya aur Ek Hazār Ki Fauj Le Kar Madine Se Bāhar Nikle.

Huzoor ﷺNe Yahood Ki Imdād Ko Thukra Diya

Shehar Se Nikalte Hi Āp Ne Dekha Ke Ek Fauj Chali Āa Rahi Hai, Āp Ne Pucha Ke Ye Kaun Log Haiñ? Logoñ Ne Àrz Kiya Ke Ya Rasoolallahﷺ! Ye Rayeesul Munafiqeen Abdullah Bin Ubayy Ke Haleef Yahoodiyoñ Ka Lashkar Hai Jo Āp Ki Imdād Ke Liye Āa Raha Hai, Āpne Farmāya Ke:

In Logoñ Se Keh Do Ke Wāpas Laut Jāyeiñ, Ham Mushriko Ke Muqāble Meiñ Mushriko Se Madad Nahiñ Lenge.

(Madarijun Nubuwwah)

Chunānche Yahoodiyoñ Ka Lashkar Wāpas Chala Gaya, Phir Abdullah Bin Ubayy Bhi Jo 300 Ādmiyoñ Ko Le Kar Huzoorﷺ Ke Sāth Āya Tha Ye Keh Kar Wāpas Chala Gaya Ke Muhammadﷺ Ne Mera Mashwara Qabool Nahiñ Kiya aur Meri Rāye Ke Khilaf Maidān Meiñ Nikal Pade Lihāza Maiñ In Ka Sāth Nahiñ Duñga Abdullah Bin Ubayy Ki Bāt Sun Kar Qabila-e-Khazraj Meiñ Se Banu Salama Ke Aur Qabila-e-Aus Meiñ Se Banu Harisa Ke Logoñ Ne Bhi Wāpas Laut Jāne Ka Irada Kar Liya Magar Allah Ta'ala Ne In Logoñ Ke Dilo Meiñ Achānak Muhabbate Islam Kāisa Jazba Paida Farmā Diya Ke In Logoñ Ke Qadam Jam Gaye Chunānche Allah Ta'ala Ne Qur'ān e Majeed Meiñ In Logoñ Ka Tazkira Farmāte Hue Irshad Farmāya Ke:

إِذْ هَمَّتْ طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ۝

Tarjuma: Jab Tum Meiñ Ke Do Gurauho Ka Irada Hua Ke Namardi Kar Jāyeiñ Aur Allah In Ka Sambhālne Wāla Hai Aur Musalmānoñ Ko Allah Hi Par Bharosa Hona Chahiye.

(Āle Imran:122)

Ab Huzoorﷺ Ke Lashkar Meiñ Kul 700 Sahaba Reh Gaye Jin Meiñ Kul 100 Zirah Posh The Aur Kuffār Ki Fauj Meiñ 3000 Ashrār Ka Lashkar Tha Jin Meiñ 700 Zirah Posh Jawan, 200 Ghode, 3000 Ooñt Aur 1500 Aurateiñ Thi Shehar Se Bāhar Nikal Kar Huzoorﷺ Ne Apni Fauj Ka Muayena Farmāya aur Jo Log Kam Umr The, Un Ko Wāpas Lauta Diya Ke Jung Ke Haulnāk Mauqe Par Bachhoñ Ka Kya Kām?

Bachhoñ Ka Joshe Jihad

Magar Jab Hazrate Rāfe Bin Khadeej Radiallahu Ta'ala Ànhu Se Kaha Gaya Ke Tum Bahut Chhote Ho, Tum Bhi Wāpas Chale Jāo To Wo

Fauran Angootho Ke Bal Tan Kar Khade Ho Gaye Tāki Unka Qad Ooñcha Nazar Āye, Chunānche Un Ki Ye Tarkeeb Chal Gai Aur Wo

Fauj Meiñ Shamil Kar Liye Gaye.

Hazrate Samurah Radiallahu Ta'ala Ànhu Jo Ek Kam Umr Naujawān The Jab In Ko Wāpas Kiya Jāne Laga To Inhoñ ne Àrz Kiya Ke Maiñ Rāfe Bin Khadeej Ko Kushti Meiñ Pachhad Leta Hooñ Isliye Agar Wo Fauj Meiñ Le Liye Gaye Haiñ To Phir Mujh Ko Bhi Jung Meiñ Shāreek Hone Ki Ijazat Milni Chahiye Chunānche Donoñ Ka Muqabla Karaya Gaya aur Waqayi Hazrate Samurah Ne Hazrate Rāfe Bin Khadeej Ko Zameen Par De Māra Is Tarah In Donoñ Purjosh Naujawāno Ko Junge Uhud Meiñ Shirkat Ki Sa'adat Naseeb Ho Gai.

Tajdāre Do Ālam Maidāne Jung Meiñ

Mushrikeen To 12 Shawwal Sana 3 Hijri Budh Ke Din Hi Madine Ke Qareeb Pahuñch Kar Kohe Uhud Par Apna Padāw Dāl Chuke The Magar Huzoore Akramﷺ Madine Se 14 Shawwal Bād Namaze Jumuah Rawāna Hue, Rāt Ko Bani Najjar Meiñ Rahe Aur 15 Shawwal Sanichar Ke Din Namaze Fajr Ke Waqt Uhud Meiñ Pahuñche, Hazrate Bilal Radiallahu Ta'ala Ànhu Ne Azān Di Aur Āp ﷺNe Namaze Fajr Padha Kar Maidāne Jung Meiñ Morcha Bandi Shuru Farmāi, Hazrate Uqqasha Bin Mehsin Asadi Radiallahu Ta'ala Ànhu Ko Le Kar Lashkar Ke Maimna (Dāyeiñ Bāzu) Par Aur Hazrate Abu Salamah Bin Abdul Asad Makhzoomi Ko Maisra (Bāyeiñ Bāzu) Par Aur Hazrate Abu Ubaida Bin Al Jarrah Wa Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhum Ajma'een Ko Muqaddama (Agle Hisse) Par Aur Hazrate Miqdad Bin Amr Radiallahu Ta'ala Ànhu Ko Sāqa (Pichhle Hisse) Par Afsar Muqarrar Farmāya aur Saf Bandi Ke Waqt Uhud Pahād Ko Pusht Par Rakha aur Kohe Inain Ko Jo Wadiye Qanāt Meiñ Hai Apne Bāi Taraf Rakha, Lashkar Ke Pichhe Pahād Meiñ Ek Darra (Tang Rasta) Tha Jis Meiñ Se Guzar Kar Kuffāre Quraish Musalmānoñ Ki Safo Ke Pichhe Se Hamla Āwar Ho Sakte The Isliye Huzoor ﷺ Ne Is Darre Ki Hifāzat Ke Liye 50 Teer Andazo Ka Ek Dasta Muqarrar

Farmā Diya aur Hazrate Abdullah Bin Zubair Radiallahu Ta'ala Ànhu Ko Is Daste Ka afsar Bana Diya aur Ye Hukm Diya Ke Dekho Ham Chaheiñ Maghloob Ho Ya Ghalib Magar Tum Log Apni Is Jagah Se Us Waqt Tak Na Hatna Jab Tak Maiñ Tumhare Pās Kisi Ko Na Bheju Mushrikeen Ne Bhi Nihāyat Baqaidgi Ke Sāth Apni Safo Ko Durust Kiya, Chunānche Unhoñ ne Apne Lashkar Kr Maimna Par Khalid Bin Waleed Ko Aur Maisrāh Par Ikrima Bin Abu Jahl Ko Afsar Bana Diya, Suwaro Ka Dasta Safwan Bin Umayya Ki Kamān Meiñ Tha, Teer Andazo Ka Ek Dastālag Tha Jin Ka Sardār Abdullah Bin Rabiya Tha aur Poore Lashkar Ka Ālambardar Talha Bin Abu Talha Tha Jo Qabila-e-Bani Abduddār Ka Ek Ādmi Tha Huzoorﷺ Ne Jab Dekha Ke Poore Lashkare Kuffār Ka Ālambardar Qabila-e-Bani Abduddār Ka Ek Shakhs Hai To Āp Ne Bhi Islam Lashkar Ka Jhanda Hazrate Musab Bin Umair Radiallahu Ta'ala Ànhu Ko Ata Farmāya Ko Qabila-e-Banu Abduddār Se Talluq Rakhte The.

Jung Ki Ibteda

Sab Se Pehle Kuffāre Quraish Ki Aurateiñ Daf Baja Baja Kar Aise Ash'ār Gāti Hui Āge Badhi Jin Meiñ Junge Badr Ke Maqtooleen Ka Matam Aur Inteqame Khoon Ka Josh Bhara Hua Tha, Lashkare Kuffār Ke Sipah Salār Abu Sufyan Ki Biwi Hind Āge Āge Kuffāre Quraish Ke Muazzaz Gharano Ki 14 Aurateiñ Uske Sāth Sāth Thi Aur Ye Sab Āwaz Mila Kar Ye Ash'ār Gā Rahi Thi Ke,

نَحْنُ بَنَاتُ طَارِقْ نَمْشِيْ عَلَى النَّمَارِقْ

اِنْ تُقْبِلُوْا نُعَانِقْ اَوْتُدْبِرُوْا نُفَارِقْ

Ham Āsman Ke Tāro Ki Betiya Haiñ, Ham Qaleeno Par Chalne Wāliya Haiñ, Agar Tum Badh Kar Ladoge To Ham Tum Se Gale Milenge Aur Pichhe Qadam Hataya To Tum Se Alag Ho Jayenge.

Mushrikeen Ki Safo Meiñ Se Sab Se Pehle Jo Shakhs Jung Ke Liye

Nikla Wo Abu Āmir Ausi Tha Jiski Ibadat Aur Pārsāi Ki Bina Par Madine Wāle Usko Rahib Kaha Karte The Magar Rasoolullahﷺ Ne Uska Nām Fasiq Rakha Tha, Zamāna-e-Jahiliyyat Meiñ Ye Shakhs Apne Qabile Aus Ka Sardār Tha aur Madine Ka Maqboole Ām Ādmi Tha, Magar Jab Rasoole Akramﷺ Madine Tashreef Lāye To Ye Shakhs Jazba-e-Hasad Meiñ Jal Bhun Kar Khuda Ke Mahboobﷺ Ki Mukhalafat Karne Laga aur Madine Se Nikal Kar Makke Chala Gaya aur Kuffāre Quraish Ko Āp Se Jung Karne Par Āmada Kiya, Is Ko Bada Bharosa Tha Ki Meri Qaum Mujhe Dekhegi To Rasoolullahﷺ Ka Sāth Chhod Degi, Chunānche Usne Maidān Meiñ Nikal Kar Pukara Ke Aye Ansar! Kya Tum Log Mujhe Pehchānte Ho? Maiñ Abu Āmir Rahib Hooñ, Ansar Ne Chilla Kar Kaha: Hān Hān! Aye Fasiq! Ham Tujh Ko Khoob Pehchānte Haiñ, Khuda Tujhe Zaleel Farmāye, Abu Āmir Apne Liye Fasiq Ka Lafz Sun Kar Tilmila Gaya, Kehne Laga Ke Hāye Afsos! Mere Bād Meri Qaum Bilkul Badal Gai, Phir Kuffāre Quraish Ki Ek Toli Jo Uske Sāth Thi Musalmānoñ Par Teer Barsane Lagi, Iske Jawab Meiñ Ansar Ne Bhi Is Zor Ki Sangbāri Ki, Ke Abu Āmir Aur Us Ke Sāthi Maidāne Jung Se Bhāg Khade Hue. (Madarijun Nubuwwah)

Lashkare Kuffār Ka Ālambardar Talha Bin Abu Talha Saf Se Nikal Kar Maidān Meiñ Āya aur Kehne Laga Ke Kyuñ Musalmānoñ! Tum Meiñ Koi Aisa Hai Ke Ya Wo Mujh Ko Dozakh Meiñ Pahuñcha De Ya Khud Mere Hath Se Wo Jannat Meiñ Pahuñch Jāye, Uska Ye Ghamand Se Bhara Hua Kalām Sun Kar Hazrate Ali Shere Khuda Radiallahu Ta'ala Ànhu Ne Farmāya Ke Hān Maiñ Hooñ, Ye Keh Kar Fātehe Khaibar Ne Zulfiqar Ke Ek Hi Wār Se Uska Sar Phād Diya aur Wo Zameen Par Tadapne Laga aur Shere Khuda Mooñh Pher Kar Wahāñ Se Hat Gaye, Logoñ Ne Puchha Ke Āpne Uska Sar Kyuñ Nahiñ Kāt Liya? Shere Khuda Ne Farmāya Ke Jab Wo Zameen Par Gira To Uski Sharmgah Khul Gai Aur Wo Mujhe Qasam Dene Laga Ke Mujhe Muāf Kar Dijiye Us Behaya Ko Be Satr Dekh Kar Mujhe Sharm Dāmangeer Ho Gai Isliye Maine Mooñh

Pher Liya. (Madarijun Nubuwwah)

Talha Ke Bād Uska Bhai Usman Bin Abu Talha Rajz Ka Ye Sher Padhta Hua Hamla Āwar Hua Ke:

إِنَّ عَلٰى أَهْلِ اللِّوَاءِ حَقًّا أَنْ يَّخْضِبَ اللِّوَاءَ أَوْ تَنْدَقَّا

Tarjuma: Alambardar Ka Farz Hai Ke Neze Ko Khoon Meiñ Rang De Ya Wo Takra Kar Toot Jāye.

Hazrate Hamza Radiallahu Ta'ala Ànhu Uske Muqāble Ke Liye Talwār Le Kar Nikle Aur Uske Shāne Par Aisa Bharpoor Hāth Māra Ke Talwār Reedh Ki Haddi Ko Kāt'ti Hui Kamar Tak Pahuñch Gai Aur Āp Ke Mooñh Se Ye Nāra Nikla Ke,

أَنَا ابْنُ سَاقِي الْحَجِيْج

Maiñ Hajiyoñ Ko Sairab Karne Wāle Abdul Muttalib Ka Beta Hooñ.

(Madarijun Nubuwwah)

Iske Bād Ām Jung Shuru Ho Gai Aur Maidāne Jung Meiñ Kushto Khoon Ka Bazār Garm Ho Gaya.

Abu Dujana Ki Khush Naseebi

Huzoore Aqdasﷺ Ke Daste Mubarak Meiñ Ek Talwār Thi Jis Par Ye Shar Kanda Tha Ke,

فِي الْجُبْنِ عَارٌ وَفِي الْاِقْبَالِ مَكْرُمَةٌ وَالْمَرْءُ بِالْجُبْنِ لَا يَنْجُوْ مِنَ الْقَدَرِ

Tarjuma: Buzdili Meiñ Sharm Hai Aur Āge Badh Kar Ladne Meiñ Izzat Hai, Aur Ādmi Buzdili Kar Ke Taqdeer Se Nahiñ Bach Sakta.

Huzoorﷺ Ne Farmāya Ke Kaun Hai Jo Is Talwār Ko Le Kar Is Ka Haq Ada Kare? Ye Sun Kar Bahut Se Log Is Sa'adat Ke Liye Lapke Magar Ye Fakhro Sharaf Hazrate Abu Dujana Radiallahu Ta'ala Ànhu Ke Naseeb Meiñ Tha Ke Tajdāre Do Ālamﷺ Ne Apni Ye Talwār Apne Hāth Se Hazrate Abu Dujana Radiallahu Ta'ala Ànhu Ke

Hāth Meiñ De Di, Wo Ye Aizaz Pa Kar Joshe Masarrat Meiñ Bekhud Ho Gaye Aur Àrz Kiya Ke Ya Rasoolallahﷺ ! Is Talwār Ka Haq Kya Hai? Irshad Farmāya Ke Tu Is Se Kafiroñ Ko Qatl Kar Yahāñ Tak Ke Ye Tedhi Ho Jāye.

Hazrate Abu Dujana Radiallahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Maiñ Is Talwār Ko Is Ke Haq Ke Sāth Leta Hooñ, Phir Wo Apne Sar Par Ek Surkh Rang Ka Rumāl Bandh Kar Akadte Aur Itrāte Hue Maidāne Jung Meiñ Nikal Pade Aur Dushmano Ki Safo Ko Cheerte Hue Talwār Chalate Hue Āge Badhte Chale Ja Rahe The Ke Ekdam Unke Sāmne Abu Sufyan Ki Biwi Hind Āa Gai, Hazrate Abu Dujana Radiallahu Ta'ala Ànhu Ne Irada Kiya Ke Us Par Talwār Chala Deiñ Magar Phir Is Khayal Se Talwār Hata Li Ke Rasoolullah ﷺ Ki Muqaddas Talwār Ke Liye Ye Zeb Nahiñ Deta Ke Wo Kisi Aurat Ka Sar Kāte. (Zurqani, 2/29)

Hazrate Abu Dujana Ki Tarah Hazrate Hamza aur Hazrate Ali Bhi Dushmano Ki Safo Meiñ Ghus Gaye Aur Kuffār Ka Qatle Ām Shuru Kar Diya.

Hazrate Hamza Radiallahu Ta'ala Ànhu Intehāyi Joshe Jihad Meiñ Do Dasti Talwār Mārte Hue Āge Badhte Ja Rahe The, Isi Hālat Meiñ Sabā Ghabshāni Sāmne Āa Gaya Āp Ne Tadap Kar Farmāya Ke Aye Auratoñ Ka Khatna Karne Wāli Aurat Ke Bachhe! Thehar, Kahañ Jāta Hai? Tu Allah Wa Rasoolﷺ Se Jung Karne Chala Āya Hai, Ye Keh Kar Us Par Talwār Chala Di, Aur Wo Do Tukde Ho Kar Zameen Par Dher Ho Gaya.

Hazrate Hamza Ki Shahādat

Wahshi Jo Ek Habshi Ghulām Tha aur Us Ka Āqa Zubair Bin Mut'am Usse Wāda Kar Chuka Tha Ke Tu Agar Hazrate Hamza Radiallahu Ta'ala Ànhu Ko Qatl Kar De To Maiñ Tujh Ko Āzād Kar Duñga, Wahshi Ek Chattan Ke Pichhe Chhupa Hua Tha aur Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Tāk Meiñ Tha Ju'n Hi Āp Us Ke Qareeb Pahuñche Usne Door Se Apna Neza Phenk

Kar Māra Jo Āp Ki Nāf Meiñ Laga, Aur Pusht Ke Pār Ho Gaya, Is Hāl Meiñ Bhi Hazrate Hamza Radiallahu Ta'ala Ànhu Talwār Le Kar Us Ki Taraf Badhe Magar Zakhm Ki Tāb Na La Kar Gir Pade Aur Shahādat Se Sarfaraz Ho Gaye. (Bukhari, Bāb Qatle Hamza)

Kuffār Ke Alambardar Khud Kat Kat Kar Girte Chale Ja Rahe The Magar Un Ka Jhanda Girne Nahiñ Pāta Tha Ek Ke Qatl Hone Ke Bād Dusra Us Jhande Ko Utha Leta Tha, Un Kafiroñ Ke Josho Kharosh Ka Ye Ālam Tha Ke Jab Ek Kafir Ne Jis Ka Nām Sawāb Tha Mushrikeen Ka Jhanda Uthaya To Ek Musalman Ne Us Ko Is Zor Se Talwār Māri Ke Us Ke Donoñ Hāth Kat Kar Zameen Par Gir Pade Magar Usne Apne Qaumi Jhande Ko Zameen Par Nahiñ Girne Diya Balki Jhande Ko Apne Seene Se Dabāye Hue Zameen Par Gir Pada, Isi Hālat Meiñ Musalmānoñ Ne Us Ko Qatl Kar Diya, Magar Wo Qatl Hote Hote Yahi Kehta Raha Ke Maine Apna Farz Ada Kar Diya, Us Ke Marte Hi Ek Bahādur Aurat Jis Ka Nām Amrah Tha Us Ne Jhapat Kar Qaumi Jhande Ko Apne Hāth Meiñ Le Kar Buland Kar Diya, Ye Manzar Dekh Kar Quraish Ko Ghairat Āi Aur Un Ki Bikhri Hui Fauj Simat Āi Aur Un Ke Ukhde Hue Qadam Phir Jam Gaye. (Madarijun Nubuwwah)

Hazrate Hanzala Ki Shahādat

Abu Āmir Rāhib Kuffār Ki Taraf Se Lad Raha Tha Magar Uske Bete Hazrate Hanzala Radiallahu Ta'ala Ànhu Parchame Islam Ke Niche Jihad Kar Rahe The, Hazrate Hanzala Radiallahu Ta'ala Ànhu Ne Bārgāhe Risālat Meiñ Àrz Kiya Ke Ya Rasoolallah ﷺ! Mujhe Ijazat Dijiye Maiñ Apni Talwār Se Apne Bāp Abu Āmir Rahib Ka Sar Kāt Kar Lāun Magar Huzoor ﷺ Rahmatullil Ālameen Ki Rahmat Ne Ye Gawara Nahiñ Kiya Ke Bete Ki Talwār Bāp Ka Sar Kāte, Hazrate Hanzala Radiallahu Ta'ala Ànhu Is Qadar Josh Meiñ Bhare Hue The Ke Sar Hatheli Par Rakh Kar Intehāyi Jān Bāzi Ke Sāth Ladte Hue Qalbe Lashkar Tak Pahuñch Gaye Aur Kuffār Ke Sipah Salār Abu Sufyan Par Hamla Kar Diya aur Qareeb Tha Ke

Hazrate Hanzala Radiallahu Ta'ala Ànhu Ki Talwār Abu Sufyan Ka Faisla Kar De Ke Achānak Pichhe Shaddad Bin Al Aswad Ne Jhapat Kar Wār Ko Roka aur Hazrate Hanzala Radiallahu Ta'ala Ànhu Ko Shaheed Kar Diya.

Hazrate Hanzala Radiallahu Ta'ala Ànhu Ke Bāre Meiñ Huzoore Akramﷺ Ne Irshad Farmāya Ke Firishte Hanzala Ko Ghusl De Rahe Haiñ, Jab Unki Biwi Se Un Ka Hāl Daryaft Kiya Gaya To Usne Kaha Ke Junge Uhud Ki Rāt Meiñ Wo Apni Biwi Ke Sāth Soye The, Ghusl Ki Hajat Thi Magar Dawate Jung Ki Āwaz Un Ke Kān Meiñ Padi To Wo Isi Hālat Meiñ Shareeke Jung Ho Gaye, Ye Sun Kar Huzoor ﷺNe Farmāya Ke Yahi Wajah Hai Jo Firishtoñ Ne Us Ko Ghusl Diya, Isi Waqiye Ki Bina Par Hazrate Hanzala Radiallahu Ta'ala Ànhu Ko Ghaseelul Malāika Ke Laqab Se Yād Kiya Jāta Hai. (Madarijun Nubuwwah)

Is Jung Meiñ Mujahideene Ansar Wa Muhājireen Badi Dileri Aur Jānbazi Se Ladte Rahe Yahāñ Tak Ke Mushrikeen Ke Pāoñ Ukhad Gaye, Hazrate Ali Wa Hazrate Abu Dujana Wa Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhum Ājam'een Waghaira Ke Mujahidana Hamlo Ne Mushrikeen Ki Kamar Tod Di, Kuffār Ke Tamām Alambardar Usman, Abu Sād, Masāfe, Talha Bin Abu Talha Waghaira Ek Ek Kar Ke Kat Kat Kar Ke Zameen Par Dher Ho Gaye, Kuffār Ko Shikast Ho Gai Aur Wo Bhagne Lage Aur Un Ki Aurateiñ Jo Ash'ār Padh Padh Kar Lashkare Kuffār Ko Josh Dila Rahi Thi Wo Bhi Bad Hawasi Ke Ālam Meiñ Apne Izār Uthaye Barhana Sāq Bhagti Hui Pahādoñ Par Daudti Hui Chali Ja Rahi Thi Aur Musalman Qatlo Ghārat Meiñ Mashghool The.

Nagahān Jung Ka Pāsa Palat Gaya

Kuffār Ki Bhagdad Aur Musalmānoñ Ke Fatehana Qatlo Ghārat Ka Ye Manzar Dekh Kar Wo Pachās Teer Andāz Musalman Jo Darre Ki Hifāzat Par Muqarrar Kiye Gaye The Wo Bhi Āpas Meiñ Ek Dusre Se Ye Kehne Lage Ke Ghaneemat Looto Ghaneemat Looto

Tumhari Fateh Ho Gai, Un Logoñ Ke Afsar Hazrate Abdullah Bin Zubair Radiallahu Ta'ala Ànhu Ne Har Chand Roka aur Huzoorﷺ Ka Farmān Yād Dilāya aur Farmāne Mustafwi Ki Mukhalafat Se Daraya Magar Un Teer Andaz Musalmānoñ Ne Ek Na Suni Aur Apni Jagah Chhod Kar Māle Ghanimat Lootne Meiñ Masroof Ho Gaye, Lashkare Kuffār Ka Ek Afsar Khalid Bin Waleed Pahād Ki Bulandi Se Ye Manzar Dekh Raha Tha, Jab Usne Dekha Ke Darra Pehredaro Se Khāli Ho Gaya Hai Fauran Hi Usne Darre Ke Raste Se Fauj La Kar Musalmānoñ Ke Pichhe Se Hamla Kar Diya, Hazrate Abdullah Bin Zubair Radiallahu Ta'ala Ànhu Ne Chand Janbazo Ke Sāth Intehāyi Dilerana Muqabla Kiya Magar Ye Sab Ke Sab Shaheed Ho Gaye, Ab Kya Tha Kafiroñ Ki Fauj Ke Liye Rasta Sāf Ho Gaya, Khalid Bin Waleed Ne Zabardast Hamla Kar Diya, Ye Dekh Kar Bhagti Hui Kuffāre Quraish Ki Fauj Palat Padi, Musalman Māle Ghaneemat Lootne Meiñ Masroof The, Pichhe Phir Kar Dekha To Talwareiñ Baras Rahi Thi Aur Kuffār Āge Pichhe Donoñ Taraf Se Musalmānoñ Par Hamla Kar Rahe The Aur Musalmānoñ Ka Lashkar Chakki Ke Do Pāto Meiñ Dāne Ki Tarah Pisne Laga aur Musalmānoñ Meiñ Aisi Badhawasi Aur Abtari Phail Gai Ke Apne Aur Begāne Ki Tameez Nahiñ Rahi, Khud Musalman Musalmānoñ Ki Talwār Se Qatl Hue, Chunānche Hazrate Huzaifa Radiallahu Ta'ala Ànhu Ke Walid Hazrate Yamān Radiallahu Ta'ala Ànhu Khud Musalmānoñ Ki Talwār Se Shaheed Hue, Hazrate Huzaifa Radiallahu Ta'ala Ànhu Chillate Hi Rahe Ke Aye Musalmānoñ! Ye Mere Bāp Haiñ, Ye Mere Bāp Haiñ Magar Kuchh Ajeeb Bad Hawasi Phaili Hui Thi Ke Kisi Ko Kisi Ka Dhyān Hi Nahiñ Tha aur Musalmānoñ Ne Hazrate Yamān Radiallahu Ta'ala Ànhu Ko Shaheed Kar Diya.

Hazrate Mus'ab Bin Umair Bhi Shaheed

Phir Bada Ghazab Ye Hua Ke Lashkare Islam Ke Alambardar Hazrate Mus'ab Bin Umair Radiallahu Ta'ala Ànhu Par Ibne Qamia Kafir Jhapta aur Un Ke Dāyeiñ hāth Par Is Zor Se Talwār

Chala Di Ke Un Ka Dāya Hāth Kat Kar Gir Pada, Is Janbāz Muhajir Ne Jhapat Kar Islami Jhande Ko Bāyeiñ Hāth Se Sambhal Liya Magar Ibne Qamia Ne Talwār Mār Kar Unke Bāyeiñ Hāth Ko Bhi Shaheed Kar Diya, Donoñ Hāth Kat Chuke The Magar Hazrate Umair Radiallahu Ta'ala Ànhu Apne Donoñ Kate Hue Bāzuo Se Parchame Islam Ko Apne Seene Se Lagaye Hue Khade Rahe Aur Buland Āwaz Se Ye Āyat Padhte Rahe Ke,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

Aur Muhammadﷺ To Ek Rasool Haiñ, Inse Pehle Aur Rasool Ho Chuke.

Phir Ibne Qamia Ne Un Ko Teer Mār Kar Shaheed Kar Diya, Hazrate Mus'ab Bin Umair Radiallahu Ta'ala Ànhu Jo Soorat Meiñ Huzoorﷺ Se Kuchh Mushabe The Un Ko Zameen Par Girte Hue Dekh Kar Kuffār Ne Gul Macha Diya Ke Māz Allah Huzoor ﷺTajdāre Do Ālam Qatl Ho Gaye Allahu Akbar! Is Āwaz Ne Ghazab Hi Dha Diya, Musalman Ye Sun Kar Bilkul Hi Saraseema aur Paraganda Dimagh Ho Gaye Aur Maidāne Jung Chhod Kar Bhāgne Lage, Bade Bade Bahāduro Ke Pāoñ Ukhad Gaye Aur Musalmānoñ Meiñ Teen Gurauh Ho Gaye, Kuchh Log To Bhāg Kar Madine Ke Qareeb Pahuñch Gaye, Kuchh Log Seham Kar Murda Dil Ho Gaye Jahāñ The Wahin Reh Gaye Apni Jān Bachate Rahe Ya Jung Karte Rahe, Kuchh Log Jin Ki Tadād Taqreeban 12 Thi Wo Rasoolullah ﷺKe Sāth Sābit Qadam Rahe, Is Halchal Aur Bhagdad Meiñ Bahut Se Logoñ Ne To Bilkul Hi Himmat Hār Di Aur Jo Jānbazi Ke Sāth Ladna Chahte The Wo Bhi Dushmano Ke Do Tarfa Hamlo Ke Narghe Meiñ Phans Kar Majboor Wa Lachār Ho Chuke The, Tajdāre Do Ālam Kahañ Haiñ? Aur Kis Hāl Meiñ Haiñ? Kisi Ko Is Ki Khabar Nahiñ Thi.

Hazrate Ali Shere Khuda Radiallahu Ta'ala Ànhu Talwār Chalate Aur Dushmano Ki Safo Ko Darham Barham Karte Chale Jāte The

Magar Wo Har Taraf Mud Mud Kar Rasoolullahﷺ Ko Dekhte The Magar Jamale Nubuwwat Nazar Na Āne Se Wo Intehāyi Izterab Wa Beqarari Ke Ālam Meiñ The, Hazrate Anas Radiallahu Ta'ala Ànhu Ke Chacha Hazrate Anas Bin Nazr Radiallahu Ta'ala Ànhu Ladte Ladte Maidāne Jung Se Bhi Kuchh Āge Nikal Pade Wahāñ Ja Kar Dekha Ke Kuchh Musalman Mayoos Ho Kar Hathyar Phenk Diye Haiñ, Hazrate Anas Bin Nazr Radiallahu Ta'ala Ànhu Ne Puchha Ke Tum Log Yahāñ Baith Kar Kya Kar Rahe Ho? Logoñ Ne Jawab Diya Ke Ab Ham Lad Kar Kya Kareñge? Jinke Liye Ladte The Wo To Shaheed Ho Gaye, Hazrate Anas Bin Nazr Radiallahu Ta'ala Ànhu Ne Farmāya Ke Agar Waqai Rasoole Khudaﷺ Shaheed Ho Chuke To Phir Ham Unke Bād Zinda Reh Kar Kya Kareñge? Chalo Ham Bhi Isi Maidān Meiñ Shaheed Ho Kar Huzoorﷺ Ke Pās Pahuñch Jāyeiñ, Ye Keh Kar Āp Dushmano Ke Lashkar Meiñ Ladte Hue Ghus Gaye Aur Ākhiri Dam Tak Intehāyi Joshe Jihad Aur Jānbazi Ke Sāth Jung Karte Rahe Yahāñ Tak Ke Shaheed Ho Gaye, Ladāi Khatm Hone Ke Bād Jab In Ki Lāsh Dekhi Gai To 80 Se Zyada Teer Wa Talwār Aur Nezo Ke Zakhm In Ke Badan Par The, Kafiroñ Ne In Ke Badan Ko Chhalni Bana Diya Tha aur Nāk, Kān Waghaira Kāt Kar In Ki Soorat Bigād Di Thi, Koi Shakhs In Ki Lāsh Ko Pehchān Na Saka Sirf In Ki Behan Ne In Ki Ungliyoñ Ko Dekh Kar In Ko Pehchāna. (Bukhari, Ghazwa-e-Uhud)

Isi Tarah Hazrate Sābit Bin Dahdāh Radiallahu Ta'ala Ànhu Ne Mayoos Ho Jāne Wāle Ansariyoñ Se Kaha Ke Aye Jama'at-e-Ansār! Agar

Bilfarz Rasoole Akramﷺ Shaheed Bhi Ho Gaye To Tum Himmat Kyuñ Hār Gaye? Tumhara Āllah To Zinda Hai Lihāza Tum Log Utho Aur Allah Ke Deen Ke Liye Jihad Karo, Ye Keh Kar Āpne Chand Ansariyoñ Ko Apne Sāth Liya aur Lashkare Kuffār Par Bhooke Shero Ki Tarah Hamla Āwar Ho Gaye Aur Ākhir Khalid Bin Waleed Ke Neze Se Jāme Shahādat Nosh Kar Liya.

Jung Jāri Thi Aur Ja Nisārāne Islam Jo Jahān The Wahin Ladāi Meiñ Masroof The Magar Sab Ki Nigaheiñ Intehāyi Beqarari Ke Sāth Jamale Nubuwwat Ko Talash Karti Thi, Ayen Mayoosi Ke Ālam Meiñ Sab Se Pehle Jis Ne Tajdāre Do Ālamﷺ Ka Jamāl Dekha Wo Hazrate Kāb Bin Malik Radiallahu Ta'ala Ànhu Ki Khushnaseeb Ānkheiñ Haiñ, Unhoñ ne Huzoorﷺ Ko Pehchān Kar Musalmānoñ Ko Pukara Ke Aye Musalmānoñ! Idhar Āo, Rasoole Khudaﷺ Ye Haiñ, Is Āwaz Ko Sun Kar Tamām Jān Nisāro Meiñ Jān Pad Gai Aur Har Taraf Se Daud Daud Kar Musalman Āne Lage, Kuffār Ne Bhi Har Taraf Se Hamla Rok Kar Rahmate Ālam ﷺ Par Qatilana Hamla Karne Ke Liye Sāra Zor Laga Diya, Lashkare Kuffār Ka Dal Bādal Hujoom Ke Sāth Umand Pada aur Bār Bār Madani Tajdār Par Yalgār Karne Laga Magar Zulfiqar Ki Bijli Se Ye Bādal Phat Phat Kar Reh Jāta Tha.

Ziyād Bin Sakan Ki Shuja'at Aur Shahādat

Ek Martaba Kuffār Ka Hujoom Hamla Āwar Hua To Sarware Ālam ﷺ Ne Farmāya Ke Kaun Hai Jo Mere Upar Apni Jān Qurban Karta Hai? Ye Sunte Hi Hazrate Ziyād Bin Sakan Radiallahu Ta'ala Ànhu Pānch Ansariyoñ Ko Sāth Le Kar Āge Badhe Aur Har Ek Ne Ladte Hue Apni Jāneiñ Fida Kar Di, Hazrate Ziyād Bin Sakan Radiallahu Ta'ala Ànhu Zakhmo Se Lachar Ho Kar Zameen Par Gir Pade The Magar Kuchh Kuchh Jān Bāqi Thi, Huzoorﷺ Ne Hukm Diya Ke Un Ki Lāsh Ko Mere Pās Utha Lāo, Jab Logoñ Ne Un Ki Lāsh Ko Bārgāhe Risālat Meiñ Pesh Kiya To Hazrate Ziyād Bin Sakan Radiallahu Ta'ala Ànhu Ne Khisak Kar Mahboobe Khudaﷺ Ke Qadmoñ Par Apna Mooñh Rakh Diya aur Isi Hālat Meiñ Un Ki Rooh Parwāz Kar Gai Allahu Akbar! Hazrate Ziyād Bin Sakan Radiallahu Ta'ala Ànhu Ki Is Maut Par Lākho Zindagiya Qurban! Subhan Allah!

بچہ ناز رفتہ باشد ز جہاں نیاز مندے کہ بوقت جاں سپردن بسرش رسیدہ باشی

Khajoor Khate Khate Jannat Meiñ

Is Ghamasān Ki Ladāi Meiñ Aur Mārdhad Ke Hungamo Meiñ Ek Bahādur Musalman Khada Hua Nihāyat Hi Be Parwai Ke Sāth Khajooreiñ Kha Raha Tha, Ekdam Āge Badha aur Àrz Kiya Ya Rasoolallahﷺ ! Agar Maiñ Is Waqt Shaheed Ho Jāun To Mera Thikana Kya Hoga? Āpne Irshad Farmāya Ke Tu Jannat Meiñ Jayega, Wo Bahādur Is Farmāne Bisharat Ko Sun Kar Masto Bekhud Ho Gaya, Ekdam Kuffār Ke Hujoom Meiñ Kood Pada aur Aisi Shuja'at Ke Sāth Ladne Laga Ke Kafiroñ Ke Dil Dahal Gaye, Isi Tarah Jung Karte Karte Shaheed Ho Gaya.

Langdate Hue Bihisht Meiñ

Hazrate Amr Bin Jamooh Ansari Radiallahu Ta'ala Ànhu Langde The, Ye Ghar Se Nikalte Waqt Ye Dua Māng Kar Chale The Ke Ya Allah Mujh Ko Maidāne Jung Se Ahlo Ayāl Meiñ Āna Naseeb Mat Kar, In Ke Chār Farzand Bhi Jihad Meiñ Masroof The, Logoñ Ko In Ko Langda Hone Ki Bina Par Jung Karne Se Rok Diya To Ye Huzoorﷺ Ki Bargah Meiñ Gidgida Kar Àrz Karne Lage Ke Ya Rasoolallah ﷺ! Mujh Ko Jung Meiñ Ladne Ki Ijazat Ata Farmāiye, Meri Tamanna Hai Ke Maiñ Bhi Langdata Hua Bāghe Bihisht Meiñ Khirama Khirama Chala Jāun, Un Ki Beqarari Aur Giryā Ozāri Rahmate Ālamﷺ Ka Qalbe Mubarak Mutassir Ho Gaya aur Āpne Un Ko Jung Ki Ijazat De Di, Ye Khushi Se Uchhal Pade Aur Apne Ek Farzand Ko Sāth Le Kar Kafiroñ Ke Hajam Meiñ Ghus Gaye, Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maine Hazrate Amr Bin Jamooh Radiallahu Ta'ala Ànhu Ko Dekha Hai Ke Wo Maidāne Jung Meiñ Ye Kehte Hue Chal Rahe The Ke Khuda Ki Qasam! Maiñ Jannat Ka Mushtaq Hooñ, Un Ke Sāth Sāth Un Ko Sahara Dete Hue Un Ka Ladka Bhi Intehāyi Shuja'at Ke Sāth Lad Raha Tha Yahāñ Tak Ke Ye Donoñ Shahādat Se Sarfaraz Ho Kar Bāghe Bihisht Meiñ Pahuñch Gaye, Ladāi Khatm Ho Jāne Ke Bād In Ki Biwi Hind Zauja-e-Amr Bin Jamooh Maidāne Jung Meiñ Pahuñchi Aur Us Ne Ek Ooñt Par In Ki Aur

Apne Bhai Aur Bete Ki Lāsh Ko Lād Kar Dafn Ke Liye Madina Lāna Chaha To Hazāro Koshisho Ke Bawujood Kisi Tarah Bhi Wo Ooñt Ek Qadam Bhi Madine Ki Taraf Nahiñ Chala Balki Wo Maidāne Jung Hi Ki Taraf Bhāg Bhāg Kar Jāta Raha, Hind Ne Jab Huzoor ﷺ Se Ye Mājra Arz Kiya To Āp ﷺ Ne Farmāya Ke Ye Bata: Kya Amr Bin Jamooh Ne Ghar Se Nikalte Waqt Kuchh Kaha Tha? Hind Ne Kaha Ke Ji Hān! Wo Ye Dua Kar Ke Ghar Se Nikle The Ke Ya Āllah Mujh Ko Maidāne Jung Se Ahlo Ayāl Meiñ Āna Naseeb Mat Kar, Āp Ne Irshad Farmāya Ke Yahi Wajah Hai Ke Ooñt Madine Ki Taraf Nahiñ Chal Raha Hai. (Madarijun Nubuwwah)

Tajdāre Do Ālam ﷺ Zakhmi

Isi Saraseemgi Aur Pareshani Ke Ālam Meiñ Jab Ke Bikhre Hue Musalman Abhi Rahmate Ālam ﷺ Ke Pās Jama Bhi Nahiñ Hue The Ke Abdullah Bin Qamia Jo Quraish Ke Bahāduro Meiñ Bahut Hi Nāmwar Tha, Usne Nagahān Huzoor ﷺ Ko Dekh Liya, Ekdam Bijli Ki Tarah Safo Ko Cheerta Hua Āya aur Tajdāre Do Ālam ﷺ Par Qatilana Hamla Kar Diya, Zalim Ne Poori Taqat Se Āp Ke Chehra-e-Anwar Par Talwār Māri Jis Se Khod Ki Do Kadiya'n Rukhe Anwar Meiñ Chubh Gai, Ek Dusre Kafir Ne Āp Ke Chehra-e-Aqdas Par Aisa Patthar Māra Ke Āp Ke Do Dandane Mubarak Shaheed Aur Niche Ka Muqaddas Hoñt Zakhmi Ho Gaya, Isi Hālat Meiñ Ubayy Bin Khalaf Maloon Apne Ghode Par Suwār Ho Kar Āpko Shaheed Kar Dene Ki Niyyat Se Āge Badha, Huzoore Aqdas ﷺ Ne Apne Ek Jānisār Sahabi Hazrate Hāris Bin Samma Radiallahu Ta'ala Ànhu Se Ek Chhota Sa Neza Le Kar Ubayy Bin Khalaf Ki Gardan Par Māra Jis Se Wo Tilmila Gaya, Gardan Par Bahut Mamooli Zakhm Āya aur Wo Bhāg Nikla Magar Apne Lashkar Meiñ Ja Kar Apni Gardan Ke Zakhm Ke Bāre Meiñ Logoñ Se Apni Takleef Aur Pareshani Zāhir Karne Laga aur Be Panāh Na Qabile Bardasht Dard Ki Shikāyat Karne Laga, Is Par Us Ke Sāthiyoñ Ne Kaha Ke Ye To Mamooli Kharash Hai, Tum Is Qadar Pareshan Kyuñ Ho? Usne Kaha Ke Tum Log Nahiñ Jānte Ke Ek Martaba Mujh Se Muhammad ﷺ

Ne Kaha Tha Ke Maiñ Tum Ko Qatl Karuñga Isliye, Yeh To Bahar Hāl Zakhm Hai Mera To Etiqad Hai Ke Agar Wo Mere Upar Thook Dete To Bhi Maiñ Samajh Leta Ke Meri Maut Yaqeeni Hai.

Is Ka Waqiya Ye Hai Ke Ubayy Bin Khalaf Ne Makka Meiñ Ek Ghoda Pāla Tha Jis Ka Nām Is Ne Aud Rakha Tha, Wo Rozana Us Ko Charata Tha aur Logoñ Se Kehta Tha Ke Maiñ Isi Ghode Par Suwār Ho Kar Muhammadﷺ Ko Qatl Karuñga, Jab Huzoorﷺ Ko Is Ki Khabar Hui To Āp Ne Farmāya Ke Inshāllah Maiñ Ubayy Bin Khalaf Ko Qatl Karuñga, Chunānche Ubayy Bin Khalaf Ne Usi Ghode Par Chadh Kar Junge Uhud Meiñ Āya Tha Jo Ye Waqiya Pesh Āya, Ubayy Bin Khalaf Neze Ke Zakhm Se Beqarar Ho Kar Raste Bhar Tadapta aur Bilbilata Raha Yahāñ Tak Ke Junge Uhud Se Wāpas Āte Hue Maqāme Saraf Meiñ Mar Gaya.

Is Tarah Ibne Qamia Maloon Jis Ne Huzoorﷺ Ke Rukhe Anwar Par Talwār Chala Di Thi Ek Pahadi Bakre Ko Khudāwande Qahharo Jabbar Ne Us Par Musallat Farmā Diya aur Us Ne Is Ko Seeng Mār Mār Kar Chhalni Bana Dāla aur Pahād Ki Bulandi Se Neeche Gira Diya Jis Se Is Ki Lāsh Ke Tukde Tukde Ho Kar Zameen Par Bikhar Gai.

Sahaba Ka Joshe Jān Nisāri

Jab Huzoore Akramﷺ Zakhmi Ho Gaye To Chāro Taraf Se Kuffār Ne Āp Par Teer Wa Talwār Ka Wār Shuru Kar Diya aur Kuffār Ka Be Panāh Hujoom Āp Ke Chahār Taraf Se Hamla Karne Laga Jis Se Āp Kuffār Ke Narghe Meiñ Mahsoor Hone Lage, Ye Manzar Dekh Kar Ja Nisār Sahaba Ko Joshe Ja Nisāri Se Khoon Khaulne Laga aur Wo Apna Sar Hatheli Par Rakh Kar Āp Ko Bachane Ke Liye Is Jung Ki Āg Meiñ Kood Pade Aur Āp Ke Gird Ek Halqa Bana Liya, Hazrate Abu Dujana Radiallahu Ta'ala Ànhu Jhuk Kar Āp Ke Liye Dhāl Ban Gaye Aur Chāro Taraf Se Jo Talwareiñ Baras Rahi Thi Un Ko Wo Apni Pusht Par Lete Rahe Aur Āp Tak Kisi Talwār Ya Neze Ki Mār Ko Pahuñchne Hi Nahiñ Dete The, Hazrate Talha

Radiallahu Ta'ala Ànhu Ki Jā Nisāri Ka Ye Ālam Tha Ke Wo Kuffār Ki Talwaroñ Ke Wār Ko Apne Hāth Par Rokte The Yahāñ Tak Ke In Ka Ek Hāth Kat Kar Ke Shal Ho Gaya aur In Ke Badan Par 35 Ya 39 Zakhm Lage, Gharaz JaNisār Sahaba Ne Huzoorﷺ Ki Hifāzat Meiñ Apni Jāno Ki Parwa Nahiñ Ki Aur Aisi Bahāduri Aur Janbazi Se Jung Karte Rahe Ke Tarikhe Ālam Meiñ Iski Misāl Nahiñ Mil Sakti, Hazrate Abu Talha Radiallahu Ta'ala Ànhu Nishana Bazi Meiñ Mashhoor The, Unhoñ ne Is Mauqe Par Is Qadar Teer Barsaye Ke Kai Kamaneiñ Toot Gai, Unhoñ ne Huzoorﷺ Ko Apni Peeth Ke Pichhe Bitha Liya Tha Tāki Dushmano Ke Teer Ya Talwār Ka Koi Wār Āp Par Na Āa Sake, Kabhi Kabhi Āp Dushmano Ki Fauj Ko Dekhne Ke Liye Gardan Uthāte To Hazrate Talha Radiallahu Ta'ala Ànhu Arz Karte Ke Ya Rasoolallahﷺ Mere Mā Bāp Āp Par Qurban, Āp Gardan Na Uthayeiñ, Kahin Aisa Na Ho Ke Dushmano Ka Koi Teer Āp Ko Lag Jāye, Ya Rasoolallah ﷺ Āp Meri Peeth Ke Pichhe Hi Raheiñ Mera Seena Āp Ke Liye Dhāl Bana Hua Hai. (Bukhari, Ghazwa-e-Badr)

Hazrate Qatada Bin Nomān Ansari Radiallahu Ta'ala Ànhu Huzoorﷺ Ke Chehra-e-Anwar Ko Bachane Ke Liye Apna Chehra Dushmano Ke Sāmne Kiye Hue The, Nagahān Kafiroñ Ka Ek Teer Inki Ānkh Meiñ Laga aur Ānkh Beh Kar In Ke Rukhsar Par Āa Gai, Huzoorﷺ Ne Apne Daste Mubarak Se Un Ki Ānkh Ko Utha Kar Ānkh Ke Halqe Meiñ Rakh Diya aur Yun Dua Farmāi Ke Ya Āllah! Qatada Ki Ānkh Bacha Le Jis Ne Tere Rasool Ke Chehre Ko Bachaya Hai, Mashhoor Hai Ke Un Ki Wo Ānkh Dusri Ānkh Se Zyada Raushan Aur Khubsoorat Ho Gai.

Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Bhi Teer Andazi Meiñ Intehāyi Ba Kamāl The, Ye Bhi Huzoorﷺ Ki Mudafa'at Meiñ Jaldi Jaldi Teer Chala Rahe The Aur Huzoore Anwarﷺ Khud Apne Daste Mubarak Se Teer Utha Utha Kar In Ko Dete The Aur Farmāte Ke Aye Sād! Teer Barsate Jāo Tum Par Mere Mā Bāp

Qurban. (Bukhari, Ghazwa-e-Uhud)

Zalim Kuffār Intehāyi Bedardi Ke Sāth Huzoore Anwarﷺ Par Teer Barsa Rahe The Magar Us Waqt Bhi Zubāne Mubarak Par Ye Dua Thi.

رَبِّ اغْفِرْ قَوْمِی فَإِنَّهُمْ لَا يَعْلَمُوْنَ

Yāni Aye Allah! Meri Qaum Ko Bakhsh De Wo Mujhe Jānte Nahiñ Haiñ.

Huzoore Aqdasﷺ Dandane Mubarak Ke Sadme Aur Chehra-e-Anwar Ke Zakhmo Se Nidhāl Ho Rahe The, Is Hālat Meiñ Āp Un Gadho Meiñ Se Ek Gadhe Meiñ Gir Pade Jo Abu Āmir Fasiq Ne Ja Baja Khod Kar Un Ko Chhupa Diya Tha Tāki Musalman La Ilmi Meiñ In Gadho Ke Andar Gir Padeiñ, Hazrate Ali Radiallaho Ta'ala ànhu Ne Āpka Daste Mubarak Pakda aur Hazrate Talha Bin Obaidullah Radiallahu Ta'ala Ànhu Ne Āpko Uthaya, Hazrate Abu Ubaida Bin Al Jarrah Radiallahu Ta'ala Ànhu Ne Khod (Lohe Ki Topi) Ki Kadi Ka Ek Halqa Jo Chehra-e-Anwar Meiñ Chubh Gaya Thāpne Dānto Se Pakad Kar Is Zor Ke Sāth Kheench Kar Nikala Ke In Ka Ek Dānt Toot Kar Zameen Par Gir Pada, Phir Dusra Halqa Jo Dānto Se Pakad Kar Kheencha To Dusra Bhi Toot Gaya, Chehra-e-Anwar Se Jo Khoon Baha Usko Hazrate Abu Sayeed Khudri Radiallahu Ta'ala Ànhu Ke Walid Hazrate Malik Bin Sinan Radiallahu Ta'ala Ànhu Ne Joshe Aqeedat Se Choos Choos Kar Pee Liya aur Ek Qatra Bhi Zameen Par Girne Nahiñ Diya, Huzoorﷺ Ne Farmāya Ke Aye Malik Bin Sinan! Kya Tune Mera Khoon Pee Dāla? Àrz Kiya Ke Ji Hān Ya Rasoolallahﷺ ! Irshad Farmāya Ke Jis Ne Mera Khoon Pee Liya Jahāñnam Ki Kya Majāl Use Chhu Sake. (Zurqani)

Is Hālat Meiñ Rasoolullahﷺ Apne Ja Nisāro Ke Sāth Pahād Ki Bulandi Par Chadh Gaye Jahāñ Kuffār Ke Liye Pahuñchna Dushwar Tha, Abu Sufyan Ne Dekh Liya aur Fauj Le Kar Wo Bhi Pahād Par Chadhne Laga Lekin Hazrate Umar Radiallahu Ta'ala Ànhu Aur Dusre Janisār Sahaba Ne Kafiroñ Par Is Zor Se Patthar

Barsaye Ke Abu Sufyan Is Ki Tāb Na La Saka aur Pahād Se Utar Gaya Huzoore Aqdasﷺ Apne Chand Sahaba Ke Sāth Pahād Ki Ek Ghāti Meiñ Tashreef Farmā The Aur Chehra-e-Anwar Se Khoon Beh Raha Tha, Hazrate Ali Radiallahu Ta'ala Ànhu Apni Dhāl Meiñ Pāni Bhar Bhar Kar La Rahe The Aur Hazrate Fatima Zahra Radiallahu Ta'ala Ànhu Apne Hātho Se Khoon Dho Rahi Thi Magar Khoon Band Nahiñ Hota Tha Bil Ākhir Khajoor Ki Chatai Ka Ek Tukda Jalaya aur Us Ki Rākh Zakhm Par Rakh Di To Fauran Hi Tham Gaya.

Abu Sufyan Ka Nāra aur Us Ka Jawab

Abu Sufyan Jung Ke Maidān Se Wāpas Jāne Laga To Ek Pahadi Par Chadh Gaya aur Zor Zor Se Pukara Ke Kya Yahāñ Muhammad Haiñ? Huzoor ﷺ Ne Farmāya Ke Tum Log Is Ka Jawab Na Do, Phir Usne Farmāya Ke Kya Tum Meiñ Abu Bakr Haiñ? Huzoor ﷺ Ne Farmāya Ke Koi Kuchh Jawab Na De, Phir Usne Pukara Ke Kya Tum Meiñ Umar Haiñ? Iska Bhi Koi Jawab Nahiñ Mila To Abu Sufyan Ghamand Se Kehne Laga Ke Ye Sab Māre Gaye, Agar Zinda Hote To Zaroor Mera Jawab Dete, Ye Sun Kar Hazrate Umar Radiallahu Ta'ala Ànhu Se Zabt Na Ho Saka aur Āp Ne Chilla Kar Kaha Ke Aye Dushmane Khuda! Tu Jhuta Hai, Ham Sab Zinda Haiñ Abu Sufyan Ne Apni Fateh Ke Ghamand Meiñ Ye Nāra Māra Ke,

اُعْلُ هُبَلْ اُعْلُ هُبَلْ

Yāni Ye Hubl! Tu Sar Buland Ho Jā, Aye Hubl! Tu Sar Buland Ho Ja.

Huzoor ﷺ Ne Sahaba Se Farmāya Ke Tum Log Bhi Iske Jawab Meiñ Nāra Lagao, Logoñ Ne Puchha Ke Ham Kya Kaheiñ? Irshad Farmāya Ke Tum Log Ye Nāra Māro Ke,

اَللّٰهُ اَعْلٰى وَاَجَلّ

Yāni Allah Sab Se Badh Kar Buland Martaba aur Bada Hai Abu Sufyan Ne Kaha Ke:

لَنَا الْعُزّٰى وَلَا عُزّٰى لَكُمْ

Yāni Hamāre Liye Uzza (But) Hai Aur Tumhare Liye Koi Uzza Nahiñ Hai.

Huzoorﷺ Ne Farmāya Ke Tum Log Is Ke Jawab Meiñ Kaho Ke,

اَللّٰهُ مَوْلَانَا وَلَا مَوْلٰى لَكُمْ

Yāni Allah Hamara Madadgār Hai Aur Tumhara Koi Madadgār Nahiñ.

Abu Sufyan Ne Ba Āwaze Buland Bade Fakhr Ke Sāth Ailān Kiya Ke Āj Ka Din Badr Ka Badla aur Jawab Hai, Ladāi Meiñ Kabhi Fateh Kabhi Shikast Hoti Hai, Aye Musalmānoñ! Hamāri Fauj Ne Tumhare Maqtoolo Ke Kān, Nāk Kāt Kar Un Ki Soorateiñ Bigād Di Haiñ Magar Maine Na To Iska Hukm Diya Tha, Na Mujhe Is Par Koi Ranj Wāfsos Hua Hai, Ye Keh Kar Abu Sufyan Maidān Se Hat Gaya aur Chal Diya.

Hind Jigar Khwar

Kuffāre Quraish Ki Auratoñ Ne Junge Badr Ka Badla Lene Ke Liye Josh Meiñ Shuhada-e-Kirām Ki Lāshoñ Par Ja Kar Un Ke Kān, Nāk Waghaira Kāt Kar Soorateiñ Bigād Di Aur Abu Sufyan Ki Biwi Hind Ne To Is Bedardi Ka Muzahra Kiya Ke In Āza Ka Hār Bana Kar Apne Gale Meiñ Dāla, Hind Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Muqaddas Lāsh Ko Talash Karti Phir Rahi Thi Kyuñki Hazrate Hamza Radiallahu Ta'ala Ànhu Hi Ne Junge Badr Ke Din Hind Ke Bāp Utba Ko Qatl Kiya Tha, Jab Is Bedard Ne Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Lāsh Ko Pa Liya To Khanjar Se In Ka Pet Phād Kar Kaleja Nikala aur Us Ko Chaba Gai Lekin Halaq Se Na Utar Saka Is Liye Ugal Diya, Tarikho Meiñ Hind Ka Laqab Jo Jigar Khwar Hai Wo Isi Waqiye Ki Bina Par Hai, Hind Aur Is

Ke Shauhar Abu Sufyan Ne Ramazan Sana 8 Hijri Meiñ Fathe Makka Ke Din Islam Qabool Kiya.

Sād Bin Arrabi Ki Wasiyyat

Hazrate Zaid Bin Sābit Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maiñ Huzoor ﷺ Ke Hukm Se Hazrate Sād Bin Arrabi Radiallahu Ta'ala Ànhu Ki Lāsh Ki Talash Meiñ Nikla To Maine Un Ko Sakarāt Ke Ālam Meiñ Pāya, Unhoñ ne Mujh Se Kaha Ke Tum Rasoolullahﷺ Se Mera Salām Àrz Kar Dena aur Apni Qaum Ko Bāde Salām Mera Ye Paigām Suna Dena Ke Jab Tak Tum Meiñ Se Ek Ādmi Bhi Zinda Hai Agar Rasoolullahﷺ Tak Kuffār Pahuñch Gaye To Khuda Ke Darbār Meiñ Tumhara Koi Uzr Bhi Qabile Qabool Na Hoga, Ye Kaha aur Un Ki Rooh Parwāz Kar Gai.

Khawateene Islam Ke Karnāme

Junge Uhud Meiñ Mardo Ki Tarah Auratoñ Ne Bhi Bahut Mujahidana Jazbāt Ke Sāth Ladāi Meiñ Hissa Liya, Hazrate Bibi Āisha aur Hazrate Bibi Umme Sulaim Radiallahu Ta'ala Ànhum Ājma'een Ke Bāre Meiñ Hazrate Anas Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Ye Donoñ Pāinche Chadhaye Hue Mashk Meiñ Pāni Bhar Bhar Kar Lāti Thi Aur Mujahideen Khusoosan Zakhmiyoñ Ko Pāni Pilati Thi, Isi Tarah Hazrate Abu Sayeed Khudri Radiallahu Ta'ala Ànhu Ki Walida Hazrate Bibi Umme Saleet Radiallahu Ta'ala Ànha Bhi Barābar Pāni Ki Mashk Bhar Kar Lāti Thi Aur Mujahideen Ko Pāni Pilati Thi.

(Bukhari, 2/582)

Hazrate Umme Ammara Ki Jā Nisāri

Hazrate Bibi Umme Ammara Radiallahu Ta'ala Ànha Jin Ka Nām Naseeba Hai Junge Uhud Meiñ Apne Shauhar Hazrate Zaid Bin Āsim Radiallahu Ta'ala Ànhu Aur Do Farzand Hazrate Ammara aur Hazrate Abdullah Radiallahu Ta'ala Ànhum Ājma'een Ko Sāth Le Kar Āi Thi, Pehle To Ye Mujahideen Ko Pāni Pilati Rahi Lekin Jab Huzoorﷺ Par Kuffār Ki Yalgār Ka Hoshruba Manzar Dekha To

Mashk Phenk Diya aur Ek Khanjar Le Kar Kuffār Ke Muqāble Meiñ Seena Sipar Ho Kar Khadi Ho Gai Aur Kuffār Ke Teer Wa Talwa Ke Har Ek Ek Wār Ko Rokti Rahi Chunānche Un Ke Sar Aur Gardan Par 13 Zakhm Lage, Ibne Qamia Maloon Ne Jab Huzoorﷺ Par Talwār Chala Di To Bibi Umme Ammara Ne Āge Badh Kar Apne Badan Par Roka Chunānche Inke Kandhe Par Itna Gehra Zakhm Āya Ke Gār Pad Gaya Phir Khud Badh Kar Ibne Qamia Ke Shāne Par Zor Se Talwār Māri Lekin Wo Maloon Dohri Zirah Pehne Hua Tha Isliye Bach Gaya.

Hazrate Bibi Umme Ammara Radiallahu Ta'ala Ànha Ke Farzand Hazrate Abdullah Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Mujhe Ek Kafir Ne Zakhmi Kar Diya aur Mere Zakhm Ka Khoon Band Nahiñ Hota Tha, Meri Walida Hazrate Umme Ammara Radiallahu Ta'ala Ànha Ne Fauran Apna Kapda Phād Kar Zakhm Ko Bāndh Diya aur Kaha Ke Bete Utho, Khade Ho Jāo Aur Phir Jihad Meiñ Mashghool Ho Jāo, Ittefāq Se Wahi Kafir Huzoorﷺ Ke Sāmne Āa Gaya To Āpne Farmāya Ke Aye Umme Ammara! Dekh Tere Bete Ko Zakhmi Karne Wāla Yahi Hai, Ye Sunte Hi Hazrate Bibi Umme Ammara Radiallahu Ta'ala Ànha Ne Jhapat Kar Us Kafir Ki Tāng Par Talwār Ka Āisa Bharpoor Hāth Māra Ke Wo Kafir Gir Pada aur Phir Chal Na Saka Balki Sureen Ke Bal Ghisat'ta Hua Bhāga, Ye Manzar Dekh Kar Huzoor ﷺ Hans Pade Aur Farmāya Ke Aye Umme Ammara! Tu Khuda Ka Shukr Ada Kar Ke Usne Tujhko Itni Tāqat Aur Himmat Ata Farmāi Ke Tune Khuda Ki Rāh Meiñ Jihad Kiya, Hazrate Bibi Umme Ammara Radiallahu Ta'ala Ànha Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Dua Farmāiye Ke Ham Logoñ Ko Jannat Meiñ Āp Ki Khidmat Guzari Ka Sharaf Hāsil Ho Jāye, Us Waqt Āpne Inke, Inke Shauhar Aur Inke Beto Ke Liye Yun Dua Farmāi Ke اَللّٰھُمَّ اجْعَلْھُمْ رُفَقَائِیْ فِی الْجَنَّۃِ Ya Āllah! In Sab Ko Jannat Meiñ Mera Rafeeq Bana De.

Hazrate Bibi Umme Ammara Radiallahu Ta'ala Ànha Zindagi

Bhar Alaniya Ye Kehti Rahi Ke Rasoolullahﷺ Ki Is Dua Ke Bād Dunya Meiñ Badi Se Badi Musibat Bhi Mujh Par Āa Jāye To Mujhe Uski Koi Parwa Nahiñ Hai. (Madarijun Nubuwwah)

Hazrate Safiyya Ka Hausla

Huzoorﷺ Ki Phuphi Hazrate Bibi Safiyya Radiallahu Ta'ala Ànha Apne Bhai Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Lāsh Par Āi To Āp Ne Unke Bete Hazrate Zubair Radiallahu Ta'ala Ànhu Ko Hukm Diya Ke Meri Phuphi Apne Bhai Ki Lāsh Na Dekhne Pāyeiñ, Hazrate Bibi Safiyya Radiallahu Ta'ala Ànha Ne Kaha Ke Mujhe Apne Bhai Ke Bāre Meiñ Sab Kuchh Màloom Ho Chuka Hai Lekin Maiñ Is Ko Khuda Ki Rāh Meiñ Koi Badi Qurbani Nahiñ Samajhti, Phir Huzoorﷺ Ki Ijazat Se Lāsh Ke Pās Gai Aur Ye Manzar Dekha Ke Bhai Ke Kān, Nāk Aur Ānkh Sab Kate Pite, Shikam Chāk, Jigar Chabāya Pada Hua Hai, Ye Dekh Kar Is Sher Dil Khatoon Ne اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ Ke Siwa Kuchh Bhi Na Kaha Phir Unki Maghfirat Ki Dua Māngti Hui Chali Āi.

Ek Ansari Aurat Ka Sabr

Ek Ansari Aurat Jis Ka Shauhar, Bāp, Bhai Sabhi Is Jung Meiñ Shaheed Ho Chuke The Teeno Ki Shahādat Ki Khabar Bāri Bāri Se Logoñ Ne Use Di Magar Wo Har Bār Yahi Puchhti Rahi Ye Batao Ke Rasoolullahﷺ Kaise Haiñ? Jab Logoñ Ne Us Ko Bataya Ke Wo Zinda Haiñ Aur Salamat Haiñ To Be Ikhtiyar Uski Zubān Se Is Sher Ka Mazmoon Nikal Pada Ke,

Tasalli Hai Panāhe Be Kasān Zinda Salamat Hai

Koi Parwa Nahiñ Sāra Jahān Zinda Salamat Hai

Allahu Akbar! Is Sher Dil Aurat Ka Sabr Wa Isār Ka Kya Kehna? Shauhar, Bāp, Bhai, Teeno Ke Qatl Se Dil Par Sadamāt Ke Teen Teen Pahād Gir Pade Haiñ Magar Phir Bhi Zubane Hāl Se Uska Yahi Nāra Hai Ke,

Maiñ Bhi Aur Bāp Bhi, Shauhar Bhi, Baradar Bhi Fida Ae Shahe

Deen! Tere Hote Hue Kya Cheez Haiñ Ham

Shuhada-e-Kirām

Is Jung Meiñ Sattar Sahaba-e-Kirām Ne Jāme Shahādat Nosh Farmāya Jin Meiñ Se 4 Muhajir Aur 66 Ansar The, Tees Ki Tadād Meiñ Kuffār Bhi Nihāyat Zillat Ke Sāth Qatl Hue. (Madarijun Nubuwwah)

Magar Musalmānoñ Ki Muflisi Ka Ālam Ye Tha Ke In Shuhada Ke Kafan Ke Liye Kapda Bhi Nahiñ Tha, Hazrate Mus'ab Bin Umair Radiallahu Ta'ala Ànhu Ka Ye Hāl Tha Ke Ba Waqte Shahādat Un Ke Badan Par Sirf Ek Itni Badi Kamli Thi Ke Un Ki Lāsh Ko Qabr Meiñ Litane Ke Bād Agar Un Ka Sar Dhānpa Jāta Tha To Pāoñ Khul Jāte The Aur Agar Pāoñ Ko Chhupaya Jāta Tha To Sar Khul Jāta Tha Bil Ākhir Sar Chhupa Diya Gaya aur Pāoñ Par Izkhar Ghās Dāl Di Gai, Shuhada Khoon Meiñ Lithde Hue Do Do Shaheed Ek Ek Qabr Meiñ Dafn Kiye Gaye, Jis Ko Qur'ān Zyada Yād Hota Usko Āge Rakhte.

Quboore Shuhada Ki Ziyarat

Huzoorﷺ Shuhada-e-Uhud Ki Qabro Ki Ziyarat Ke Liye Tashreef Le Jāte The Aur Āp Ke Bād Hazrate Abu Bakr Siddique Wa Hazrate Umar Faruque Ka Bhi Yahi Amal Raha, Ek Martaba Huzoorﷺ Shuhada-e-Uhud Ki Qabro Par Tashreef Le Gaye To Irshad Farmāya Ke Ya Āllah! Tera Rasool Gawāh Hai Ke Is Jama'at Ne Teri Riza Ki Talab Meiñ Jān Di Hai, Phir Ye Bhi Irshad Farmāya Ke Qiyamat Tak Jo Musalman Bhi In Shaheedo Ki Qabro Ki Ziyarat Ke Liye Āyega aur In Ko Salām Karega To Ye Shuhada Us Salām Ka Jawab Deñge, Chunānche Hazrate Fatima Radiallahu Ta'ala Ànha Khuzaiya Ka Bayān Hai Ke Maiñ Ek Din Uhud Ke Maidān Se Guzar Rahi Thi, Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Qabr Ke Pās Pahuñch Kar Maine Àrz Kiya Ke السَّلَامُ عَلَيْکَ يَا عَمَّ رَسُوْلِ اللہِ (Aye Rasoolullah Ke Chacha! Āp Par Salām Ho) To Mere Kān Meiñ Ye Āwaz Āi Ke:

وَعَلَيْكِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Hayāte Shuhada

46 Baras Ke Bād Shuhada-e-Uhud Ki Bāz Qabreiñ Khul Gai To Un Ke Kafan Salamat Aur Badan Taro Tāza The Aur Tamām Ahle Madina aur Dusre Logoñ Ne Dekha Ke Shuhad Apne Zakhmo Par Hāth Rakhe Hue Haiñ Aur Jab Zakhm Se Hāth Uthaya To Tāza Khoon Nikal Kar Behne Laga. (Madarijun Nubuwwa

Kāb Bin Ashraf Ka Qatl

Yahoodiyoñ Meiñ Kāb Bin Āhraf Bahut Hi Daulatmand Tha, Yahoodi Ulama aur Yahood Ke Mazhabi Peshwao Ko Apne Khazane Se Tan Khwāh Deta Tha, Daulat Ke Sāth Shāiri Meiñ Bahut Ba Kamāl Tha Jis Ki Wajah Se Na Sirf Yahoodiyoñ Balki Tamām Qabāile Arab Par Is Ka Ek Khās Asar Tha, Is Ko Huzoorﷺ Se Sakht Adawat Thi, Junge Badr Meiñ Musalmānoñ Ki Fateh Aur Sardārāne Quraish Ke Qatl Ho Jāne Se Is Ko Intehāyi Ranj Wa Sadma Hua, Chunānche Ye Quraish Ki Taziyat Ke Liye Makke Gaya aur Kuffāre Quraish Ka Jo Badr Meiñ Maqtool Hue The Aisa Purdard Marsiye Likha Ke Jis Ko Sun Kar Samayeen Ke Majme Meiñ Mātam Barpa Ho Jāta Tha, Is Marsiya Ko Ye Shakhs Quraish Ko Suna Suna Kar Khud Bhi Zāro Zār Rota Tha aur Samayeen Ko Bhi Rulata Tha, Makke Meiñ Abu Sufyan Se Mila aur Us Ko Musalmānoñ Se Junge Badr Ka Badla Lene Par Ubhara Balki Abu Sufyan Ko Le Kar Haram Meiñ Āya aur Kuffāre Makka Ke Sāth Khud Bhi Kābe Ke Ghilaf Pakad Kar Ahad Kiya Ke Musalmānoñ Se Badr Ka Zaroor Inteqam Lenge Phir Makke Se Madina Laut Kar Āya To Huzoore Akramﷺ Ki Hiju Likh Kar Shāne Aqdas Meiñ Tarah Tarah Ki Gustakhiya aur Be Adabiya Karne Laga, Isi Par Bas Nahiñ Kiya Balki Āpko Chupke Se Qatl Kara Dene Ka Qasd Kiya Kāb Bin Ashraf Yahoodi Ki Ye Harkateiñ Sarasar Us Mu'āhide Ki Khilaf Warzi Thi Jo Yahood Aur Ansar Ke Darmiyan Ho Chuka Tha Ke Musalmānoñ Aur Kuffāre Quraish Ki Ladāi Meiñ Yahoodi Ghair Janib Dār Rahenge, Bahut Dino Tak Musalman Bardasht Karte

Rahe Magar Jab Bāniye Islam Ki Jān Ko Khatra Lāhiq Ho Gaya To Hazrate Muhammad Bin Muslima Ne Hazrate Abu Nāila Wa Hazrate Abbad Bin Bishar Wa Hazrate Hāris Bin Aus Wa Hazrate Abu Abas Radiallahu Ta'ala Ànhum Ājma'een Ko Sāth Liya aur Rāt Ko Kāb Bin Ashraf Ke Makān Par Gaye Aur Rabiul Awwal Sana 3 Hijri Ko Iske Qile Ke Fātak Par Usko Qatl Kar Diya aur Subah Ko Bargāhe Risālat Meiñ Hāzir Ho Kar Iska Sar Tajdāre Do Ālamﷺ Ke Qadmoñ Meiñ Dāl Diya, Is Qatl Ke Silsile Meiñ Hazrate Hāris Bin Aus Radiallahu Ta'ala Ànhu Talwār Ki Nok Se Zakhmi Ho Gaye The, Muhammad Bin Muslima Radiallahu Ta'ala Ànhu Waghaira In Ko Kandho Meiñ Utha Kar Bargāhe Risālat Meiñ Lāye Aur Āp Ne Apna Luābe Dehan Un Ke Zakhm Par Laga Diya To Usi Waqt Shifa-e-Kāmil Hāsil Ho Gai.

Ghazwa-e-Ghatfān

Rabiul Awwal Sana 3 Hijri Meiñ Huzoor ﷺ Ko Ye Ittela Mili Ke Najd Ke Ek Mashhoor Bahādur Dāsur Bin Al Hāris Muharibi Ne Ek Lashkar Tayyar Kar Liya Hai Tāki Madine Par Hamla Kare, Is Khabar Ke Bād Āp ﷺ Chār Sau Sahaba Ki Fauj Le Kar Muqāble Ke Liye Rawāna Ho Gaye, Jab Dasoor Ko Khabar Mili Ke Rasoolullahﷺ Hamāre Diyār Meiñ Āa Gaye Haiñ To Wo Bhāg Nikla aur Apne Lashkar Ko Le Kar Pahādoñ Par Chadh Gaya Magar Us Ki Fauj Ka Ek Ādmi Jiska Nām Habban Tha, Giriftār Ho Gaya aur Fauran Hi Kalima Padh Kar Us Ne Islam Qabool Kar Liya Ittefāq Se Us Roz Zordar Barish Ho Gai, Huzoor ﷺ Ek Darakht Ke Niche Let Kar Apne Kapde Sukhane Lage, Pahād Ki Bulandi Se Kafiroñ Ne Dekh Liya Ke Āp Bilkul Akele Aur Apne Ashāb Se Door Bhi Haiñ, Ekdam Dasoor Bijli Ki Tarah Pahād Se Utar Kar Nangi Shamsheer Hāth Meiñ Liye Hue Āya aur Huzoor ﷺ Ke Sare Mubarak Par Talwār Buland Kar Ke Bola Ke Bataiye Ab Kaun Hai Jo Āp Ko Mujhse Bacha Le? Āp Ne Jawab Diya Ke Mera Āllah Mujh Ko Bacha Lega, Chunānche Jibreel Àlaihissalām Dam Zadan Meiñ Zameen Par Utar Pade Aur Dasoor Ke Seene Meiñ Ek Aisa Ghoonsa Māra Ke

Talwār Us Ke Hāth Se Gir Padi Aur Dāsur Ain Ghain Ho Kar Reh Gaya, Rasoolullahﷺ Ne Fauran Talwār Utha Li Aur Farmāya Ke Bol Ab Tujhe Meri Talwār Se Kaun Bachāyega? Dāsur Ne Kānpte Hue Bharrai Hui Āwaz Meiñ Kaha Ke Koi Nahiñ, Rahmatullil Ālameenﷺ Ko Us Ki Bekasi Par Reham Āa Gaya aur Āp Ne Uska Qasoor Māf Farmā Diya, Dasoor Is Akhlaqe Nubuwwat Se Behad Mutassir Hua aur Kalima Padh Kar Musalman Ho Gaya aur Apni Qaum Meiñ Āa Kar Islam Ki Tableegh Karne Laga, Is Ghazwe Meiñ Koi Ladāi Nahiñ Hui Aur Huzoor 11ﷺ Ya 15 Din Madine Se Bāhar Reh Kar Phir Madine Āa Gaye. (Zurqani)

Bāz Muarrikheen Ne Is Talwār Kheenchne Wāle Waqiye Ko Ghazwa-e-Zāturriqa Ke Mauqe Par Bataya Hai Magar Haq Ye Hai Ke Tarikhe Nabawi Meiñ Is Qism Ke Do Waqiyāt Hue Haiñ, Ghazwa-e-Ghatfān Ke Mauqa Par Sare Anwar Ke Upar Talwār Uthane Wāla Dāsur Bin Hāris Muharibi Tha Jo Musalman Ho Kar Apni Qaum Ke Islam Ka Bāis Bana aur Ghazwa-e-Zāturriqa Meiñ Jis Shakhs Ne Huzoore Aqdasﷺ Par Talwār Uthai Thi Uska Nām Ghauras Tha, Us Ne Islam Qabool Nahiñ Kiya Balki Marte Waqt Tak Apne Kufr Par Ada Raha, Hān Albatta Us Ne Ye Muahda Kar Liya Tha Ke Wo Huzoorﷺ Se Kabhi Jung Nahiñ Karega. (Zurqani)

Sana 3 Hijri Ke Waqiyāte Mutaffarriqa

Hijrat Ke Teesre Sāl Meiñ Mundarija-e-Zel Waqiyāt Bhi Zuhoor Pazeer Hue.

(1) 15 Ramazan Sana 3 Hijri Ko Hazrate Imame Hasan Radiallahu Ta'ala Ànhu Ki Wilādat Hui.

(2) Isi Sāl Huzoore Aqdasﷺ Ne Hazrate Bibi Hafsa Se Nikāh Farmāya, Hazrate Hafsa, Hazrate Umar Faruque Ki Sahibzadi Haiñ Jo Ghazwa-e-Badr Ke Zamane Meiñ Bewa Ho Gai Thi, In Ke Mufassal Halāt Azwāje Mutahharāt Ke Zikr Meiñ Āge Tehreer Kiye Jayenge.

(3) Isi Sāl Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Ne

Huzoorﷺ Ki Shaibzadi Hazrate Umme Kulsum Radiallahu Ta'ala Ànha Se Nikāh Kiya.

(4) Meerās Ke Ahkam Wa Qawaneen Bhi Isi Sāl Nāzil Hue, Ab Tak Meiñ Zawil Arhām Ka Koi Hissa Na Tha, In Ke Huqooq Ka Mufassal Bayān Nāzil Ho Gaya.

(5) Ab Tak Mushrik Auratoñ Ka Nikāh Musalmānoñ Se Jāiz Tha Magar Sana 3 Hijri Meiñ Is Ki Hurmat Nāzil Ho Gai Aur Humesha Ke Liye Mushrik Auratoñ Se Nikāh Musalmānoñ Se Harām Qarār Kar Diya Gaya.

Nawā'n Bāb

Hijrat Ka Chautha Sāl

Hijrat Ka Chautha Sāl Bhi Kuffār Ke Sāth Chhoti Badi Ladāiyoñ Meiñ Hi Guzra, Junge Badr Ki Fathe Mubeen Se Musalmānoñ Ka Rob Tamām Qabāile Arab Par Baith Gaya Tha Isliye Tamām Qabile Kuchh Dino Ke Liye Khamosh Baith Gaye The Lekin Junge Uhud Meiñ Musalmānoñ Ke Jāni Nuqsan Ka Charcha Ho Jāne Se Dobara Tamām Qabāil Dafatan Islam Aur Muslamanoñ Ko Mitane Ke Liye Khade Ho Gaye Aur Majburan Musalmānoñ Ko Bhi Apne Difa Ke Liye Ladāiyoñ Meiñ Hissa Lena Pada, Sana 4 Hijri Ki Mashhoor Ladāiyoñ Meiñ Se Chand Ye Haiñ :

Sariyya-e-Abu Salama

1 Muharram Sana 4 Hijri Ko Nagahān Ek Shakhs Ne Madine Meiñ Ye Khabar Pahuñchai Ke Tulaiha Bin Khuwailid Aur Salama Bin Khuwailid Donoñ Bhai Kuffār Ka Lashkar Jama Kar Ke Madine Par Chadhai Karne Ke Liye Nikal Pade Haiñ,

Huzoorﷺ Ne Us Lashkar Ke Muqāble Meiñ Hazrate Abu Salama Radiallahu Ta'ala Ànhu Ko 150 Mujahideen Ke Sāth Rawāna Farmāya Jis Meiñ Hazrate Abu Sabra aur Hazrate Abu Ubaida Jaise Muazzaz Muhājireen Wa Ansar Bhi The Lekin Jab Kuffār Ko Pata Chala Ke Musalmānoñ Ka Lashkar Āa Raha Hai To Wo Log Bahut Se Ooñt Aur Bakriya Chhod Kar Bhāg Gaye Jin Ko Musalman Mujahideen Ne Māle Ghaneemat Bana Liya aur Ladāi Ki Naubat Hi Nahiñ Āi.

Sariyya-e-Abdullah Bin Anees

Muharram Sana 4 Hijri Ko Ittela Mili Ke Khalid Bin Sufyan Hazali Madine Par Hamla Karne Ke Liye Fauj Jama Kar Raha Hai, Huzoor ﷺNe Us Ke Muqāble Ke Liye Hazrate Abdullah Bin Anees Radiallahu Ta'ala Ànhu Ko Bhej Diya, Āp Ne Mauqa Pa Kar Khalid Bin Sufyan Hazali Ko Qatl Kar Diya aur Us Ka Sar Kāt Kar Madine Lāye Aur

Tajdāre Do Ālamﷺ Ke Qadmoñ Meiñ Dāl Diya, Huzoorﷺ Ne Hazrate Abdullah Bin Anees Radiallahu Ta'ala Ànhu Ki Bahāduri Aur Janbāzi Se Khush Ho Kar Un Ko Apna Asa (Chhadi) Ata Farmāya aur Irshad Farmāya Ke Tum Isi Asā Ko Hāth Meiñ Le Kar Jannat Meiñ Chehal Qadami Karoge, Unhoñ ne Àrz Kiya Ya Rasoolallahﷺ ! Qiyamat Ke Din Ye Mubarak Asā Mere Pās Nishani Ke Taur Par Rahega, Chunānche Inteqal Ke Waqt Unhoñ ne Ye Wasiyyat Farmāi Ke Is Asa Ko Mere Kafan Meiñ Rakh Diya Jāye.

Hadisa-e-Rajee

Asfān Wa Makke Ke Darmiyan Ek Maqam Ka Nām Rajee Hai, Yahāñ Ki Zameen 7 Sahaba-e-Kirām Ke Muqaddas Khoon Se Rangeen Hui Isliye Ye Waqiya Sariyya-e-Rajee Ke Nām Se Mashhoor Hai, Ye Dardnāk Saniha Bhi Sana 4 Hijri Meiñ Pesh Āya, Is Ka Waqiya Ye Hai Ke Qabila-e- Azal Wa Qārah Ke Chand Ādmi Bargāhe Risālat Meiñ Āye Aur Àrz Kiya Ke Hamāre Qabile Wāloñ Ne Islam Qabool Kar Liya Hai, Ab Āp Chand Sahaba-e-Kirām Ko Wahāñ Bhej Deiñ Tāki Wo Hamāri Qaum Ko Aqaido Āmale Islam Seekha Deiñ, Un Logoñ Ki Darkhwast Par Huzoor ﷺNe 10 Muntakhab Sahaba Ko Hazrate Āsim Bin Sabit Radiallahu Ta'ala Ànhu Ki Mā Tehati Meiñ Bhej Diya, Jab Ye Muqaddas Qafila Maqāme Rajee Meiñ Pahuñcha To Ghaddar Kuffār Ne Bad Ahadi Ki Aur Qabila-e-Banu Lahyan Ke Kafiroñ Ne 200 Ki Tadād Meiñ Jama Ho Kar In 10 Musalmānoñ Par Hamla Kar Diya aur Apne Bachāw Ke Liye Ek Unche Teele Par Chadh Gaye, Kafiroñ Ne Teer Chalana Shuru Kiya aur Musalmānoñ Ne Teele Ki Bulandi Se Sangbari Ki, Kuffār Ne Samajh Liya Ke Ham Hathyaro Se In Musalmānoñ Ko Khatm Nahiñ Kar Sakte To Un Logoñ Ne Dhoka Diya aur Kaha Ke Aye Musalmānoñ! Ham Tum Logoñ Ko Amān Dete Haiñ Aur Apni Panāh Meiñ Lete Haiñ Isliye Tum Log Teele Se Utar Āo, Hazrate Āsim Bin Sabit Radiallahu Ta'ala Ànhu Ne Farmāya Ke Maiñ Kisi Kafir Ki Panāh Meiñ Āna Gawara Nahiñ Kar Sakta, Ye Keh Kar Khuda Se Dua Māngi Ke Ya

Āllah! Tu Apne Rasool Ko Hamāre Hāl Se Muttala Farmā De, Phir Wo Joshe Jihad Meiñ Bhare Hue Teele Se Utre Aur Kuffār Se Dast Badast Ladte Hue Apne 6 Sāthiyoñ Ke Sāth Shaheed Ho Gaye, Chuñki Hazrate Āsim Radiallahu Ta'ala Ànhu Ne Junge Badr Ke Din Bade Bade Kuffāre Quraish Ko Qatl Kiya Tha Isliye Jab Kuffāre Makka Ko Hazrate Āsim Radiallahu Ta'ala Ànhu Ki Shahādat Ka Pata Chala To Kuffāre Makka Ne Chand Ādmiyoñ Ko Maqāme Rajee Meiñ Bheja Tāki Unke Badan Ka Koi Ek Hissa Kāt Kar Lāyeiñ Jis Se Shanakht Ho Jāye Ke Waqayi Hazrate Āsim Radiallahu Ta'ala Ànhu Qatl Ho Gaye Haiñ Lekin Jab Kuffār Āp Ki Lāsh Ki Talash Meiñ Is Maqam Par Pahuñche To Is Shaheed Ki Ye Karamat Dekhi Ke Lākho Ki Tadād Meiñ Shehad Ki Makkhiyoñ Ne In Ki Lāsh Ke Pās Is Tarah Ghera Dāl Rakha Hai Jis Se Wahāñ Tak Pahuñchna Hi Namumkin Ho Gaya Hai Isliye Kuffāre Makka Nakām Wāpas Chale Gaye.

Bāqi Teen Ashkhās Hazrate Khubaib Wa Hazrate Zaid Bin Dasina Wa Hazrate Abdullah Bin Tariq Radiallahu Ta'ala Ànhum Ājma'een Kuffār Ki Panāh Par Etimad Kar Ke Niche Utre To Kuffār Ne Bad Ahadi Ki Aur Apni Kamān Ki Tānto Se In Logoñ Ko Bāndhna Shuru Kar Diya, Ye Manzar Dekh Kar Hazrate Abdullah Bin Tariq Radiallahu Ta'ala Ànhu Ne Farmāya Ke Ye Tum Logoñ Ki Pehli Bad Ahadi Hai Aur Mere Liye Apne Sāthiyoñ Ki Tarah Shaheed Ho Jāna Behtar Hai, Chunānche Wo Un Kafiroñ Se Ladte Hue Shaheed Ho Gaye Lekin Hazrate Khubaib Aur Hazrate Zaid Bin Dasina Radiallahu Ta'ala Ànhum Ājma'een Ko Kafiroñ Ne Bādh Diya Tha Isliye Ye Donoñ Majboor Ho Gaye The, In Donoñ Ko Kuffār Ne Makka Meiñ Le Ja Lar Bech Dāla, Haztate Khubaib Radiallahu Ta'ala Ànhu Ne Junge Uhud Meiñ Hāris Bin Āmir Ko Qatl Kiya Tha Isliye Unke Ladkoñ Ne In Ko Khareed Liya Tāki In Ko Qatl Kar Ke Bāp Ke Khoon Ka Badla Liya Jāye Aur Hazrate Zaid Bin Dasina Radiallahu Ta'ala Ànhu Ko Umayya Ke Bete Safwan Ne Qatl Karne Ke Irade Se Khareeda, Hazrate Khubaib Radiallahu Ta'ala Ànhu Ko

Kafiroñ Ne Chand Din Qaid Meiñ Rakha Phir Hudoode Haram Se Bāhar Le Ja Kar Sooli Par Chadha Kar Qatl Kar Diya, Hazrate Khubaib Radiallahu Ta'ala Ànhu Ne Qatilo Se Do Rakat Namaz Ada Karne Ki Ijazat Talab Ki, Qatilo Ne Ijazat De Di, Āp Ne Bahut Mukhtasar Taur Par Do Rakat Namaz Ada Farmāi Aur Farmāya Ke Aye Gurauhe Kuffār! Mera Dil To Yahi Chahta Tha Ke Der Tak Namaz Padhta Rahooñ Kyuñki Ye Meri Zindagi Ki Ākhiri Namaz Thi Magar Mujh Ko Ye Khayal Āya Ke Kahin Tum Log Ye Na Samajh Lo Ke Maiñ Maut Se Dar Raha Hooñ, Kuffār Ne Āpko Sooli Par Chadha Diya Us Waqt Āp Ne Ye Ash'ār Padhe:

فَلَسْتُ أُبَالِيْ حِينَ أُقْتَلُ مُسْلِمًا عَلٰى أَيِّ شِقٍّ كَانَ لِلّٰهِ مَصْرَعِيْ

Tarjuma: Jab Maiñ Musalman Ho Kar Qatl Kiya Ja Raha Hooñ To Mujhe Koi Parwa Nahiñ Hai Ke Maiñ Kis Pahlu Se Qatl Kiya Jāuñga.

وَذٰلِكَ فِيْ ذَاتِ الْإِلٰهِ وَإِنْ يَّشَأْ يُبَارِكْ عَلٰى أَوْصَالِ شِلْوٍ مُّمَزَّعِ

Tarjuma: Ye Sab Kuchh Khuda Ke Liye Hai Agar Wo Chahega To Mere Kate Pite Jism Ke Tukdo Par Barkat Nāzil Farmāyega.

Hāris Bin Āmir Ke Ladke Abu Sarua Ne Āpko Qatl Kiya Magar Khuda Ki Shān Ke Yahi Abu Sarua aur In Ke Donoñ Bhai Uqba aur Hujair Phir Bād Meiñ Musharraf Ba Islam Ho Kar Sahabiyat Ke Sharaf Wāizaz Se Sarfaraz Ho Gaye.

Hazrate Khubaib Ki Qabr

Huzoorﷺ Ko Allah Ta'ala Ne Wahih Ke Zariye Hazrate Khubaib Radiallahu Ta'ala Ànhu Ki Shahādat Se Muttala Farmāya, Āp Ne Sahaba-e-Kirām Se Farmāya Ke Jo Shakhs Khubaib Ki Lāsh Ko Sooli Se Utār Lāye Uske Liye Jannat Hai, Ye Bisharat Sun Kar Hazrate Zubair Bin Al Awwam Wa Hazrate Miqdad Bin Al Aswad Rāto Ko Safar Karte Aur Din Ko Chhupte Hue Maqāme Taneem Meiñ Hazrate Khubaib Radiallahu Ta'ala Ànhu Ki Sooli Ke Pās

Pahuñche, 40 Kuffār Sooli Ke Pehredar Ban Kar So Rahe The In Donoñ Hazrāt Ne Sooli Se Lāsh Ko Utara aur Ghode Par Rakh Kar Chal Diye, 40 Din Guzar Jāne Ke Bawajood Lāsh Taro Tāza Thi Aur Zakhmo Se Tāza Khoon Tapak Raha Tha, Subah Ko Quraish Ke 70 Suwār Tez Raftar Ghodo Par Tāqub Meiñ Chal Pade Aur In Donoñ Hazrāt Ke Pās Pahuñch Gaye, In Hazrāt Ne Jab Dekha Ke Quraish Ke Suwār Ham Ko Giriftār Kar Lenge To Inhone Hazrate Khubaib Radiallahu Ta'ala Ànhu Ki Lāsh Mubarak Ko Ghode Se Utār Kar Zameen Par Rakh Diya, Khuda Ki Shān Ke Ekdam Zameen Phat Gai Aur Lāsh Mubarak Ko Nigal Gai Aur Phir Zameen Is Tarah Barābar Ho Gai Ke Phatne Ka Nishān Bhi Bāqi Nahiñ Raha, Yahi Wajah Hai Ke Hazrate Khubaib Radiallahu Ta'ala Ànhu Ka Laqab Baliul Ard (Jin Ko Zameen Nigal Gai) Hai.

Iske Bād In Hazrāt Ne Kuffār Se Kaha Ke Ham Do Sher Haiñ Jo Apne Jungle Meiñ Ja Rahe Haiñ Agar Tum Logoñ Se Ho Sake To Hamara Rasta Rok Lo Warna apna Rasta Lo, Kuffār Ne In Hazrāt Ke Pās Lāsh Nahiñ Dekhi Isliye Makka Wāpas Chale Gaye, Jab Donoñ Sahaba-e-Kirām Ne Bargāhe Risālat Meiñ Sāra Majra Ārz Kiya To Hazrate Jibreel Àlaihissalām Bhi Hazire Darbār The, Unhoñ ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp In Donoñ Yāro Ke Is Karnāme Par Ham Firishtoñ Ki Jama'at Ko Bhi Fakhr Hai. (Madarijun Nubuwwah)

Hazrate Zaid Ki Shahādat

Hazrate Zaid Bin Dasina Radiallahu Ta'ala Ànhu Ke Qatl Ka Tamasha Dekhne Ke Liye Kuffāre Quraish Kaseer Tadād Meiñ Jama Ho Gaye Jin Meiñ Abu Sufyan Bhi The, Jab In Ko Sooli Par Chadha Kar Qatil Ne Talwār Hāth Meiñ Li To Abu Sufyan Ne Kaha Ke Kyuñ? Aye Zaid! Sach Kehna agar Is Waqt Tumhari Jagah Muhammadﷺ Is Tarah Qatl Kiye Jāte To Kya Tum Is Ko Pasand Karte? Hazrate Zaid Radiallahu Ta'ala Ànhu Abu Sufyan Ki Is Tānazani Ko Sun Kar Tadap Gaye Aur Jazbāt Se Bhari Hui Āwaz Meiñ

Farmāya Ke Aye Abu Sufyan! Khuda Ki Qasam! Maiñ Apni Jān Ko Qurban Kar Dena azeez Samajhta Hooñ Magar Mere Pyare Rasool ﷺKe Muqaddas Pāoñ Ke Talwe Meiñ Ek Kānta Bhi Chubh Jāye, Mujhe Kabhi Ye Gawara Nahiñ Ho Sakta.

Mujhe Ho Nāz Qismat Par agar Nāme Muhammad Par
Ye Sar Kat Jāye Aur Tera Kafe Pā Usko Thukraye
Ye Sab Kuchh Hai Gawara Par Ye Mujhse Ho Nahiñ Sakta
Ke Un Ke Pāoñ Ke Talwe Meiñ Ik Kānta Bhi Chubh Jāye

Ye Sun Kar Abu Sufyan Ne Kaha Ke Maine Bade Bade Muhabbat Karne Wāloñ Ko Dekha Hai Magar Muhammadﷺ Ke Āshiqo Ki Misāl Nahiñ Mil Sakti, Safwan Ke Ghulām Nastās Ne Talwār Se Unki Gardan Māri

Waqiya-e-Beere Muawwana

Māhe Safar Sana 4 Hijri Meiñ Beere Muawwana Ka Mashhoor Waqiya Pesh Āya, Abu Barā Āmir Bin Malik Jo Apni Bahāduri Ki Wajah Se Malaibul Asinnah (Barchhiyoñ Se Khelne Wāla) Kehlata Tha, Bārgāhe Risālat Meiñ Āya, Huzoorﷺ Ne Us Ko Islam Ki Dawat Di, Us Ne Na To Islam Qabool Kiya Na Is Se Koi Nafrat Zāhir Ki Balki Ye Darkhwast Ki, Ke Āp Apne Chand Muntakhab Sahaba Ko Hamāre Diyār Meiñ Bhej Dijiye Mujhe Ummeed Hai Ke Wo Log Islam Ki Dawat Qabool Kar Lenge, Āp Ne Farmāya Ke Mujhe Najd Ke Kuffār Ki Taraf Se Khatra Hai, Abu Bara Ne Kaha Ke Maiñ Āp Ke Ashāb Ki Jāno Māl Ki Hifāzat Ka Zāmin Hooñ Iske Bād Huzoorﷺ Ne Sahaba Meiñ Se 70 Muntakhab Saliheen Ko Jo Qurra Kehlate The Bhej Diya, Ye Hazrāt Jab Maqāme Beere Muawwana Pahuñche To Thehar Gaye Aur Sahaba Ke Qafila Salār Hazrate Hirām Bin Malhān Radiallahu Ta'ala Ànhu Huzoorﷺ Ka Khat Le Kar

Āmir Bin Tufail Ke Pās Akele Tashreef Le Gaye Jo Qabeele Ka Rayees Aur Abu Bara Ka Bhatija Tha, Us Ne Khat Ko Padha Bhi Nahiñ Aur Ek Shakhs Ko Ishara Kar Diya Jis Ne Pichhe Se Hazrate Hirām Radiallahu Ta'ala Ànhu Ko Neza Mār Kar Shaheed Kar Diya aur Ās Pās Ke Qabāil Yāni Rāl Wa Zaqwan Aur Asiyya Wa Banu Lahyan Waghaira Ko Jama Kar Ke Ek Lashkar Tayyar Kar Liya aur Sahaba Par Hamle Ke Liye Rawāna Ho Gaya, Hazrāte Sahaba Beere Muawwana Ke Pās Bahut Der Tak Hazrate Hirām Radiallahu Ta'ala Ànhu Ki Wapsi Ka Intezar Karte Rahe Magar Jab Bahut Zyada Der Ho Gai To Ye Log Āge Badhe, Raste Meiñ Āmir Bin Tufail Ki Fauj Ka Sāmna Hua aur Jung Shuru Ho Gai, Kuffār Ne Hazrate Amr Bin Umayya Jamri Radiallaho ànhu Ke Siwa Tamām Sahaba Ko Shaheed Kar Diya, Inhi Shuhada Meiñ Āmir Bin Fuhaira Bhi The, Jinke Bāre Meiñ Āmir Bin Tufail Ka Bayān Hai Ke Qatl Hone Ke Bād In Ki Lāsh Buland Ho Kar Āsman Tak Pahuñchi Phir Zameen Par Āa Gai, Iske Bād In Ki Lāsh Talash Karne Par Bhi Nahiñ Mili Kyuñki Firishtoñ Ne Inheiñ Dafn Kar Diya.

Hazrate Amr Bin Umayya Jamri Radiallahu Ta'ala Ànhu Ko Āmir Bin Tufail Ne Ye Keh Kar Chhod Diya Ke Meri Mā Ne Ek Ghulām Āzād Karne Ki Mannat Māni Thi Isliye Maiñ Tum Ko Āzād Karta Hooñ, Ye Kaha aur In Ki Choti Ka Bāl Kāt Kar Inheiñ Chhod Diya Hazrate Amr Bin Umayya Zamri Wahāñ Se Chal Kar Jab Maqāme Qarqarah Meiñ Āye To Ek Darakht Ke Sāye Meiñ Thehre Wahin Qabila-e-Banu Kilāb Ke Do Ādmi Bhi Thehre Hue The, Jab Wo Donoñ So Gaye To Hazrate Āmir Bin Umayya Radiallahu Ta'ala Ànhu Ne Un Donoñ Kafiroñ Ko Qatl Kar Diya aur Ye Soch Kar Dil Meiñ Khush Ho Rahe The Ke Maine Sahaba Ke Khoon Ka Badla Le Liya Hai Magar Un Donoñ Shakhso Ko Huzoor ﷺ Amān De Chuke The Jis Ka Hazrate Amr Bin Umayya Radiallahu Ta'ala Ànhu Ko Ilm Na Tha, Jab Madine Pahuñch Kar Inhone Sāra Hāl Darbāre Risālat Meiñ Bayān Kiya To Ashābe Beere Muawwana Ki Shahādat Ki Khabar Sun Kar Sarkare Risālat ﷺ Ko Itna azeem Sadma

Pahuñcha Ke Tamām Umr Shareef Kabhi Bhi Itna Ranj Wa Sadma Nahiñ Pahuñcha Tha, Chunānche Huzoorﷺ Mahine Bhar Tak Qabaile Ra'al Wa Zaqwan Aur Asiyya Wa Banu Lahyān Par Namaz Fajr Meiñ Lanat Bhejte Rahe Aur Hazrate Amr Bin Umayya Zamri Radiallahu Ta'ala Ànhu Ne Jin Do Shakhso Ko Qatl Kar Diya Tha Huzoorﷺ Ne Un Donoñ Ka Khoonbaha Āda Karne Ka Āilan Farmāya. (Bukhari, 1/136)

Ghazwa-e-Banu Nazeer

Hazrate Amr Radiallahu Ta'ala Ànhu Bhi Umayya Zamri Ne Qabila-e-Banu Kilāb Ke Jin Do Shakhso Ko Qatl Kar Diya Tha aur Huzoor ﷺNe Un Donoñ Ka Khoonbaha Āda Karne Ka Āilan Farmā Diya Tha Isi Muamle Ke Mutalliq Guftagu Karne Ke Liye Huzoore Aqdasﷺ Qabila-e-Banu Nazeer Ke Yahoodiyoñ Ke Pās Tashreef Le Gaye Kyuñki In Yahoodiyoñ Se Āp Ka Muahda Tha Magar Yahoodi Dar Haqeeqat Bahut Hi Bad Bātin Zehniyyat Wāli Qaum Haiñ, Muahda Kar Lene Ke Bawajood In Khabeeso Ke Dilo Meiñ Paighambare Islamﷺ Ki Dushmani Aur Inād Ki Āg Bhari Hui Thi, Har Chand Huzoorﷺ In Bad Batino Se Ahle Kitab Hone Ki Bina Par Achha Sulook Farmāte The Magar Ye Log Humesha Islam Ki Bekhkani Aur Bāniye Islam Ki Dushmani Meiñ Masroof Rahe, Musalmānoñ Se Bughzo Inād Aur Kuffār Wa Munafiqeen Se Sāzbāz Aur Ittehad Yahi Humesha In Ghaddaro Ka Tarze Amal Raha, Chunānche Is Mauqe Par Jab Rasoolullah ﷺ Un Yahoodiyoñ Ke Pās Tashreef Le Gaye To Un Logoñ Ne Ba Zāhir To Bade Akhlāq Ka Muzahra Kiya Magar Andruni Taur Par Badi Hi Khaufnak Sazish Aur Intehāyi Khatarnak Scheme Ka Mansuba Bana Liya, Huzoor ﷺKe Sāth Hazrate Abu Bakr Wa Hazrate Umar Wa Hazrate Ali Radiallahu Ta'ala Ànhum Ājma'een Bhi The, Yahoodiyoñ Ne In Sab Hazrāt Ko Ek Deewār Ke Neeche Bade Ehtimam Ke Sāth Bithaya aur Āpas Meiñ Ye Mashwara Kiya Ke Chhat Par Se Ek Bahut Hi Bada aur Wazani Patthar In Hazrāt Par Gira Deiñ Tāki Ye Sab Log Dab Kar Halāk Ho Jāyeiñ Chunānche Amr Bin Jahāsh Is

Maqsad Ke Liye Chhat Ke Upar Chadh Gaya, Muhafize Haqeeqi Parwardagare Ālam Ne Apne Habeebﷺ Ko Yahoodiyoñ Ki Is Napāk Sazish Se Ba Zariya-e-Wahih Muttala Farmā Diya Isliye Fauran Hi Āpﷺ Wahan Se Uth Kar Chupchāp Apne Hamrahiyoñ Ke Sāth Chale Āye Aur Madine Tashreef La Kar Sahaba-e-Kirām Ko Yahoodiyoñ Ki Is Sazish Se Āgah Farmāya aur Ansar Wa Muhājireen Se Mashware Ke Bād Un Yahoodiyoñ Ke Pās Qasid Bhej Diya Ke Chuñki Tum Logoñ Ne Apni Is Daseesa Kāri Aur Qatilana Sazish Se Muahda Tod Diya Hai Isliye Ab Tum Logoñ Ko 10 Din Ki Mohlat Di Jāti Hai Ke Tum Is Muddat Meiñ Madine Se Nikal Jāo Iske Bād Jo Shakhs Bhi Tum Meiñ Ka Yahāñ Pāya Jayega Qatl Kar Diya Jayega,

Shehanshāhe Madinaﷺ Ka Ye Farmān Sun Kar Banu Nazeer Ke Yahoodi Jila Watan Hone Ke Liye Tayyar Ho Gaye The Magar Munafiqo Ka Sardār Abdullah Bin Ubayy Un Yahoodiyoñ Ka Hāmi Ban Gaya aur Is Ne Kehla Bheja Ke Tum Log Madine Se Hargiz Hargiz Na Niklo Ham Do Hazār Ādmiyoñ Se Tumhari Madad Karne Ko Tayyar Haiñ Iske Ilawa Banu Quraiza aur Banu Ghatfān Yahoodiyoñ Ke Do Tāqatwar Qabile Bhi Tumhari Madad Kareñge, Banu Nazeer Ke Yahoodiyoñ Ko Jab Itna Bada Sahara Mil Gaya To Wo Sher Ho Gaye Aur Unhoñ ne Huzoorﷺ Ke Pās Kehla Bheja Ke Ham Madina Chhod Kar Nahiñ Ja Sakte, Āpke Jo Dil Meiñ Āye Kar Lijiye. (Madarijun Nubuwwah)

Yahoodiyoñ Ke Is Jawab Ke Bād Huzoorﷺ Ne Masjide Nabawi Ki Imamat Hazrate Ibne Umme Radiallahu Ta'ala Ànhu Maktoom Ke Sipurd Farmā Kar Khud Banu Nazeer Ka Qasd Farmāya aur Un Yahoodiyoñ Ke Qile Ka Muahsra Kar Liya, Ye Muahsra 15 Din Tak Qāim Raha, Qile Meiñ Bāhar Se Har Qism Ke Samāno Ka Āna Jāna Band Ho Gaya aur Yahoodi Bilkul Hi Mahsoor Wa Majboor Ho Kar Reh Gaye Magar Is Mauqe Par Na To Munafiqo Ka Sardār Abdullah Bin Ubayy Yahoodiyoñ Ki Madad Ke Liye Āya Na Banu Quraiza aur Banu Ghatfān Ne Koi Madad Ki, Chunānche Allah

Ta'ala Ne In Daghabazo Ke Bāre Meiñ Irshad Farmāya Ke:

كَمَثَلِ الشَّيْطٰنِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيْٓءٌ مِّنْكَ إِنِّي أَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ

Tarjuma: In Logoñ Ki Misāl Shaitān Jaisi Hai Jab Us Ne Ādami Se Kaha Ki Tu Kufr Kar Fir Jab Us Ne Kufr Kiya To Bola Ki Mai Tujh Se Alag Hooñ Mai Allah Se Darta Hooñ Jo Sāre Jahān Ka Pālne Wala Hai" (Hashr: 16)

Yani Jis Tarah Shaitan Ādami Ko Kufr Ubharta Hai Lekin Jab Ādami Shaitan Ke War Galāne Se Kufr Me Mubtala Ho Jata Hai To Shaitan Chupke Se Khisak Kar Peechhe Hat Jata Hai Isi Tarah MunafiqoñNe Banu Nazeer Ke YahoodiyoñKo Shah De Kar Diler Bana Diya aur Allah Ke Habeebﷺ Se Ladā Diya Lekin Jab Banu Nazeer Ke YahoodiyoñKo Jung Ka Sāmna Hua To Munafiq Chhup Kar Apne GharoñMe Baithe Rahe Huzoorﷺ Ne Qalae Ke Muhāsre Ke Sath Qalae Ke Āspās Khajoor Ke Kuchh DarakhtoñKo Bhi Katwa Diya Kyuñki Mumkin Tha Ki Darakhtoñ Ke Jhund Me Yahoodi Chhup Kar Islami Lashkar Par Chhapa Marte Aur Jung Me Musalmānoññ Ko Dushwari Ho Jati, In DarkahtoñKo Kātne Ke Bāre Me Musalmānoññ Ke Do Giroh Ho Gaye, Kuchh Logoñ Ka Ye Khayal Tha Ki Ye Darakht Na Kāte Jayen Kyuñki Fatah Ke Bād Ye Sab Darakht Māle Ghanimat Ban Jayenge Aur Musalman In Se Nafa Uthayenge Aur Kuchh Logoñ Ka Ye Kehna Tha Ki Darakhtoñ Ke Jhund Ko Kāt Kar Sāf Kar Dene Se Yahoodiyoñ Ki Kameen Gāhoñ Ko Barbād Karna aur In Ko Nuqsan Pahuñcha Kar Ghaiz O Ghazab Me Dālna Maqsood Hai, Lihāza In Darakhtoñ Ko Kāt Dena Hi Behtar Hai Is Mauqe Par Sura E Hashr Ki Ye Āyat Utari:

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ أَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى أُصُوْلِهَا فَبِإِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ

Tarjuma: "Jo Darakht Tum Ne Kāte Ya Jin Ko Un Ki Jadoñ Par Qaeem Chhod Diye Ye Sab Allah Ke Hukm Se Tha Taki Khuda Fasiqoñ Ko Ruswa Kare. (Al Hashr: 5)

Matlab Ye Hai Ki Musalmānoñ Me Jo Darakht Kātne Wale Haiñ Un Ka amal Bhi Durust Hai Aur Jo Kātna Nahi Chahte Wo Theek Kehte Haiñ Kyuñki Kuchh Darakhtoñ Ko Kātna aur Kuchh Ko Chhod Dena Ye Donoñ Allah Ta'ala Ke Hukm Aur Uski Ijazat Se Hai" Bahar Hāl Ākhir Kār Muhasre Se Tang Āa Kar Banu Nazeer Ke Yahoodi Is Bāt Par Taiyyar Ho Gaye Ki Wo Apna apna Makan Aur Qal'ā Chhod Kar Is Shart Par Madeene Se Bahar Chale Jaynege Ki Jis Qadar Māl Wāsbāb Wo OoñthoñPar Lād Le Ja Saken Le Jayen, HuzoorﷺNe YahoodiyoñKi Is Shart Ko Manzoor Farmā Liya aur Banu Nazeer Ke Sab Yahoodi 600 Ooñthoñ Par Apna Māl Wa Saman Lād Kar Ek Julus Ki Shakl Meiñ Gāte Bajate Hue Madeene Se Nikle Kuchh To "Khaibar" Chale Gaye Aur Zyada Tā'dād Me Mulke Shām Ja Kar "Azar'āt" Aur "Uraiha" Me Ābād Ho Gaye.

In Logoñ Ke Chale Jane Ke Bād Inke Gharoñ Ki Musalmānoññ ne Jab Talashi Li To 50 Lohe Ki Topiyān, Pachās Zirahen, 300 Talwaren Nikli, Jo Huzoor ﷺ Ke Qabze Me Āyi Allah Ta'āla Banu Nazeer Ke Yahoodiyoñ Ki Is Jila Watani Ka Zikr Qur'ān e Majeed Ki Surah E Hashr Me Is Tarah Farmāya Ki:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ
فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

Tarjuma: Allah Wahi Hai Jis Ne Kafir Kitabiyoñ Ko Un Ke Gharo Se Nikala Un Ke Pehle Hashr Ke Liye (Aye Musalmānoñ!) Tumheiñ Ye Gumān Na Tha Ke Wo Niklenge Aur Wo Samajhte The Ke Un Ke Qile Unheiñ Allah Se Bacha Lenge To Allah Ka Hukm Un Ke Pās Āa Gaya Jahāñ Se Un Ko Gumān Bhi Na Tha aur Us Ne Un Ke Dilo Meiñ Khauf Dāl Diya Ke Wo Apne Gharo Ko Khud Apne Hātho Se Aur Musalmānoñ Ke Hātho Se Veeran Karte Haiñ To Ibrat Pakdo Aye Nigah Wāloñ! (Hashr:2)

Badre Sughra

Junge Uhud Se Laut'te Waqt Abu Sufyan Ne Kaha Tha Ke Āinda Sāl Badr Meiñ Hamara Tumhara Muqabla Hoga, Chunānche Shaban Zulqada Sana 4 Hijri Meiñ Huzoor Madineﷺ Ke Nazmo Nasaq Ka Intezam Hazrate Abdullah Bin Rawaha Radiallahu Ta'ala Ànhu Ke Sipurd Farmā Kar Lashkar Ke Sāth Badr Meiñ Tashreef Le Gaye, Āth Roz Tak Kuffār Ka Intezar Kiya Udhar Abu Sufyan Bhi Fauj Ke Sāth Chala, Ek Manzil Chala Tha Ke Usne Apne Lashkar Se Ye Kaha Ke Ye Sāl Jung Ke Liye Munasib Nahiñ Hai Kyuñki Itna Zabardst Qahat Pada Hua Hai Ke Na Ādmiyoñ Ke Liye Dāna Pāni Hai Na Jānwaroñ Ke Liye Ghās Chāra, Ye Keh Kar Abu Sufyan Makke Wāpas Chala Gaya, Musalmānoñ Ke Pās Kuchh Māle Tijārat Bhi Sāth Tha Jab Jung Nahiñ Hui To Musalmānoñ Ne Tijārat Kar Ke Khoob Nafa Kamaya aur Madine Wāpas Chale Āye. (Madarijun Nubuwwah)

Sana 4 Hijri Ke Mutafarriq Waqiyāt

(1) Isi Sāl Ghazwa-e-Banu Nazeer Ke Bād Jab Ansar Ne Kaha Ke Ya Rasoolallahﷺ ! Banu Nazeer Ke Jo Amwāl Ghanimat Meiñ Mile Haiñ Wo Sab Āp Hamāre Muhajir Bhaiyoñ Ko De Dijiye Ham Is Meiñ Se Kisi Cheez Ke Talabgār Nahiñ Hai To Huzoorﷺ Ne Khush Ho Kar Ye Dua Farmāi اَللّٰھُمَّ ارْحَمِ الْاَنْصَارَ وَ اَبْنَآءَ الْاَنْصَارِ وَ اَبْنَآءَ اَبْنَآءِ الْاَنْصَارِ Ke Ya Āllah! Ansar Par, Aur Ansar Ke Beto Par Aur Ansar Ke Beto Ke Beto Par Reham Farmā.

(2) Isi Sāl Huzoorﷺ Ke Nawase Hazrate Abdullah Bin Usmane Ghani Radiallahu Ta'ala Ànhu Ki Ānkh Meiñ Ek Murgh Ne Choñch Mār Di Jis Ke Sadme Se Wo Do Rāt Tadap Kar Wafāt Pa Gaye.

(3) Isi Sāl Huzoorﷺ Ki Zauja-e-Mutahhara Hazrate Bibi Zainab Binte Khuzaima Radiallahu Ta'ala Ànha Ki Wafāt Hui.

(4) Isi Sāl Huzoorﷺ Ne Hazrate Ummul Momineen Bibi Umme Salama Radiallahu Ta'ala Ànha Se Nikāh Farmāya.

(5) Isi Sāl Hazrate Ali Radiallahu Ta'ala Ànhu Ki Walida- e - Majida Hazrate Bibi Fatima Binte Asad Radiallahu Ta'ala Ànha Ne Wafāt Pāi, Huzoorﷺ Ne Apna Muqaddas Pairahān Un Ke Kafan Ke Liye Ata Farmāya aur Un Ki Qabr Meiñ Utar Kar Un Ki Mayyit Ko Apne Daste Mubarak Se Qabr Meiñ Utara aur Farmāya Ke Fatima Binte Asad Ke Siwa Koi Shakhs Bhi Qabr Ke Dabochne Se Nahiñ Bacha Hai, Hazrate Umar Bin Abdul Azeez Radiallahu Anhu Se Riwayat Hai Ke Sirf Pānch Hi Mayyit Aisi Khush Naseeb Hui Haiñ Jin Ki Qabr Meiñ Huzoorﷺ Khud Utre,

Awwal: Hazrate Bibi Khadija Radiallahu Ta'ala Ànha,

Duwum: Hazrate Bibi Khadija Radiallahu Ta'ala Ànha Ka Ek Ladka,

Siwum: Abdullah Muzni Jin Ka Laqab Zul Bijadain Hai,

Chaharum: Hazrate Bibi Āisha Ki Mā Hazrate Umme Rooman Radiallahu Ta'ala Ànha,

Panjum: Hazrate Fatima Binte Asad Radiallahu Ta'ala Ànha Hazrate Ali Ki Walida.

6)Isi Sāl 4 Shaban Sana 4 Hijri Ko Hazrate Imame Husain Radiallahu Ta'ala Ànhu Ki Paidāish Hui.

7) Isi Sāl Ek Yahoodi Ne Ek Yahoodi Aurat Ke Sāth Zina Kiya aur Yahoodiyoñ Ka Ye Muqaddama Bārgāhe Nubuwwat Meiñ Pesh Kiya To Āpﷺ Ne Taurāt Wa Qur'ān Donoñ Kitāboñ Ke Farmān Se Us Ko Sangsar Karne Ka Faisla Farmāya.

8)Isi Sāl Tāma Bin Ubairaq Ne Jo Musalman Tha Chori Ki To Huzoorﷺ Ne Qur'ān Ke Hukm Se Uska Hāth Kātne Ka Hukm Farmāya, Is Par Wo Bhāg Nikla aur Makka Chala Gaya, Wahāñ Bhi Usne Chori Ki To Ahle Makka Ne Us Ka Qatl Kar Dāla Ya Us Par Deewār Gir Padi Aur Mar Gaya Ya Darya Meiñ Phenk Diya, Ek Qaul Ye Bhi Hai Ke Wo Murtad Ho Gaya Tha.

9)Bāz Muarrikheen Ke Nazdeek Sharab Ki Hurmat Ka Hukm Bhi Isi Sāl Nāzil Hua aur Bāz Ke Nazdeek Sana 6 Hijri Aur Bāz Ne Kaha Ke Sana 8 Hijri Meiñ Sharab Harām Ki Gai.

Daswa Bāb

Hijrat Ka Pānchwa Sāl

Sana 5 Hijri

Junge Uhud Meiñ Musalmānoñ Ke Jāni Nuqsan Ka Charcha Ho Jāne Aur Kuffāre Quraish Aur Yahoodiyoñ Ki Mushtarka Sazisho Se Tamām Qabāile Kuffār Ka Hausla Itna Buland Ho Gaya Ke Sab Ko Madine Par Hamla Karne Ka Junoon Ho Gaya, Chunānche Sana 5 Hijri Bhi Kufr Wa Islam Ke Bahut Se Māriko Ko Apne Daman Meiñ Liye Hue Hai, Ham Yahāñ Chand Mashhoor Ghazwāt Wa Saraya Ka Zikr Karte Haiñ.

Ghazwa-e-Zāturriqa

Sabse Pehle Qabāile Anmār Wa Sālba Ne Madine Par Chadhai Karne Ka Irada Kiya, Jab Huzoorﷺ Ko Is Ki Ittela Mili To Āpﷺ Ne 400 Sahaba-e-Kirām Ko Apne Sāth Liya aur 10 Muharram Sana 5 Hijri Ko Madine Se Rawāna Ho Kar Maqāme "Zāturriqa" Tak Tashreef Le Gaye Lekin Āp Ki Āmad Ka Hāl Sun Kar Ye Kuffār Pahādoñ Meiñ Bhāg Kar Chhup Gaye Isliye Koi Jung Nahiñ Hui, Mushrikeen Ki Chand Aurateiñ Mili Jin Ko Sahaba Ne Giriftār Kar Liya, Us Waqt Musalman Bahut Hi Muflis Aur Tangdasti Ki Hālat Meiñ The, Chunānche Hazrate Abu Moosāsh'ari Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Sawariyoñ Ki Itni Kami Thi Ke 6-6 Ādmiyoñ Ki Suwāri Ke Liye Ek Ooñt Tha Jis Par Ham Log Bāri Bāri Suwār Ho Kar Safar Karte The, Pahadi Zameen Meiñ Paidal Chalne Se Hamāre Qadam Zakhmi Aur Pāoñ Ke Nakhoon Jhad Gaye The Isliye Ham Logoñ Ne Apne PāoñPar Kapdoñ Ke Chithde Lapet Liye The Yahi Wajah Hai Ke Is Ghazwe Ka Nām Ghazwa-e-Zāturriqa (Paiwando Wāla Ghazwa) Ho Gaya.

Bāzu Muarrikheen Ne Kaha Ke Chuñki Wahāñ Ki Zameen Ke Patthar Safed Wa Siyāh Rang Ke The Aur Zameen Aisi Nazar Āti Thi Goya Safed Aur Kāle Pewand Ek Dusre Se Jude Hue Haiñ,

Lihāza Is Ghazwe Ko Ghazwa-e-Zāturriqa Kaha Jāne Laga aur Bāz Ka Qaul Hai Ke Yahāñ Par Ek Darakht Ka Nām Zāturriqa Tha Isliye Log Is Ko Ghazwa-e-Zāturriqa Kehne Lage, Ho Sakta Hai Ke Ye Sāri Bāteiñ Ho Mashhoor Imame Seerat Ibne Sād Ka Qaul Hai Ke Sab Se Pehle Is Ghazwe Meiñ Huzoorﷺ ne Salātul Khauf Padhi.

Ghazwa-e-Doomtul Jandal

Rabiul Awwal Sana 5 Hijri Meiñ Pata Chala Ke Maqām Doomtul Jandal Meiñ Jo Madina aur Shehre Damishq Ke Darmiyan Ek Qile Ka Nām Hai Madine Par Hamla Karne Ke Liye Ek Bahut Badi Fauj Jama Ho Rahi Hai, Huzoorﷺ Ek Hazār Sahaba Ka Lashkar Le Kar Muqāble Ke Liye Madine Se Nikle, Jab Mushrikeen Ko Ye Màloom Hua To Wo Log Apne Maweshiyoñ Aur Charwaho Ko Chhod Kar Bhāg Nikle, Sahaba Ne Un Tamām Jānwaroñ Ko Māle Ghanimat Bana Liya aur Āpﷺ Ne Wahāñ Teen Din Qiyām Farmā Kar Mukhatalif Maqamāt Par Sahaba Ke Lashkaroñ Ko Rawāna Farmāya, Is Ghazwe Meiñ Bhi Koi Jung Nahiñ Hui, Is Safar Meiñ Se Zāid Āp Madine Se Bāhar Rahe.

Gahzwa-e-Muraisi

Is Ka Dusra Nām Ghazwa-e-Bani Al Mustaliq Bhi Hai Muraisi Ek Maqam Ka Nām Hai Jo Madine Se Āth Manzil Door Hai, Qabila-e-Khuza'a Ka Ek Khāndān Banu Al Mustaliq Yahāñ Ābad Tha aur Is Qabile Ka Sardār Hāris Bin Zarar Tha Isne Bhi Madine Par Fauj Kashi Ke Liye Lashkar Jama Kiya Tha, Jab Ye Khabar Madine Pahuñchi To 2 Shaban Sana 5 Hijri Ko Huzoore Aqdasﷺ Madine Par Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ko Apna Khalifa Bana Kar Lashkar Ke Sāth Rawāna Hue, Is Ghazwe Meiñ Hazrate Bibi Āisha aur Hazrate Bibi Umme Salama Radiallahu Ta'ala Ànhum Ājma'een Bhi Āp Ke Sāth Thi, Jab Hāris Bin Zarār Ko Āpﷺ Ki Tashreef Āwari Ki Khabar Ho Gai To Us Par Aisi Dehshat Suwār Ho Gai Ke Wo Aur Uski Fauj Bhāg Kar Muntashir Ho Gai Magar Khud Muraisi Ke Bashindo Ne Lashkare Islam

Ka Samna Kiya aur Jam Kar Musalmānoñ Par Teer Barsane Lage Lekin Jab Musalmānoñ Ne Ek Sāth Mil Kar Hamla Kar Diya To Dus Kuffār Māre Gaye Aur Ek Musalman Bhi Shahādat Se Sarfaraz Hua Bāqi Sab Kuffār Giriftār Ho Gaye jin Ki Tadād 700 Se Zāid Thi, 2000 Ooñt Aur 5000 Bakriya Māle Ghanimat Meiñ Sahaba Ke Hāth Āi Ghazwa-e-Muraisi Jung Ke Aitbar Se To Koi Khās Ahmiyyat Nahiñ Rakhta Magar Is Jung Meiñ Bāz Aise Aham Waqiyāt Darpesh Ho Gaye Ke Ye Ghazwa Tarikhe Nabawi Ka Ek Bahut Hi Aham Aur Shandar Unwān Ban Gaya Hai, In Mashhoor Waqiyāt Meiñ Se Chand Ye Haiñ :

Munafiqeen Ki Shararat Is Jung Meiñ Māle Ghanimat Ke Lalach Meiñ Bahut Se Munafiqeen Bhi Shāreek Ho Gaye The, Ek Din Pāni Lene Par Ke Muhajir Aur Ek Ansari Meiñ Takrār Ho Gai Muhajir Ne Buland Āwaz Se Aye Muhajiro! Faryād Hai Aur Ansari Ne Aye Ansar! Faryād Hai Ka Nāra Māra, Ye Nāra Sunte Hi Ansar Wa Muhājireen Daud Pade Aur Is Qadar Bāt Badh Gai Ke Āpas Meiñ Jung Ki Naubat Āa Gai, Rayeesul Munafiqeen Abdullah Bin Ubayy Ko Shararat Ka Ek Aisa Mauqa Mil Gaya Usne Ishte'āl Dilane Ke Liye Ansariyoñ Se Kaha Ke "Lo! Ye To Wohi Masal Hui Ke Tum Apne Kutte Ko Farba Karo Tāki Wo Tumhi Ko Kha Dāle" Tum Ansariyoñ Hi Ne In Muhājireen Ka Hausla Badha Diya Hai Lihaza ab In Muhājireen Ki Māli Imdād Wa Madad Bilkul Band Kar Do, Ye Log Zaleelo Khwār Haiñ Aur Ham Ansar Izzat Dār Haiñ, Agar Ham Madine Pahuñche To Yaqeenan Ham In Zaleel Logoñ Ko Madine Se Nikāl Bāhar Kar Deñge.

Huzoore Akramﷺ Ne Jab Is Hungame Ka Shoro Ghogha Suna To Ansar Wa Muhājireen Se Farmāya Ke Kya Tum Log Zamāna-e-Jahiliyyat Ki Nārabazi Kar Rahe Ho? Jamale Nubuwwat Dekhte Hi Ansar Wa Muhājireen Barf Ki Tarah Thande Ho Gaye Aur Rahmate Ālamﷺ Ke Chand Fiqro Ne Muhabbat Kāisa Darya Baha Diya Ke Phir Ansar Wa Muhājireen Sheero Shakar Ki Tarah Ghul Mil Gaye.

Jab Abdullah Bin Ubayy Ki Behuda Bāt Hazrate Umar Radiallahu Ta'ala Ànhu Ke Kān Meiñ Padi To Wo Is Qadar Taish Meiñ Āa Gaye Ke Nangi Talwār Le Kar Āye Aur Àrz Kiya Ya Rasoolallahﷺ ! Mujhe Ijazat Dijiye Ke Maiñ Is Munafiq Ki Gardan Uda Dooñ, Huzoore Aqdasﷺ Ne Nihāyat Narmi Ke Sāth Irshad Farmāya Ke Aye Umar! Khabardar Aisa Na Karo, Warna Kuffār Meiñ Ye Khabar Phail Jayegi Ke Muhammadﷺ Apne Sāthiyo Ko Hi Qatl Karne Lage Haiñ, Ye Sun Kar Hazrate Umar Radiallahu Ta'ala Ànhu Bilkul Hi Khamosh Ho Gaye Magar Is Khabar Ka Poore Lashkar Meiñ Charcha Ho Gaya, Ye Ajeeb Bāt Hai Ke Abdullah Bin Ubayy Jitna Bada Islam Aur Bāniye Islam Ka Dushman Tha Is Se Kahin Zyada Badh Kar Iske Bete Islam Ke Sachhe Shaidai Aur Huzoor ﷺKe Janisār Sahabi The, Unka Nām Bhi Abdullah Tha Jab Apne Bāp Ki Balwās Ka Pata Chala To Wo Ghaizo Ghazab Meiñ Bhare Hue Bārgāhe Risālat Meiñ Hazir Hue Aur Àrz Kiya Ke Ya Rasoolallah ﷺAgar Āp Mere Bāp Ke Qatl Ko Pasand Farmāte Ho To Meri Tamanna Hai Ke Kisi Dusre Ke Bajaye Maiñ Khud Apni Talwār Se Apne Bāp Ka Sar Kāt Kar Āpﷺ Ke Qadmoñ Meiñ Dāl Dooñ, Āp Ne Irshad Farmāya Ke Nahiñ Hargiz Nahiñ, Maiñ Tumhare Bāp Ke Sāth Kabhi Bura Sulook Nahiñ Karuñga aur Ek Riwayat Meiñ Ye Bhi Āya Hai Ke Madine Ke Qareeb Wadiye Aqeeq Meiñ Wo Apne Bāp Abdullah Bin Ubayy Ka Rasta Rok Kar Khade Ho Gaye Aur Kaha Ke Tum Ne Muhājireen Aur Rasoolullahﷺ Ko Zaleel Kaha Hai Khuda Ki Qasam! Maiñ Us Waqt Tak Tum Ko Madine Meiñ Dakhil Nahiñ Hone Duñga Jab Tak Rasoolullahﷺ Ijazat Ata Na Farmāyeiñ Aur Jab Tak Tum Apni Zuban Se Ye Na Kaho Ke Huzoor ﷺTamām Awlade Ādam Meiñ Sab Se Zyada Izzat Wāle Haiñ Aur Tum Sāre Jahān Wāloñ Meiñ Sab Se Zyada Zaleel Ho, Tamām Log Intehāyi Hairat Aur Tajjub Ke Sāth Ye Manzar Dekh Rahe The Jab Huzoorﷺ Wahan Pahuñche Aur Ye Dekha Ke Beta Bāp Ka Rasta Roke Hue Khada Hai Aur Abdullah Bin Ubayy Zor Zor Se Keh Raha Hai Ke Maiñ Sabse Zaleel Hooñ Aur Huzoore Akramﷺ Āp Haiñ,

Izzatdār Zyada Sabse Ye Dekhte Hi Hukm Diya Ke Is Ka Rasta Chhod Do Tāki Ye Madine Meiñ Dakhil Ho Jāye.

Hazrate Juwairiya Se Nikāh

Ghazwa-e-Muraisi Ki Jung Jo Kuffār Musalmānoñ Ke Hāth Meiñ Giriftār Hue Un Meiñ Sardāre Qaum Hāris Bin Zarār Ki Beti Hazrate Juwairiya Radiallahu Ta'ala Ànha Bhi Thi, Jab Tamām Qaidi Laundi Ghulām Bana Kar Mujahideene Islam Meiñ Taqseem Kar Diye Gaye To Hazrate Juwairiya Hazrate Sābit Bin Qais Radiallahu Ta'ala Ànhu Ke Hisse Meiñ Āi Unhoñ ne Hazrate Juwairiya Radiallahu Ta'ala Ànha Se Ye Keh Diya Ke Tum Mujhe Itni Raqam De Do To Maiñ Tumheiñ Āzād Kar Duñga, Hazrate Juwairiya Radiallahu Ta'ala Ànha Ke Pās Koi Raqam Nahiñ Thi Wo Huzoorﷺ Ke Darbār Meiñ Hāzir Hui Aur Àrz Kiya Ya Rasoolallah ﷺ! Maiñ Apne Qabile Ke Sardār Hāris Bin Zarar Ki Beti Hooñ Aur Musalman Ho Chuki Hooñ, Hazrate Sābit Bin Qais Radiallahu Ta'ala Ànhu Ne Itni Raqam Le Kar Mujhe Āzād Kar Dene Ka Wāda Kar Liya Hai, Āp Meri Madad Farmāyeiñ Tāki Maiñ Ye Raqam Ada Kar Ke Āzād Ho Jāun, Āpﷺ Ne Irshad Farmāya Ke Agar Maiñ Is Se Behtar Sulook Tumhare Sāth Karoon To Kya Tum Manzoor Kar Logi? Unhoñ ne Puchha Ke Wo Kya Hai? Āpﷺ Ne Farmāya Ke Maiñ Chahta Hooñ Ke Maiñ Khud Tumhari Taraf Se Sāri Raqam Ada Kar Dooñ Aur Tum Ko Āzād Kar Ke Maiñ Tum Se Nikāh Kar Looñ Tāki Tumhara Khāndāni Aizaz Wa Waqār Barqarar Reh Jāye, Hazrate Juwairiya Radiallahu Ta'ala Ànha Ne Khushi Khushi Is Ko Manzoor Kar Liya, Chunānche Huzoorﷺ Ne Sāri Raqam Apne Pās Se Ada Farmā Kar Hazrate Juwairiya Radiallahu Ta'ala Ànha Se Nikāh Farmā Liya, Jab Ye Khabar Lashkar Meiñ Phail Gai Ke Huzoorﷺ Ne Hazrate Juwairiya Radiallahu Ta'ala Ànha Se Nikāh Farmā Liya Hai To Mujahideene Islam Ke Lashkar Meiñ Is Khāndān Ke Jitne Laundi Ghulām The, Mujahideen Ne Sab Ko Fauran Āzād Kar Ke Riha Kar Diya aur Lashkare Islam Ka Har Sipahi Ye Kehne Laga Ke Jis Khāndān Meiñ Rasoolullahﷺ Ne Shādi

Kar Li Us Khāndān Ka Koi Ādmi Laundi Ghulām Nahiñ Reh Sakta aur Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Kehne Lagi Ke Ham Ne Kisi Aurat Ka Nikāh Hazrate Juwairiya Radiallahu Ta'ala Ànha Ke Nikāh Se Badh Kar Khairo Barkat Wāla Nahiñ Dekha, Iski Wajah Se Tamām Khāndān Bani Al Mustaliq Ko Ghulāmi Se Āzadi Naseeb Ho Gai (Abu Dawood) Hazrate Juwairiya Radiallahu Ta'ala Ànha Ka Āsli Nām Barrah Tha, Huzoorﷺ Ne Is Nām Ko Badal Kar Juwairiya Nām Rakha.

Waqiya-e-Ifq

Isi Ghazwe Se Jab Rasoolullahﷺ Madina Wāpas Āne Lage To Ek Manzil Par Rāt Meiñ Padāw Kiya, Hazrate Āisha Radiallahu Ta'ala Ànha Ek Band Haudaz Meiñ Suwār Ho Kar Safar Karti Thi Aur Chand Makhsoos Ādmi Us Haudaz Ko Ooñt Par Lādne Aur Utarne Ke Liye Muqarrar The, Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Lashkar Ki Rawangi Se Kuchh Pehle Lashkar Se Bāhar Rafa-e-Hājat Ke Liye Tashreef Le Gai, Jab Wāpas Hui To Dekha Ke Un Ke Gale Ka Hār Kahin Toot Kar Gir Pada Hai, Wo Dobara Us Hār Ki Talash Meiñ Lashkar Se Bāhar Chali Gai, Is Martaba Wapsi Meiñ Kuchh Der Lag Gai Aur Lashkar Rawāna Ho Gaya, Āp Ka Haudaz Lādne Wāloñ Ne Ye Khayal Kar Ke, Ke Ummul Momineen Haudaz Ke Andar Tashreef Farmā Haiñ, Haudaz Ko Ooñt Par Lād Diya aur Poora Qafila Manzil Se Rawāna Ho Gaya Jab Hazrate Āisha Radiallahu Ta'ala Ànha Manzil Par Wāpas Āi To Yahāñ Koi Ādmi Maujood Nahiñ Tha, Tanhāi Se Sakht Ghabrai Andheri Rāt Meiñ Akele Chalna Bhi Khatarnak Tha Isliye Wo Ye Soch Kar Wahin Let Gai Ke Jab Agli Manzil Par Log Mujhe Na Payenge To Zaroor Hi Meri Talash Meiñ Yahāñ Āyenge, Wo Leti Leti So Gai.

Ek Sahabi Ka Nām Hazrate Safwan Bin Muattal Radiallahu Ta'ala Ànhu Tha Wo Humesha Lashkar Ke Pichhe Pichhe Is Khayal Se Chala Karte Karte The Tāki Lashkar Ka Gira Pada Samān Uthāte

Chaleiñ, Wo Jab Is Manzil Par Pahuñche To Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ko Dekha aur Chuñki Parde Ki Āyat Nāzil Hone Se Pehle Wo Bāraha Ummul Momineen Ko Dekh Chuke The Isliye Dekhte Hi Pehchān Liya aur Unheiñ Murda Samajh Kar "Inna Lillahi Wa Inna Ilaihi Raji'oon" Padha Is Āwaz Se Wo Jāg Uthi Hazrate Safwan Bin Motal Sulmi Radiallahu Ta'ala Ànhu Ne Fauran Hi Un Ko Apne Ooñt Par Suwār Kar Liya aur Khud Ooñt Ki Mahār Thām Kar Paidal Chalte Hue Agli Manzil Par Huzoorﷺ Ke Pās Pahuñch Gaye.

Munafiqo Ke Sardār Abdullah Bin Ubayy Ne Is Waqiye Ko Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Par Tohmat Lagane Ka Zariya Bana Diya aur Khoob Khoob Is Tohmat Ka Charcha Kiya Yahāñ Tak Ke Madine Meiñ Us Munafiq Ne Is Sharmnak Tohmat Ko Is Qadar Uchhala aur Itna Shoro Gul Machaya Ke Madine Meiñ Har Taraf Is Iftira aur Tohmat Ka Charcha Hone Laga aur Bāz Musalman Maslan Hazrate Hassan Bin Sābit Aur Hazrate Mistah Bin Asasa aur Hazrate Hamna Binte Jahash Ne Bhi Is Tohmat Ko Phailāne Meiñ Kuchh Hissa Liya, Huzoore Aqdasﷺ Ko Is Shar Angez Tohmat Se Behad Ranj Wa Sadma Pahuñcha aur Mukhkis Musalmānoñ Ko Bhi Intehāyi Ranjo Gham Hua, Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Madine Pahuñchte Hi Sakht Beemar Ho Gai, Parda Nasheen To Thi Hi, Sahibe Firash Ho Gai Aur Unheiñ Is Tohmat Tarashi Ki Bilkul Khabar Hi Nahiñ Hui Go Ke Huzoor ﷺ Ko Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ki Pāk Damani Ka Poora Poora Ilm Wa Yaqeen Tha Magar Chuñki Apni Biwi Ka Muamla Tha Isliye Āpﷺ Ne Apni Taraf Se Apni Biwi Ki Bara'at Aur Pak Damani Ka Āilan Karna Munasib Nahiñ Samjha aur Wahiye Ilahi Ka Intezar Farmāne Lage Is Darmiyan Āpﷺ Apne Mukhklis Ashāb Se Is Muamle Meiñ Mashwara Farmāte Rahe Tāki In Logoñ Ke Khayalāt Ka Pata Chal Sake. (Bukhari)

Chunānche Hazrate Umar Radiallahu Ta'ala Ànhu Se Jab Āp Ne Is Tohmat Ke Bāre Meiñ Guftagu Farmāi To Unhoñ ne Àrz Kiya Ke

Ya Rasoolalallahﷺ ! Ye Munafiq Yaqeenan Jhoote Haiñ, Isliye Ke Jab Allah Ta'ala Ko Ye Gawara Nahiñ Ke Āp Ke Jisme Athar Par Ek Makkhi Bhi Baith Jāye Kyuñki Makkhi Najasato Par Baithti Hai To Bhala Jo Aurat Aisi Burai Ki Murtakib Ho Khudāwande Quddus Kab Aur Kaise Bardasht Farmāyega Ke Wo Āpﷺ Ki Zaujiyyat Meiñ Reh Sake Hazrate Usmane Ghani Radiallahu Ta'ala Ànhu Ne Kaha Ke Ya Rasoolalallahﷺ ! Jab Allah Ta'ala Ne Āpke Sāye Ko Zameen Par Padne Nahiñ Diya Tāki Us Par Kisi Ka Pāoñ Na Pad Sake To Bhala Us Maboode Barhaq Ki Ghairat Kab Ye Gawara Karegi Ke Koi Insan Āpﷺ Ki Zauja-e-Muhtarma Ke Sāth Aisi Qabahat Ka Murtakib Ho Sake? Hazrate Ali Radiallahu Ta'ala Ànhu Ne Ye Guzarish Ki, Ke Ya Rasoolalallahﷺ ! Ek Martaba Āp Ki Nalain Meiñ Najasat Lag Gai Thi To Allah Ne Hazrate Jibreel Àlaihissalām Ko Bhej Kar Āp Ko Khabar Di Ke Āp Apni Nalaine Aqdas Ko Utār Deiñ Isliye Hazrate Bibi Āisha Radiallahu Ta'ala Ànha agar Aisi Hoti To Zaroor Allah Ta'ala Āp Par Wahih Nazil Farmā Deta Ke Āp In Ko Apni Zaujiyyat Se Nikāl Deiñ.

Hazrate Abu Ayyub Ansari Radiallahu Ta'ala Ànhu Ne Jab Is Tohmat Ki Khabar Suni To Apni Biwi Se Kaha Ke Aye Biwi! Tu Sach Bata! Agar Hazrate Safwan Bin Muattal Ki Jagah Maiñ Hota To Tu Kya Ye Gumān Kar Sakti Hai Ke Maiñ Huzoore Aqdasﷺ Ki Harake Pāk Ke Sāth Aisa Kar Sakta Tha? To Un Ki Biwi Ne Jawab Diya Ke Agar Hazrate Āisha Radiallahu Ta'ala Ànha Ki Jagah Maiñ Rasoolullah ﷺKi Biwi Hoti To Khuda Ki Qasam! Maiñ Kabhi Aisi Khiyanat Nahiñ Kar Sakti Thi To Phir Hazrate Āisha Radiallahu Ta'ala Ànha Jo Mujhse Lākho Darje Behtar Hai Aur Hazrate Safwan Bin Muattal Radiallahu Ta'ala Ànhu Jo Badarja Tum Se Behtar Haiñ Bhala Kyuñkar Mumkin Hai Ke Ye Donoñ Aisi Khiyanat Kar Sakte Haiñ.

Bukhari Shareef Ki Riwayat Hai Ke Huzoorﷺ Ne Is Muamle Meiñ Hazrate Ali Aur Hazrate Usama Se Jab Mashwara Talab Farmāya To Hazrate Usama Radiallahu Ta'ala Ànhu Ne Barjasta Kaha Ke Ya

Rasoolallahﷺ ! Wo Āp Ki Biwi Haiñ Aur Ham Unheiñ Achhi Hi Jānte Haiñ, Aur Hazrate Ali Radiallahu Ta'ala Ànhu Ne Ye Jawab Diya Ke Ya Rasoolallahﷺ ! Allah Ta'ala Ne Āp Par Koi Tangi Nahiñ Dāli Hai, Aurateiñ In Ke Siwa Bahut Haiñ Aur Āpﷺ Un Ke Bāre Meiñ Un Ki Laundi Hazrate Bareera Se Puchh Leiñ Wo Āp Se Sachmuch Keh Degi Hazrate Bareera Se Jab Āp Ne Suwal Farmāya To Unhoñ ne Àrz Kiya Ya Rasoolallahﷺ ! Us Zāte Pāk Ki Qasam Jis Ne Āpko Rasoole Barhaq Bana Kar Bheja Hai Ke Maine Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Meiñ Koi Aib Nahiñ Dekha, Hān Itni Bāt Zaroor Hai Ke Wo Abhi Kamsin Ladki Haiñ, Wo Gooñdha Hua Āta Chhod Kar So Jāti Haiñ Aur Bakri Āa Kar Kha Dālti Hai.

Phir Huzoorﷺ Ne Apni Zauja-e-Muhtarma Hazrate Zainab Binte Jahash Radiallahu Ta'ala Ànha Se Daryaft Farmāya Jo Husno Jamāl Meiñ Hazrate Āisha Radiallahu Ta'ala Ànha Ke Misl Thi To Unhoñ ne Qasam Kha Kar Ye Àrz Kiya Ke Ya Rasoolallahﷺ ! اَحْمِیْ سَمْعِیْ وَبَصَرِیْ وَاللہِ مَا عَلِمْتُ اِلَّا خَیْرًا Maiñ Apne Kān Aur Ānkh Ki Hifāzat Karti Hooñ KhudaKi Qasam! Maiñ To Hazrate Bibi Āisha Ko Achhi Hi Jānti Hoon Iske Bād Huzoore Akramﷺ Ne Ek Din Mimbar Par Khade Ho Kar Musalmānoñ Se Farmāya Ke Us Shakhs Ki Taraf Se Mujhe Kaun Mazoor Samjhega Ya Meri Madad Karega Ke Jis Ne Meri Biwi Par Bohtān Tarashi Kar Ke Meri Dil Āzari Ki Hai, وَاللہِ مَا عَلِمْتُ عَلٰی اَھْلِیْ اِلَّا خَیْرًا Khuda Ki Qasam Maiñ Apni Biwi Ko Har Tarah Ki. Achhi Hi Jānta Hooñ وَلَقَدْ ذَکَرُوْا رَجُلًا مَا عَلِمْتُ عَلَیْہِ اِلَّا خَیْرًا Aur Un Logoñ (Munafiqeen) Ne (Is Bohtān Meiñ) Ek Aise Mard Safwan Bin Muattal Ka Zikr Kiya Hai Jis Ko Achha Hi Jānta Hooñ.

Huzoorﷺ Ki Bar Sare Mimbar Is Taqreer Se Màloom Hua Ke Huzoore Aqdasﷺ Ko Hazrate Āisha aur Hazrate Safwan Donoñ Ki Barā'at Wa Taharat Aur Iffat Wa Pāk Damani Ka Poora Poora Ilm Tha aur Yaqeen Tha aur Wahih Nazil Hone Se Pehle Hi Āpﷺ Ko Yaqeeni Taur Par Màloom Tha Ke Munafiq Jhoote Aur Ummul Momineen Pāk

Daman Haiñ Warna Āp Bar Sare Mimbar Qasam Kha Kar In Donoñ Ki Achhai Ka Majma-e-Ām Meiñ Hargiz Ailān Na Farmāte Magar Pehle Hi Ailāne Ām Na Farmāne Ki Wajah Ye Thi Ke Apni Biwi Ki Pak Damani Ka Āilan Apni Zubān Se Karna Huzoorﷺ Munasib Nahiñ Samajhte The, Jab Had Se Zyada Munafiqeen Ne Shoro Ghogha Shuru Kar Diya To Huzoorﷺ Ne Mimbar Par Apne Khayale Aqdas Ka Izhar Farmā Diya Magar Ab Bhi Ailāne Ām Ke Liye Āpko Wahiye Ilahi Ka Intezar Hi Raha Ye Pehle Tehreer Kiya Ja Chuka Hai Ke Ummul Momineen Hazrate Āisha Radiallahu Ta'ala Ànhu Safar Se Āte Hi Beemar Ho Kar Sahibe Firash Ho Gai Thi Isliye Wo Is Bohtān Ke Toofan Se Bilkul Hi Bekhabar Thi, Jab Unheiñ Maraz Se Kuchh Sihhat Hāsil Hui Aur Wo Ek Rāt Mistah Sahabiya Ke Sāth Rafa-e-Hājat Ke Liye Sahra Meiñ Tashreef Le Gai To Un Ki Zubāni Unhoñ ne Is Dil Kharash Aur Rooh Farsa Khabar Ko Suna, Jis Se Unheiñ Bada Dhachka Laga aur Wo Shiddate Ranjo Gham Se Nidhal Ho Gai Chunānche Un Ki Beemari Meiñ Mazeed Izafa Ho Gaya aur Wo Rāt Din Bilak Bilak Kar Roti Rahi Ākhir Jab Un Se Ye Sadma-e-Jānkah Bardasht Na Ho Saka To Wo Huzoorﷺ Se Ijazat Le Kar Apni Walida Ke Ghar Chali Gai Aur Is Manhoos Khabar Ka Tazkira Āpni Walida Se Kiya, Mā Ne Kāfi Tasalli Wa Tashaffi Di Magar Barābar Lagatar Roti Rahi, Isi Hālat Meiñ Nagahān Huzoorﷺ Tashreef Lāye Aur Farmāya Ke Aye Āisha! Tumhare Bāre Meiñ Aisi Khabar Udai Gai Hai Ke Agar Tum Pak Dāman Ho Aur Ye Khabar Jhooti Hai To Anqareeb Khudāwande Ta'ala Tumhari Bara'at Ka Ba Zariya-e-Wahih Ailān Farmān Dega, Warna Tum Tauba Wa Istighfār Kar Lo Kyuñki Jab Koi Banda Khuda Se Tauba Karta Hai Aur Bakhshish Mangta Hai To Allah Ta'ala Us Ke Gunaho Ko Muāf Farmā Deta Hai, Huzoorﷺ Ki Ye Guftagu Sun Kar Hazrate Āisha Radiallahu Ta'ala Ànha Ke Ānsu Bilkul Tham Gaye Aur Unhoñ ne Apne Walid Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Se Kaha Ke Āp Rasool Allahﷺ Ko Jawab Dijiye To Unhoñ ne Farmāya Ke Maiñ Nahiñ Jānta Ke Huzoorﷺ Ko Kya Jawab Dooñ?

Phir Unhoñ ne Mā Se Jawab Dene Ki Darkhwast Ki To Un Ki Mā Ne Bhi Yahi Kaha Phir Khud Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ne Huzoor ﷺ Ko Ye Jawab Diya Ke Logoñ Ne Jo Ek Be Bunyad Bāt Udai Hai Aur Ye Logoñ Ke Dilo Meiñ Baith Chuki Hai Aur Kuchh Log Is Ko Sach Samajh Chuke Haiñ Is Soorat Meiñ Agar Maiñ Ye Kahoon Ke Maiñ Pāk Daman Hooñ To Log Is Ki Tasdeeq Nahiñ Kareñge Aur Agar Maiñ Is Burai Ka Iqrar Kar Looñ To Sab Mān Lenge Halañki Allah Ta'ala Jānta Hai Ke Maiñ Is Ilzam Se Bari Aur Pāk Daman Hooñ Is Waqt Meri Misal Hazrate Yusuf Àlaihissalām Ke Bāp (Hazrate Yaqoob Àlaihissalām) Jaisi Hai Lihāza Maiñ Bhi Wahi Kehti Hooñ Jo Unhoñ ne Kaha Tha Yāni.فَصَبْرٌ جَمِيلٌ ۖ وَّاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ

Ye Kehti Hui Unhoñ ne Karwat Badal Kar Mooñh Pher Liya aur Kaha Ke Allah Ta'ala Jānta Hai Ke Maiñ Is Tohmat Se Bari Aur Pāk Daman Hooñ Aur Mujhe Yaqeen Hai Ke Allah Ta'ala Zaroor Meri Bara'at Ko Zāhir Farmā Dega, Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ka Jawab Sun Kar Abhi Rasoolullahﷺ Apni Jagah Se Uthe Bhi Na The Aur Har Shakhs Apni Apni Jagah Par Baitha Hi Hua Tha Ke Nagahān Huzoor ﷺ Par Wahih Nazil Hone Lagi Aur Āp Par Nuzoole Wahih Ke Waqt Ki Bechaini Shuru Ho Gai Aur Bawujoode Ke Shadeed Sardi Ka Waqt Tha Magar Pasine Ke Qatrāt Motiyoñ Ki Tarah Āp ﷺ Ke Badan Se Tapakne Lage Aur Wahih Utar Chuki To Hanste Hue Huzoor ﷺ Ne Farmāya Ke Aye Āisha, Tum Khuda Ka Shukr Ada Karte Hue Uski Hamd Karo Ke Usne Tumhari Bara'at Aur Pāk Damani Ka Āilan Farmā Diya aur Āp ﷺ Ne Qur'ān e Ki Surah-e-Noor Meiñ Se Das Āyato Ki Tilawat Farmāi, Jo اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ Se Shuru Ho Kar وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ par Khatam Hoti Haiñ. In Āyāt Ke Nazil Ho Jāne Ke Bād Munafiqo Ka Mooñh Kāla Ho Gaya aur Hazrate Ummul Momineen Bibi Āisha Radiallahu Ta'ala Ànha Ki Pāk Damani Ka Āftab Apni Poori Ābo Tāb Ke Sāth Is Tarah Chamak Utha Ke Qiyamat Tak Āne Wāle Musalmānoñ Ke Dilo Ki

Dunya Meiñ Noore Imān Se Ujala Ho Gaya.

Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ko Hazrate Mistah Bin Asasa Radiallahu Ta'ala Ànhu Par Bada Ghussa Āya, Ye Āpke Khalazād Bhai The Aur Bachpan Hi Meiñ In Ke Walid Wafāt Pā Gaye The To Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ne In Ki Parwarish Bhi Ki Thi Aur In Ki Muflisi Ki Wajah Se Humesha Āp In Ki Māli Imdad Farmāte Rehte The Magar Is Ke Bawujood Hazrate Mistah Bin Asasa Radiallahu Ta'ala Ànhu Ne Bhi Is Tohmat Tarashi Aur Is Ka Charcha Karne Meiñ Kuchh Hissa Liya Tha Is Wajah Se Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ne Ghusse Meiñ Bhar Kar Ye Qasam Kha Li Ke Ab Maiñ Mistah Ki Kabhi Bhi Koi Māli Madad Nahiñ Karuñga, Is Mauqe Par Allah Ta'ala Ne Ye Āyat Nazil Farmāi Ke :

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا

وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

Tarjuma: Aur Qasam Na Khayeiñ Wo Jo Tum Meiñ Fazeelat Wāle Aur Gunjaish Wāle Haiñ Qarabat Wāloñ Aur Miskeeno Aur Allah Ki Rāh Meiñ Hijrat Karne Wāloñ Ko Dene Ki Aur Chahiye Ke Muāf Kareiñ Aur Dar Guzar Kareiñ Kya Tum Is Ko Pasand Nahiñ Karte Ke Allah Tumhari Bakhshish Kare Aur Allah Bahut Bakhshne Wāla aur Bada Meharbān Hai. (Noor: 22)

Is Āyat Ko Sun Kar Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ne Apni Qasam Tod Dāli Aur Phir Hazrate Mistah Bin Asasa Radiallahu Ta'ala Ànhu Ka Kharch Badastoore Sabiq Ata Farmāne Lage Phir Huzoorﷺ Ne Masjide Nabawi Meiñ Ek Khutba Padha aur Surah-e-Noor Ki Āyateiñ Tilawat Farmā Kar Majma-e-Ām Meiñ Suna Di Aur Tohmat Lagane Wāloñ Meiñ Se Hazrate Hassan Bin Sābit Wa Hazrate Mistah Bin Asasa Wa Hazrate Hamna Binte Jahash Aur Rayeesul Munafiqeen Abdullah Bin Ubayy In Chāro Ko Hadde Qazaf 80 80 Durre Māre Gaye.

Shārehe Bukhari Allama Kirmani Ne Farmāya Ke Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ki Bara'at Aur Pāk Damani Qatai Wa Yaqeeni Hai Jo Qur'ān Se Sābit Hai Agar Koi Is Meiñ Zara Bhi Shak Kare To Wo Kafir Hai, Dusre Tamām Fuqaha-e-Ummat Ka Bhi Yahi Maslak Hai.

Āyate Tayammum Ka Nuzool

Ibne Abdul Bar Wa Ibne Sād Wa Ibne Habban Radiallahu Anhuma Waghaira Muhaddiseen Wa Ulama-e-Seerat Ka Qaul Hai Ke Tayammum Ki Āyat Isi Ghazwa-e-Muraisi Meiñ Nazil Hui Magar Rauzatul Ahbān Meiñ Likha Hai Ke Āyate Tayammum Kisi Dusre Ghazwe Meiñ Utri Hai.

Bukhari Shareef Meiñ Āyate Tayammum Ka Shane Nuzool Jo Mazkoor Hai Wo Ye Hai Ke Hazrate Bibi Āisha Radiallahu Ta'ala Ànha Ka Bayān Hai Ke Ham Log Huzoor ﷺ Ke Sāth Ek Safar Meiñ The Jab Ham Log Maqāme Baida Ya Maqāme Zātul Jaish Meiñ Pahuñche To Mera Hār Toot Kar Kahin Gir Gaya, Huzoorﷺ Aur Kuchh Log Us Hār Ki Talash Meiñ Wahāñ Thehar Gaye Aur Wahāñ Pāni Nahiñ Tha To Kuchh Logoñ Ne Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Pās Āa Kar Shikāyat Ki, Ke Kya Āp Dekhte Nahiñ Ke Hazrate Āisha Ne Kya Kiya? Huzoorﷺ Aur Sahaba Ko Yahāñ Thehra Liya Hai Halañki Yahāñ Pāni Maujood Nahiñ Hai, Ye Sun Kar Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Mere Pās Āye aur Jo Kuchh Khuda Ne Chaha Unhoñ ne Mujh Ko (Sakht Wa Sust) Kaha aur Phir Ghusse Se Meri Kokh Meiñ Apne Hāth Se Koncha Mārne Lage Us Waqt Rasoolullah ﷺ Meri Rān Par Apna Sare Mubarak Rakh Kar Āram Farmā Rahe The Is Wajah Se (Mār Khane Ke Bawujood) Maiñ Hil Nahiñ Sakti Thi, Subah Ko Jab Rasoolullah ﷺBedār Hue To Wahāñ Kahin Pāni Maujood Hi Nahiñ Tha, Nagahān Huzoor ﷺ Par Taymmum Ki Āyat Nāzil Ho Gai Chunānche Huzoor ﷺ Aur Tamām Ashāb Ne Tayammum Kiya aur Namaze Fajr Ada Ki, Is Mauqe Par Hazrate Usaid Bin Huzair Radiallahu Ta'ala

Ànhu Ne Khush Ho Kar Kaha Ke Aye Abu Bakr Ki Āl! Ye Tumhari Pehli Hi Barkat Nahiñ Hai, Phir Ham Logoñ Ne Ooñt Ko Uthaya To Us Ke Niche Ham Ne Hār Ko Pā Liya.

Is Hadees Meiñ Kisi Ghazwe Ka Nām Nahiñ Hai Magar Shārehe Bukhari Allama Ibne Hajar Alaihir Rahmah Ne Farmāya Ke Ye Waqiya Ghazwa-e-Bani Al Mustaliq Ka Hai Jis Ka Dusra Nām Ghazwa-e-Muraisi Bhi Hai Jis Meiñ Qissa-e-Ifq Wāqe Hua Is Ghazwe Meiñ Huzoorﷺ 28 Din Madine Se Bāhar Rahe.

Junge Khandaq

Sana 5 Hijri Ki Tamām Ladāiyoñ Meiñ Ye Jung Sab Se Zyada Mashhoor Aur Faisla Kun Jung Chuñki Dushmanoñ Se Hifazat Ke Liye Shahre Madina Ke Gird Khandak Khodi Gai Thi Isliye Ye Ladāi Junge Khandaq Kehlati Hai Aur Chuñki Tamām Kuffāre Arab Ne Muttahid Ho Kar Islam Ke Khilaf Ye Jung Ki Thi Is Liye Is Ladāi Ka Dusra Nām Junge Ahzāb (Tamām Jama'ato Ki Muttahida Jung) Hai, Qur'ān e Majeed Meiñ Is Ladāi Ka Tazkira Isi Nām Ke Sāth Āya Hai.

Junge Khandaq Ka Sabab

Guzashta Awrāq Meiñ Ham Ye Likh Chuke Haiñ Ke Qabila-e-Banu Nazeer Ke Yahoodi Jab Madine Se Nikāl Diye Gaye To Un Meiñ Se Yahoodiyoñ Ke Chand Ru'asā Khaibar Meiñ Ja Kar Ābad Ho Gaye Aur Khaibar Ke Yahoodiyoñ Ne Un Logoñ Ka Itna Āizazo Ikram Kiya Ke Salām Bin Mashkam Wa Ibne Abdul Huqaiq Wa Huyay Bin Akhtab Wa Kinana Bin Arrabi Ko Apna Sardār Mān Liya Chuñki Ye Log Musalmānoñ Ke Khilaf Ghaizo Ghazab Meiñ Bhare Hue The Aur Inteqam Ki Āg Inke Seene Meiñ Dehak Rahi Thi Isliye In Logoñ Ne Madine Par Ek Zabardast Hamle Ki Scheme Banāi, Chunānche Ye Teeno Is Maqsad Ke Peshe Nazar Makka Gaye Aur Kuffāre Quraish Se Mil Kar Ye Kaha Ke Agar Tum Log Hamara Sāth Do To Ham Musalmānoñ Ko Safha-e-Hasti Se Nesto Nābud Kar Sakte Haiñ, Kuffāre Quraish To Iske Bhooke Hi Fauran Hi Un

Logoñ Ne Yahoodiyoñ Ki Hān Meiñ Hān Mila Di Kuffāre Quraish Se Sāz Bāz Kar Lene Ke Bād In Teen Yahoodiyoñ Ne Qabila-e-Banu Ghatfān Ka Rukh Kiya aur Khaibar Ki Ādhi Āmdani Dene Ka Lalach De Kar Un Logoñ Ko Bhi Musalmānoñ Ke Khilaf Jung Karne Ke Liye Āmada Kar Liya Phir Banu Ghatfān Ne Apne Haleef Banu Asad Ko Bhi Jung Ke Liye Tayyar Kar Liya Idhar Yahoodiyoñ Ne Apne Haleef Qabila-e-Banu As'ad Ko Bhi Apna Ham Nawa Bana Liya aur Kuffāre Quraish Ne Apne Rishtedariyo Ki Bina Par Qabila-e-Bani Sulaim Ko Bhi Apne Sāth Mila Liya Gharaz Is Tarah Tamām Qabāile Arab Ke Kuffār Ne Miljul Kar Ek Lashkare Jarrar Tayyar Kar Liya Jis Ki Tadād Dus Hazār Thi Aur Abu Sufyan Is Poore Lashkar Ka Sipah Salār Ban Gaya.

Musalmānoñ Ki Tayyari

Jab Qabāile Arab Ke Tamām Kafiroñ Ke Is Gathjod Aur Khaufnak Hamle Ki Khbareiñ Madine Pahuñchi To Huzoore Aqdasﷺ Ne Apne Ashāb Ko Jama Farmā Kar Mashwara Farmāya Ke Is Hamle Ka Muqabla Kis Tarah Kiya Jāye? Hazrate Salman Farsi Ne Ye Rāye Di Ke Junge Uhud Ki Tarah Shehar Se Bāhar Nikal Kar Itni Badi Fauj Ke Hamle Ko Maidani Ladāi Meiñ Rokna Maslahat Ke Khilaf Hai Lihāza Munasib Ye Hai Ke Shehar Ke Andar Reh Kar Is Hamle Ka Difa Kiya Jāye Aur Shehar Ke Gird Jis Taraf Se Kuffār Ki Chadhai Ka Khatra Hai Ek Khandaq Khod Li Jāye Tāki Kuffār Ki Poori Fauj Ba Yak Waqt Hamla Āwar Na Ho Sake, Madine Ke Teen Taraf Chuñki Makanāt Ki Tang Galiya aur Khajooro Ke Jhund The Isliye In Teeno Janib Se Hamle Ka Imkān Nahiñ Tha Madine Ka Sirf Ek Rukh Khula Hua Tha Isliye Ye Tay Kiya Gaya Ke Isi Taraf Pānch Ghaz Gehri Khandaq Khodi Jāye Chunānche 8 Zulqadah Sana 5 Hijri Ko Huzoor 3,000 Sahaba E Kiram Ko Sath Le Kar Khandaq Khodne Me Masroof Ho Gaye, Huzoor Ne Khud Apne Daste Mubarak Se Khandaq Ki Hadd Bandi Farmāyi Aur 10-10 Ādmiyoñ Par 10-10 Gaz Zameen Taqseem Farma Di Aur Taqreeban 20 Din Me Ye Khandaq Taiyyar Ho Gayi.

Hazrate Anas Radiallahu Ta'ala Ànhu Ka Bayān Hai Ki Huzoor ﷺ Khandak Ke Pās Tashreef Laye Aur Jab Ye Dekha Ki Ansār Wa Muhajreen Kad Kadate Hue Jāde Ke Mausam Me Subah Ke Waqt Kai Kai Fāqo Ke Ba Wujood Josho Kharosh Ke Sath Khandaq Khodne Me Mashgool Haiñ To Intehāyi Muta'assir Ho Kar Āp Ne Ye Rajz Padhna Shuru Kar Diya Ke:

اَللّٰهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَاغْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةِ

Tarjuma: Aye Allah! Bila Shuba Zindagi To Bas Ākherat Ki Zindagi Hai Lihāza Tu Ansār Wa Muhājireen Ko Bakhsh De.

Iske Jawab Me Ansār Wa Muhājireen Ne Āwaz Mila Kar Ye Padhna Shuru Kar Diya Ke:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا أَبَدًا

Tarjuma: Ham Wo Log Haiñ Jinhone Jihad Par Hazrat Muhammadﷺ Ki Bai'at Kar Li Hai Jab Tak Ham Zinda Rahen Hamesha Hamesha Ke Liye.

Hazrate Barā Bin Āzib Radiallahu Ta'ala Ànhu Kehte Haiñ Ki Huzoor ﷺKhud Bhi Khandaq Khodte Aur Mitti Utha Utha Kar Fenkte The, Yahāñ Tak Ki Āp Ke Shikam E Mubarak Par Gubār Ki Teh Jam Gayi Thi Aur Mitti Uthāte Hue Sahaba Ko Josh Dilane Ke Liye Rajz Ke Ye Ash'ār Padhte The Ki:

واللهِ لَوْلَا اللّٰهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

Tarjuma: Khuda Ki Qasam! Agar Allah Ka Fazl Na Hota To Ham Hidāyat Na Pate Aur Na Sadaqa Dete Na Namaz Padhte

فَاَنْزِلَنْ سَكِيْنَةً عَلَيْنَا وَ ثَبِّتِ الْاَقْدَامَ اِنْ لَاقَيْنَا

Lihāza Āye Allah Tu Ham Par Qalbi Itminān Utār De Aur Jung Ke Waqt Ham Ko Sabit Qadam Rakh-

اِنَّ الْاُولٰى قَدْ بَغَوْا عَلَيْنَا اِذَا اَرَادُوْا فِتْنَةً اَبَيْنَا

Yaqeenan In (Kafiroñ) Ne Ham Par Zulm Kiya Hai Aur Jab Bhi In Logoñ Ne Fitne Ka Irada Kiya To Ham Logoñ Ne Inkar Kar Diya.

Lafz "Abayna" Huzoor ﷺ Bār Bār Ba Takrār Buland Āwaz Se Dohrate The.

Ek Ajeeb Chattān:

Hazrate Jabir RadiAllahu Taala Anhu Ne Bayan Farmāya Ki Khandaq Khodte Waqt Na Gahān Ek Aisi Chattān Numoodar Ho Gayi jo Kisi Se Bhi Nahi Tooti, Jab Ham Ne Bārgāhe Risālat Me Ye Mājra arz Kiya To Āpﷺ Uthe, Teen Din Ka Fāqa Tha aur Shikame Mubarak Par Patthar Bandha Hua Tha Āp Ne Apne Daste Mubarak Se Fāwda Mara To Wo Chattān Ret Ke Bhurbhure Teele Ki Tarah Bikhar Gayi Aur Ek Riwayat Ye Hai Ki Āp Ne Us Chattān Par Teen Martaba Fāwda Mara. Har Zarb Par Us Me Se Ek Raushni Nikalti Thi Aur Us Raushani Me Āp Ne Shām Wa Iran Aur Yaman Ke Shehroñ Ko Dekh Liya aur In Teeno Mulkoñ Ke Fath Hone Ki Sahaba Ekram Ko Bishārat Di.

Aur Nasāi Ki Riwayat Me Hai Ki Āp Madāene Kaisar Wa Madāene Kisra Wa Madāene Habshā Ki Futoohāt Ka ailān Farmāya.

Hazrate Jābir RadiAllahu Taala Anhu Ki Dawat

Hazrate Jābir RadiAllahu Taala Anhu Kehte Haiñ Ki Fāqoñ Se Shikame Akdas Par Patthar Bandha Hua Dekh Kar Mera Dil Bhar Āya Chunānche Mai Huzoor ﷺ Se Ijazat Lekar Apne Ghar Āya aur Biwi Se Kaha Ki Maine Nabi E Akramﷺ Ko Is Qadar Shadeed Bhookh Ki Hālat Me Dekha Hai Ki Mujh Ko Sabr Ki Tāb Nahi Rahi Kya Ghar Me Kuchh Khāna Hai? Biwi Me Kaha Ki Ghar Me Ek Sā' Jau Ke Siwa Kuchh Bhi Nahi Hai, Maine Kaha Ki Tum Jaldi Se Us Jau Ko Pees Kar Gooñdh Lo Aur Apne Apne Ghar Ka Palā Hua Ek Bakri Ka Baccha Mai Jald Zabah Kar Ke Uski Botiyān Bana Di Aur Biwi Ne Kaha Ki Jaldi Se Tum Gosht Roti Taiyār Kar Lo Mai Huzoor ﷺ Ko Bula Kar Lāta Hooñ, Chalte Waqt Biwi Ne Kaha Ke Dekhna Sirf Huzoorﷺ Aur Chand Ashāb Ko Sāth Meiñ Lāna, Khāna

Kam Hi Hai, Kahin Mujhe Ruswa Mat Kar Dena, Hazrate Jabir RadiAllahu Taala Anhu Ne Khandaq Par Āa Kar Chupke Se Àrz Kiya Ke Ya Rasoolallahﷺ ! Ek Sā Āte Ki Rotiya aur Ek Bakri Ke Bachhe Ka Gosht Maine Ghar Meiñ Tayyar Karaya Hai Lihāza Āpﷺ Sirf Chand Ashkhās Ke Sāth Chal Kar Tanawul Farmā Leiñ, Ye Sun Kar Huzoor ﷺNe Farmāya Ke Aye Khandaq Khodne Wāloñ! Jabir Ne Dawate Tām Di Hai Lihāza Sab Log In Ke Ghar Par Chal Kar Khāna Kha Leiñ Phir Mujh Se Farmāya Ke Jab Tak Maiñ Na Āun Roti Mat Pakwana, Chunānche Huzoor ﷺ Tashreef Lāye To Gundhe Hue Āte Meiñ Apna Luābe Dehan Dāl Kar Barkat Ki Dua Farmāi Aur Gosht Ki Hāndi Meiñ Bhi Apna Luābe Dehan Dāl Diya Phir Roti Pakane Ka Hukm Diya aur Ye Farmāya Ke Hāndi Chulhe Se Na Utari Jāye Phir Roti Pakni Shuru Hui Aur Hāndi Meiñ Se Hazrate Jabir RadiAllahu Taala Anhu Ki Biwi Ne Gosht Nikal Kar Dena Shuru Kiya Ek Hazār Ādmiyoñ Ne Āsuda Ho Kar Khāna Kha Liya Magar Gundha Hua Āta Jitna Pehle Tha Utna Hi Reh Gaya aur Hāndi Chulhe Par Badastoor Josh Mārti Rahi.

Ba Barkat Khajooreiñ

Isi Tarah Ek Ladki Apne Hāth Meiñ Kuchh Khajooreiñ Le Kar Āi, Huzoorﷺ Ne Puchha Ke Kya Hai? Ladki Ne Jawab Diya Ke Kuchh Khajooreiñ Haiñ Jo Meri Mā Ne Mere Bāp Ke Nashte Ke Liye Bheji Haiñ, Āpﷺ Ne Un Khajooro Ko Apne Daste Mubarak Meiñ Le Kar Ek Kapde Par Bikher Diya aur Tamām Ahle Khandaq Ko Bula Kar Farmāya Ke Khoob Sair Ho Kar Khāo Chunānche Tamām Khandaq Wāloñ Ne Shikam Sair Ho Kar Un Khajooro Ko Khaya Ye Donoñ Waqiyāt Huzoor ﷺ Ke Moajizāt Meiñ Se Haiñ.

Islami Afwāj Ki Morcha Bandi

Huzoore Aqdasﷺ Ne Khandaq Tayyar Ho Jāne Ke Bād Auratoñ Aur Bachhoñ Ko Madine Ke Mahfooz Qile Meiñ Jama Farmā Diya aur Madine Par Hazrate Ibne Umme Maktoom RadiAllahu Taala Anhu Ko Apna Khalifa Bana Kar Teen Hazār Ansar Wa Muhājireen

Ki Fauj Ke Sāth Madine Se Nikal Kar Sala Pahād Ke Daman Meiñ Thehre, Sala Āp Ki Pusht Par Tha aur Āp Ke Sāmne Khandaq Thi Muhājireen Ka Jhanda Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ke Hāth Meiñ Diya aur Ansar a Aālam bardar Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Ko Banāya.

Kuffār Ka Hamla

Kuffāre Quraish Aur Un Ke Ittehadiyoñ Ne Dus Hazār Ke Lashkar Ke Sāth Musalmānoñ Par Halla Bol Diya aur Teen Taraf Se Kafiroñ Ka Lashkar Is Zoro Shor Ke Sāth Madine Par

Umand Pada Ke Shehar Ki Fizao Meiñ Gardo Ghubar Ka Toofan Uth Gaya Is Khaufnak Chadhai Aur Lashkare Kuffār Ke Dal Bādal Ki Marika Ārai Ka Naqsha Qur'ān Ki Zuban Se Suniye:

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۝ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝

Tarjuma: Jab Kafir Tum Par Āa Gaye Tumhare Upar Se Aur Tumhare Niche Se Aur Jab Ke Thithak Kar Reh Gai Nigaheiñ Aur Dil Galo Ke Pās (Khauf Se) Āa Gaye Aur Tum Allah Par (Ummeed Wa Yās Se) Tarah Tarah Ke Ghuman Karne Lage Us Jagah Musalman Āzmaish Aur Imtehān Meiñ Dāl Diye Gaye Aur Wo Bade Zor Ke Zalzale Meiñ Jhanjod Kar Rakh Diye Gaye. (Ahzāb: 11)

Munafiqeen Jo Musalmānoñ Ke Dosh Badosh Khade The Wo Kuffār Ke Is Lashkar Ko Dekhte Hi Buzdil Ho Kar Phisal Gaye Aur Us Waqt Un Ke Nifāq Ka Parda Chāk Ho Gaya, Chunānche Un Logoñ Ne Apne Ghar Jāne Ki Ijazat Māngni Shuru Kar Di, Jaisa Ke Qur'ān Meiñ Allah Ta'ala Ka Farmān Hai Ke:

وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

Tarjuma: Aur Ek Gurauh (Munafiqeen) Un Meiñ Se Nabi Ki Ijazat Talab Karta Tha, Munafiq Kehte Haiñ Ke Hamāre Ghar

Khule Pade Haiñ Halañki Wo Khule Hue Nahiñ The Un Ka Maqsad Bhagne Ke Siwa Kuchh Bhi Na Tha. (Ahzāb: 13)

Lekin Islam Ke Sachhe Ja Nisār Muhājireen Wa Ānsar Ne Jab Lashkare Kuffār Ki Toofani Yalgār Ko Dekha To Is Tarah Seene Sipar Ho Kar Dat Gaye Ke Salah aur Uhud Ki Pahādiyañ Sar Utha Utha Kar In Mujahideen Ki Oolul Azmi Ko Hairat Se Dekhne Lagi In Ja Nisāro Ki Imāni Shuja'at Ki Tasweer Safahāte Qur'ān Par Ba Soorate Tehreer Dekhiye, Irshade

Rabbani Hai Ke:

وَلَمَّا رَأَ الْمُؤْمِنُوْنَ الْأَحْزَابَ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ وَمَا زَادَهُمْ إِلَّآ إِيْمَانًا وَّتَسْلِيْمًا

Tarjuma: Aur Jab Musalmānoñ Ne Qabāile Kuffār Ke Lashkaroñ Ko Dekha To Bol Uthe Ke Ye To Wahi Manzar Hai Jis Ka Allah Aur Us Ke Rasool Ne Ham Se Wāda Kiya Tha aur Khuda aur Uska Rasool Donoñ Sachhe Haiñ Aur Us Ne Un Ke Imān Wa Ita'at Ko Aur Zyada Badha Diya Hai. (Ahzāb: 22)

Banu Quraiza Ki Ghaddari

Qabila-e-Banu Quraiza Ke Yahoodi Ab Tak Ghair Janib Dār The, Lekin Banu Nazeer Ke Yahoodiyoñ Ne Un Ko Bhi Apne Sāth Mila Kar Lashkare Kuffār Meiñ Shamil Hone Ki Koshish Shuru Kar Di Chunānche Huyay Bin Akhtab Abu Sufyan Ke Mashware Se Banu Quraiza Ke Sardār Kāb Bin Asad Ke Pās Gaya, Pehle To Usne Apna Darwāza Nahiñ Khola aur Kaha Ke Ham Muhammad ﷺ Ke Haleef Haiñ Aur Ham Ne Un Ko Humesha apne ahad Ka Paband Pāya Hai Isliye Ham Un Se Ahad Shikni Karna Khilafe Murawwat Samajhte Haiñ Magar Banu Nazeer Ke Yahoodiyoñ Ne Is Qadar Shadeed Isrār Kiya aur Tarah Tarah Se Wargalaya Ke Bil Ākhir Kāb Bin Asad Muahda Todne Ke Liye Rāzi Ho Gaya, Banu Quraiza Ne Jab Muahda Tod Diya aur Kuffār Se Mil Gaye To Kuffāre Makka aur Abu Sufyan Khushi Se Bāgh Bāgh Ho Gaye.

Huzoore Aqdasﷺ Ko Jab Is Ki Khabar Mili To Āp Ne Hazrate Sād Bin

Muāz Aur Hazrate Sād Bin Obada Ko Tehqeeqe Hāl Ke Liye Banu Quraiza Ke Pās Bheja Wahāñ Ja Kar Màloom Hua Ke Banu Quraiza Ne Muahda Tod Diya Hai, Jab In Donoñ Muazzaz Sahabiyoñ Ne Banu Quraiza Ko Un Ka Muahda Yād Dilāya To Un Bad Zāt Yahoodiyoñ Ne Intehāyi Be Hayai Ke Sāth Yahāñ Tak Keh Diya Ke Ham Kuchh Nahiñ Jānte Ke Muhammadﷺ Kaun Haiñ? Aur Muahda Kis Ko Kehte Haiñ? Hamara Koi Muahda Hua Hi Nahiñ Tha Ye Sun Kar Donoñ Hazrāt Wāpas Āa Gaye Aur Soorate Hāl Se Huzoor ﷺ Ko Muttala Kiya To Āp Ne Buland Āwaz Se "Allahu Akbar" Kaha aur Farmāya Ke Musalmānoñ! Tum Is Se Na Ghabrao Na Is Ka Gham Karo Is Meiñ Tumhare Liye Bisharat Hai Kuffār Ka Lashkar Jab Āge Badha To Sāmne Khandaq Dekh Kar Thehar Gaya aur Shehre Madina Ka Muhasra Kar Liya aur Taqreeban Ek Mahine Tak Kuffār Shehre Madina Ke Gird Ghera Dāle Hue Pade Rahe Aur Ye Muhasra Is Sakhti Ke Sāth Qāim Raha Ke Huzoor ﷺ Aur Sahaba Par Kai Kai Fāqe Guzar Gaye Kuffār Ne Ek Taraf To Khandaq Ka Muhasra Kar Rakha Tha aur Dusri Taraf Isliye Hamla Karna Chahte The Ke Musalmānoñ Ki Aurateiñ Aur Bachhe Qilo Meiñ Panāh Guzeen The Magar Huzoor ﷺ Ne Jahāñ Khandaq Ke Mukhtalif Hisso Par Sahaba-e-Kirām Ko Muqarrar Farmā Diya Tha Ke Wo Kuffār Ke Hamlo Ka Muqabla Karte Raheiñ Isi Tarah Auratoñ Aur Bachhoñ Ki Hifāzat Ke Liye Bhi Kuchh Sahaba-e-Kirām Ko Mutayyan Kar Djya Tha.

Ansar Ki Imāni Shuja'at

Muhasre Ki Wajah Se Musalmānoñ Ki Pareshani Dekh Kar Huzoore Akramﷺ Ne Ye Khayal Farmāya Ke Kahin Muhājireen Wa Ānsar Himmat Na Hār Jāyeiñ Isliye Āpne Irada Farmāya Ke Qabila-e-Ghatfan Ke Sardār Uyaina Bin Hasan Se Is Shart Par Muahda Kar Leiñ Ke Wo Madine Ki Ek Tihai Paidawar Le Liya Kare Aur Kuffāre Makka Ka Sāth Chhod De Magar Jab Āpﷺ Ne Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Se Apna Ye Khayal Zāhir Farmāya To In Donoñ Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Agar Is Bāre Meiñ Allah

Ta'ala Ki Taraf Se Wahih Utar Chuki Hai Jab To Humeiñ Is Se Inkar Ki Majāl Hi Nahiñ Ho Sakti Aur Agar Ye Ek Rāye Hai To Ya Rasoolallahﷺ ! Jab Ham Kufr Ki Hālat Meiñ The Us Waqt To Qabila-e-Ghatfan Ke Sarkash Hamāri Ek Khajoor Na Le Sake Aur Ab Jabki Allah Ne Ham Logoñ Ko Islam Aur Āpﷺ Ki Ghulāmi Ki Izzat Se Sarfaraz Farmāya Diya Hai To Bhala Kyuñkar Mumkin Hai Ke Ham Apna Māl In Kafiroñ Ko De Deñge? Ham In Kuffār Ko Khajooro Ka Ambār Nahiñ Balki Nezo Aur Talwaroñ Ki Mār Ka Tohfa Dete Rahenge Yahāñ Tak Ke Allah Ta'ala Hamāre Aur In Ke Darmiyan Faisla Farmā Dega, Ye Sun Kar Huzoorﷺ Khush Ho Gaye Aur Āp Ko Poora Poora Itmenan Ho Gaya Khandaq Ki Wajah Se Dast Badast Ladāi Nahiñ Ho Sakti Thi Aur Kuffār Hairan The Ke Is Khandaq Ko Kyuñkar Pār Kareiñ Magar Donoñ Taraf Se Rozana Barābar Teer Aur Patthar Chala Karte The Ākhir Ek Roz Amr Bin Abde Wud Wa Ikrima Bin Abu Jahl Wa Habeera Bin Abi Wahb Wa Zarār Bin Al Khattab Waghaira Kuffār Ke Chand Bahāduro Ne Banu Kinana Se Kaha Ke Utho Āj Musalmānoñ Se Jung Kar Ke Bata Do Ke Shah Suwar Kaun Hai? Chunānche Ye Sab Khandaq Ke Pās Āa Gaye Aur Ek Aisi Jagah Se Jahāñ Khandaq Ki Chaudai Kuchh Kam Thi Ghoda Kuda Kar Khandaq Ko Pār Kar Liya.

Amr Bin Abde Wud Māra Gaya

Sab Se Āge Amr Bin Abde Wud Tha Ye Agarche 90 Baras Ka Khurrant Buddha Tha Magar Ek Hazar Suwarao Ke Barābar Bahādur Māna Jāta Tha, Junge Badr Meiñ Zakhmi Ho Kar Bhāg Nikla Tha aur Is Ne Ye Qasam Kha Rakhi Thi Ke Jab Tak Musalmānoñ Se Badla Na Le Lunga Bālo Meiñ Tel Na Dālunga, Ye Āge Badha aur Chilla Chilla Kar Muqāble Ki Dawat Dene Laga, Teen Martaba Isne Kaha Ke Kaun Hai Jo Mere Muqāble Ko Āta Hai? Teeno Martaba Hazrate Ali Shere Khuda Ne Uth Kar Jawab Diya Ke "Maiñ", Huzoorﷺ Ne Roka Ke Aye Ali! Ye Amr Bin Abde Wud Hai, Hazrate Ali Ne Àrz Kiya Ke Ji Hān Maiñ Jānta Hooñ Ke Ye Amr Bin Abde Wud Hai Lekin Maiñ Isse Laduñga, Ye Sun Kar

Tajdāre Nubuwwatﷺ Ne Apni Khās Talwār Zulfiqar Apne Daste Mubarak Se Haidare Karrar Ke Muqaddas Hāth Meiñ De Di Aur Apne Mubarak Hātho Se Un Ke Sar Par Imama Bāndha aur Ye Dua Farmāi Ke Allah! Tu Ali Ki Madad Farmā, Hazrate Asadullahil Ghalib Ali Bin Abi Talib Mujahidana Shān Se Us Ke Sāmne Khade Ho Gaye Aur Donoñ Meiñ Is Tarah Mukalma Shuru Hua:

Hazrate Ali RadiAllahu Taala Anhu: Aye Amr Bin Abde Wud! Tu Musalman Ho Ja! Amr Bin Abde Wud: Ye Mujh Se Kabhi Hargiz Hargiz Nahiñ Ho Sakta!

Hazrate Ali RadiAllahu Taala Anhu: Ladāi Se Wāpas Chala Ja!

Amr Bin Abde Wud: Ye Mujhe Manzoor Nahiñ!

Hazrate Ali RadiAllahu Taala Anhu: To Phir Mujhse Jung Kar!

Amr Bin Abde Wud: Hans Kar Kaha Ke Maiñ Kabhi Ye Soch Bhi Nahiñ Sakta Tha Ke Dunya Meiñ Koi Mujh Ko Jung Ki Dawat Dega.

Hazrate Ali RadiAllahu Taala Anhu: Lekin Maiñ Tujhse Ladna Chahta Hooñ.

Amr Bin Abde Wud: Ākhir Tumhara Nām Kya Hai?

Hazrate Ali RadiAllahu Taala Anhu: Ali Bin Abi Talib.

Amr Bin Abde Wud: Aye Bhatije! Tum Abhi Bahut Hi Kam Umr Ho Maiñ Tumhara Khoon Bahana Pasand Nahiñ Karta.

Hazrate Ali RadiAllahu Taala Anhu: Lekin Maiñ Tumhara Khoon Bahana Behad Pasand Karta Hooñ.

Amr Bin Abde Wud Khoon Khaula Dene Wāle Ye Garm Garm Jumle Sun Kar Māre Ghusse Ke Āpe Se Bāhar Ho Gaya, Hazrate Shere Khuda Paidal The Aur Ye Sawār Tha Is Par Jo Ghairat Sawār Hui To Ghode Se Utar Pada aur Apni Talwār Se Ghode Ke PāoñKāt

Dāle Aur Nangi Talwār Le Kar Āge Badha aur Hazrate Shere Khuda par Talwār Ka Bharpoor Wār Kiya, Hazrate Shere Khuda Ne Talwār Ke Is Wār Ko Apni Dhāl Par Roka, Ye Wār Itna Sakht Tha Ke Talwār Dhāl Aur Imame Ko Kāt'ti Hue Peshani Par Lagi Go Bahut Gehra Zakhm Nahiñ Laga Magar Phir Bhi Zindagi Bhar Ye Tughra Āp Ki Peshani Par Yadgār Ban Kar Reh Gaya, Hazrate Ali RadiAllahu Taala Anhu

Shere Khuda Ne Tadap Kar Lalkara Ke Aye Amr! Sambhal Ja ab Meri Bāri Hai, Ye Keh Kar Hazrate Ali Ne Zulfiqar Ka aisa Jacha Tula Hāth Māra Ke Talwār Dushman Ke Shāne Ko Kāt'ti Kamar Se Pār Ho Gai Aur Wo Tilmila Kar Zameen Par Gira aur Dam Zadan Meiñ Mar Kar Finnār Ho Gaya aur Maidāne Karzār Zubane Hāl Se Pukar Utha.

Shāhe Marda, Shere Yazda, Quwwate Parwardagār

لَافَتٰی إِلَّا عَلِی، لَا سَیْفَ إِلَّا ذُو الْفِقَارِ

Hazrate Ali RadiAllahu Taala Anhu Ne Us Ko Qatl Kiya aur Mooñh Pher Kar Chal Diye Hazrate Umar RadiAllahu Taala Anhu Ne Kaha Ke Aye Ali! Āp Ne Amr Bin Abde Wud Ki Zirah Kyuñ Nahiñ Utār li? Sāre Arab Meiñ Isse Achhi Koi Zirah Nahiñ Hai, Āp Ne Farmāya Ke Aye Umar! Zulfiqar Ki Mār Se Wo Is Tarah Beqarar Ho Kar Zameen Par Gira Ke Us Ki Sharmgah Khul Gai Isliye Haya Ki Wajah Se Maine Mooñh Pher Liya.

Naufal Ki Lāsh

Iske Bād Naufal Ghusse Meiñ Bifra Hua Maidān Meiñ Nikla aur Pukārne Laga Ke Mere Muqāble Ke Liye Kaun Āta Hai? Hazrate Zubair Bin Al Awwam Radiallahu Ta'ala Ànhu Us Par Bijli Ki Tarah Jhapte Aur Aisi Talwār Māri Ke Wo Do Tukde Ho Gaya aur Talwār Zeen Ko Kāt'ti Hui Ghode Ki Qamar Tak Pahuñch Gai Logoñ Ne Kaha Ke Aye Zubair! Tumhari Talwār Ki To Misāl Nahiñ Mil Sakti, Āp Ne Farmāya Ke Talwār Kya Cheez Hai? Kalai Meiñ Dam Kham

Aur Zarb Meiñ Kamāl Chahiye, Habeera aur Zarār Bhi Bade Tantane Se Āge Badhe Magar Jab Zulfiqar Ka Wār Dekha To Larza Bar Andām Ho Kar Firār Ho Gaye Kuffār Ke Bāqi Shah Sawār Bhi Jo Khandaq Ko Pār Kar Ke Āa Gaye The Wo Sab Bhi Bhāg Khade Hue Aur Abu Jahl Ka Beta Ikrima To Is Qadar Bad Hawas Ho Gaya Ke Apna Neza Phenk Kar Bhaga aur Khandaq Ke Pār Ja Kar Us Ko Qarar Āya.

Bāz Muarrikheen Ka Qaul Hai Ke Naufal Ko Hazrate Ali RadiAllahu Taala Anhu Ne Qatl Kiya aur Bāz Ne Ye Kaha Ke Naufal Huzoorﷺ Par Hamla Karne Ki Gharaz Se Apne Ghode Ko Kooda Kar Khandaq Pār Karna Chahta Tha Ke Khud Hi Khandaq Meiñ Gir Pada aur Us Ki Gardan Toot Gai Aur Wo Mar Gaya Behar Hāl Kuffāre Makka Ne Das Hazār Dirham Meiñ Us Ki Lāsh Ko Lena Chaha Tāki Wo Usko Aizaz Ke Sāth Dafn Kareiñ, Huzoore Aqdas ﷺNe Raqam Lene Se Inkar Farmā Diya aur Irshad Farmāya Ke Ham Ko Is Lāsh Se Koi Gharaz Nahiñ, Mushrikeen Isko Le Jāyeiñ Aur Dafn Kareiñ, Humeiñ Is Par Koi Aitraz Nahiñ Hai.

Us Din Ka Hamla Bahut Hi Sakht Tha, Din Bhar Ladāi Jāri Rahi Aur Donoñ Taraf Se Teer Andazi Aur Patthar Bazi Ka Silsila Barābar Jāri Raha aur Kisi Mujahid Ka apni Jagah Se Hatna na Mumkin Tha, Khalid Bin Waleed Ne Apni Fauj Ke Sāth Ek Jagah Se Khandaq Ko Pār Kar Liya aur Bilkul Hi Naghān Huzoorﷺ Ke Khema-e-Aqdas Par Hamla Āwar Ho Gaya Magar Hazrate Usaid Bin Huzair Radiallahu Ta'ala Ànhu Ne Usko Dekh liya aur Do Sau Mujahideen Ko Sāth Le Kar Daud Pade Aur Khalid Bin Waleed Ke Daste Ke Sāth Dast Ba Dast Ki Ladāi Meiñ Takra Gaye Aur Khoob Jam Kar Lade Isliye Kuffār Khema-e-Athar Tak Na Pahuñch Sake Is Ghamasan Ki Ladāi Meiñ Huzoorﷺ Ki Namaze Asr Qaza Ho Gai, Bukhari Shareef Ki Riwayat Hai Ke Hazrate Umar RadiAllahu Taala Anhu Junge Khandaq Ke Din Suraj Ghuroob Hone Ke Bād Kuffār Ko Bura Bhala Kehte Hue Bārgāhe Risālat Meiñ Hāzir Hue Aur Àrz Kiya Ya Rasoolallahﷺ !Maiñ Namaze Asr Nahiñ Padh Saka

To Huzoorﷺ Ne Farmāya Ke Maine Bhi Abhi Tak Namaze Asr Nahiñ Padhi Hai Phir Āpne Wadiye Bathān Meiñ Suraj Ghuroob Ho Jāne Ke Bād Namaze Asr Qaza Padhi Phir Is Ke Bād Namaze Maghrib Ada Farmāi Aur Kuffār Ke Haq Meiñ Ye Dua Māngi Ke:

مَلَا اللهُ عَلَيْهِمْ بُيُوْتَهمْ وَ قُبُوْرَهُمْ نَارًا كَمَا شَغَلُوْنَا عَنِ الصَّلٰوةِ الْوُسْطٰى حَتّٰى غَابَتِ الشَّمْسُ

Allah In Mushriko Ke Gharo Aur In Ki Qabro Ko Āg Se Bhar De, In Logoñ Ne Ham Ko Namaze Wusta Se Rok Diya Yahāñ Tak Ke Suraj Ghuroob Ho Gaya.

Junge Khandaq Ke Din Huzoorﷺ Ne Ye Dua Bhi Farmāi Ke:

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَ زَلْزِلْهُمْ

Aye Allah! Aye Kitab Nazil Farmāne Wāle! Jald Hisab Lene Wāle! Tu In Kuffār Ke Lashkaroñ ko Shikast De De, Ae Allah! In Ko Shikast De Aur Inheiñ Jhanjod De.

Hazrate Zubair Ko Khitab Mila

Huzoorﷺ Ne Junge Khandaq Ke Mauqe Par Jab Ke Kuffār Madine Ka Muhasra Kiye Hue The Aur Kisi Ke Liye Shehar Se Bāhar Nikalna Dushwar Tha Teen Martaba Irshad Farmāya Ke Kaun Hai Jo Qaume Kuffār Ki Khabar Lāye? Teeno Martaba Hazrate Zubair Bin Al Awwam RadiAllahu Taala Anhu Ne Jo Huzoorﷺ Ki Phuphi Hazrate Safiyya Radiallahu Ta'ala Ànha Ke Farzand Haiñ Ye Kaha Ke "Maiñ Ya Rasoolallah" Khabar Lāunga, Hazrate Zubair RadiAllahu Taala Anhu Ki Is Janisāri Se Khush Ho Kar Tajdāre Do Alam ﷺNe Farmāya Ke:

لِكُلِّ نَبِيٍّ حَوَارِىٌ وَّ اِنَّ حَوَارِىَّ الزُّبَيْرُ

Har Nabi Ke Liye Hawari (Madadgāre Khās) Hote Haiñ Aur Mera Hawari Zubair Hai Is Tarah Hazrate Zubair RadiAllahu Taala Anhu Ko Bārgāhe Risālat se Hawari Ka Khitab Mila Jo Kisi Dusre Sahabi Ko Nahiñ Mila.

Hazrate Sād Bin Muāz Shaheed

Is Jung Meiñ Musalmānoñ Ka Jāni Nuqsan Bahut Hi Kam Hua Yāni Kul 6 Musalman Shahādat Se Sarfaraz Hue Magar Ansar Ka Sab Se Bada Bāzu toot Gaya Yāni Hazrate Sād Bin Muāz Radiallahu Ta'ala Ànhu Jo Qabila-e-Aus Ke Sardāre Āzam The, Is Jung Meiñ Ek Teer Se Zakhmi Ho Gaye Aur Phir Shifa yab Na Ho Sake Āp Ki Shahādat Ka Waqiya Ye Hai Ke Āp ek Chhoti Zirah Pehne Hue Josh Meiñ Bhare Hue Neza Le Kar Ladne Ke Liye Ja Rahe The Ke Ibnul Arqa Nami Kafir Ne Aisa Nishana Bāndh Kar Teer Māra Ke Jis Se Āp Ki Ek Rag Jiska Nām Akhal Hai Wo Kat Gai, Jung Khatm Hone Ke Bād In Ke Liye Huzoorﷺ Ne Masjide Nabawi Meiñ Ek Khema Gada aur In Ka Ilāj Shuru Kiya, Khud Apne Daste Mubarak Se In Ke Zakhm Ko Do Martaba Dāgha, Isi Hālat Meiñ Āp Ek Martaba Bani Quraiza Tashreef Le Gaye Aur Wahāñ Yahoodiyoñ Ke Bāre Meiñ Apna Faisla Sunaya Jis Ka Zikr Ghazwa-e-Quraiza Ke Unwan Ke Tehat Āyega Iske Bād Wo Apne Kheme Meiñ Wāpas Tashreef Lāye Aur Ab Un Ka Zakhm Bharne Lag Gaya Tha Lekin Unhoñ ne Shauqe Shahādat Meiñ Khudāwande Ta'ala Se Ye Dua Māngi Ke:

Ya Allah! Tu Jānta Hai Ke Kisi Qaum Se Jung Karne Ki Mujhe Itni Zyada Tamanna Nahiñ Hai Jitni Kuffāre Quraish Se Ladne Ki Tamanna Hai Jinhone Tere Rasoolﷺ Ko Jhutlaya aur In

Ko In Ke Watan Se Nikala, Aye Allah! Mera To Yahi Khayal Hai Ke Ab Tune Hamāre Aur Kuffāre Quraish Ke Darmiyan Jung Ka Khatima Kar Diya Hai Lekin Agar Abhi Kuffāre Quraish Se Koi Jung Bāqi reh gayi ho Jab To Mujhe Tu Zinda Rakh Tāki Maiñ Teri Rāh Meiñ Un Kafiroñ Se Jihad Karoon Aur Agar Ab Un Logoñ Se Koi Jung Bāqi Na Reh Gai Ho To Mere Is Zakhm Ko Tu Phād De Aur Isi Zakhm Meiñ Tu Mujhe Maut Ata Farmā De.

Āp Ki Ye Dua Khatm Hote Hi Bilkul Achānak Āp Ka Zakhm Phat Gaya aur Khoon Beh Kar Masjide Nabawi Ke Andar Bani Ghifar

Ke Kheme Meiñ Pahuñch Gaya, Un Logoñ Ne Chaunk Kar Kaha Ke Aye Kheme Wāloñ! Ye Kaisa Khoon Hai Jo Hamāre Kheme Meiñ Pahuñch Gaya Hai, Jab Logoñ Ne Dekha To Hazrate Sād Bin Muāz RadiAllahu Taala Anhu Ke Zakhm Se Khoon Beh Raha Tha Isi Zakhm Meiñ Un Ki Wafāt Ho Gai.

Huzoore Aqdasﷺ Ne Farmāya Ke Sād Bin Muāz Ki Maut Se Arshe Ilahi Hil Gaya aur In Ke Janaze Meiñ Sattar Hazār Malāika Hāzir Hue Aur Jab In Ki Qabr Khodi Gai To Us Meiñ Mushk Ki Khushbu Āne Lagi Aaine Wafāt Ke Waqt Huzoore Anwarﷺ in ke Sirhāne Tashreef Farmā The, Inhone Āañkh Khol Kar Ākhiri Bār Jamale Nubuwwat Ka Nazāra Kiya aur Phir Ba Āwaze Buland Kalima-e-Shahādat Padha aur Kaha Ke Ya Rasoolallah! Āp Ne Risālat Ka Haq Ada Kar Diya. (Madarijun Nubuwwah)

Hazrate Safiyya RadiAllahu Taala Anha Ki Bahāduri

Junge Khandaq Meiñ Ek Aisa Mauqa Bhi Āya Ke Jab Yahoodiyoñ Ne Ye Dekha Ke Sāri Musalman Fauj Khandaq Ki Taraf Masroofe Jung Hai To Jis Qile Meiñ Musalmānoñ Ki Aurateiñ Aur Bachhe Panāh Guzeen The Yahoodiyoñ Ne Achānak Us Par Hamla Kar Diya aur Ek Yahoodi Darwaze Tak Pahuñch Gaya, Huzoorﷺ Ki Phuphi Hazrate Safiyya Radiallahu Ta'ala Ànha Ne Us Ko Dekh Liya aur Hazrate Hassan Bin Sābit Radiallahu Ta'ala Ànhu Se Kaha Ke Tum Is Yahoodi Ko Qatl Kar Do, Warna Ye Ja Kar Dushmano Ko Yahāñ Ka Hāl Wa Mahaul Bata Dega, Hazrate Hassan RadiAllahu Taala Anhu Ki Us Waqt Himmat Nahiñ Padi Ke Us Waqt Yahoodi Par Hamla Kareiñ Ye Dekh Kar Khud Hazrate Safiyya RadiAllahu Taala Anha Ne Kheme Ki Ek Choob Ukhād Kar Us Yahoodi Ke Sar Par Is Zor Se Māra Ke Uska Sar Phat Gaya Phir Khud Hi Uska Sar Kāt Kar Qile Ke Bāhar Phenk Diya, Ye Dekh Kar Hamla Āwar Yahoodiyoñ Ko Yaqeen Ho Gaya Ke Qile Ke Andar Bhi Kuchh Fauj Maujood Hai Is Dar Se Phir Unhoñ ne Fir Is Taraf Hamla Karne Ki Jurrat Nahiñ Ki.

Kuffār Kaise Bhāge?

Hazrate Nuaim Bin Masood Ashjai RadiAllahu Taala Anhu Qabila-e-Ghatfan Ke Bahut Hi Muazzaz Sardār The Aur Quraish Wa Yahood Donoñ Ko In Ki Zāt Par Poora Poora Etimad Tha, Ye Musalman Ho Chuke The Lekin Kuffār Ko In Ke Islam Ka Ilm Na Tha, Inhone Bārgāhe Risālat Meiñ Ye Darkhwast Ki Ke Ya Rasoolallahﷺ ! Agar Āp Mujhe Ijazat Deiñ To Maiñ Yahood Aur Quraish Donoñ Se Aisi Guftagu Karoon Ke Donoñ Meiñ Phoot Pad Jāye, Āp Ne Is Ki Ijazat De Di Chunānche Unhoñ ne Yahood Aur Quraish Se Alag Alag Kuchh Is Qism Ki Bāteiñ Ki Jis Se Waqai Donoñ Meiñ Phoot Pad Gai.

Abu Sufyan Shadeed Sardi Ke Mausam, Taweel Muahsra, Fauj Ka Rashan Khatm Ho Jāne Se Hairan Wa Pareshan Tha Jab Isko Ye Pata Chala Ke Yahoodiyoñ Ne Hamara Sāth Chhod Diya Hai To Is Ka Hausla Past Ho Gaya aur Wo Bilkul Hi Bad Dil Ho Gaya Phir Nagahān Kuffār Ke Lashkar Par Qahre Qahhar Wa Ghazabe Jabbar Ki Aisi Mār Padi Ke Achānak Mashriq Ki Janib Se Aisi Toofan Khez Āndhi Āi, Kheme Ukhad Ukhad Kar Ud Gaye Aur Kafiroñ Par Aisi Wahshat Aur Dehshat Suwar Ho Gai Ke Unheiñ Rāhe Firār Ikhteyar Karne Ke Siwa Koi Chāra-e-Kār Hi Nahiñ Raha, Yahi Wo Āndhi Hai Jis Ka Zikr Khudāwande Quddus Ne Qur'ān Meiñ Is Tarah Bayān Farmāya Ke:

يَأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

Tarjuma: Aye Imān Wāloñ! Khuda Ki Us Nemat Ko Yād Karo Jab Tum Par Faujeiñ Āa Padi To Ham Ne Un Par Āndhi Bhej Di Aur Aisi Faujeiñ Bheji Jo Tumheiñ Nazar Nahiñ Āti Thi Aur Allah Tumhare Kāmoñ Ko Dekhne Wāla Hai. (Ahzab:9)

Abu Sufyan Ne Apni Fauj Meiñ Ailān Kar Diya Ke Rashan Khatm Ho Chuka Hai, Mausam Intehāyi Kharab Hai, Yahoodiyoñ Ne

Hamara Sāth Chhod Diya Hai Lihāza Hamara Muhasrā Bekār Hai, Ye Keh Kar Kooch Ka Nakkara Baja Dene Ka Hukm De Diya aur Bhāg Nikla, Qabila-e-Ghatfan Ka Lashkar Bhi Chal Diya, Banu Quraiza Bhi Muhasra Chhod Kar Apne Qilo Meiñ Chale Āye Aur In Logoñ Ke Bhāg Jāne Se Madine Ka Matla Kuffār Ke Gardo Ghubār Se Sāf Ho Gaya.

Ghazwa-e-Bani Quraiza

Huzoorﷺ Junge Khandaq Se Farigh Ho Kar Apne Makān Meiñ Tashreef Lāye Aur Hathyār Utār Kar Ghusl Farmāya, Abhi Itmenan Ke Sāth Baithe Bhi Na The Ke Nagahān Hazrate Jibreel Àlaihissalām Tashreef Lāye Aur Kaha Ke Ya Rasoolallahﷺ! Āp Ne Hathyar Utār Diya Lekin Ham Firishtoñ Ki Jama'at Ne Abhi Tak Hathyar Nahiñ Utara Hai, Allah Ta'ala Ka Ye Hukm Hai Ke Āp ﷺBani Quraiza Ki Taraf Chaleiñ Kyuñki In Logoñ Ne Muahda Tod Kar Alaniya Junge Khandaq Meiñ Kuffār Ke Sāth Mil Kar Madine Par Hamla Kiya Hai.

Chunānche Huzoor ﷺ Ne Ailān Kar Diya Ke Log Abhi Hathyar Na Utareiñ Aur Bani Quraiza Ki Taraf Rawāna Ho Jāyeiñ, Huzoorﷺ Ne Khud Bhi Hathyār Zebe Tan Farmāya, Apne Ghode Par Jis Ka Nām Laheef Tha Suwār Ho Kar Lashkar Ke Sāth Chal Pade Aur Bani Quraiza Ke Ek Kuweiñ Ke Pās Pahuñch Kar Nuzool Farmāya.

Bani Quraiza Bhi Jung Ke Liye Bilkul Tayyar The Chunānche Jab Hazrate Ali RadiAllahu Taala Anhu Un Ke Qilo Ke Pās Pahuñche To Un Zalim Aur Ahad Shikan Yahoodiyoñ Ne Huzoore Akram ﷺKo (معاذ اللہ) Gāliyañ Diñ, Huzoor ﷺ Ne Unke Qilo Ka Muhasra Farmā Liya aur Taqreeban Ek Mahine Tak Ye Muhasra Jāri Raha, Yahoodiyoñ Ne Tang Āa Kar Ye Darkhwast Pesh Ki Ke Hazrate Sād Bin Muāz Radiallahu Ta'ala Ànhu Hamāre Bāre Meiñ Jo Faisla Farmā Deiñ Wo Humeiñ Manzoor Hai.

Hazrate Sād Bin Muāz Radiallahu Ta'ala Ànhu Junge Khandaq Meiñ Ek Teer Kha Kar Shadeed Taur Par Zakhmi The Magar Isi

Halat Meiñ Wo Ek Gadhe Par Suwar Ho Kar Bani Quraiza Gaye Aur Unhoñ ne Yahoodiyoñ Ke Bāre Meiñ Ye Faisla Farmāya Ke:

Ladne Wāli Faujo Ko Qatl Kar Diya Jāye, Aurateiñ Aur Bachhe Qaidi Bana Liye Jāyeiñ Aur Yahoodiyoñ Ka Māl Wa Āsbāb Māle Ghanimat Bana Kar Mujahido Meiñ Taqseem Kar Diya Jāye Huzoor ﷺNe Un Ki Zubān Se Ye Faisla Sun Kar Irshad Farmāya Ke Yaqeenan Bila Shubha Tum Ne In Yahoodiyoñ Ke Bāre Meiñ Wahi Faisla Sunaya Hai Jo Allah Ka Faisla Hai.

Is Faisle Ke Mutābiq Bani Quraiza Ki Ladaka Faujeiñ Qatl Ki Gai Aur Auratoñ Bachhoñ Ko Qaidi Bana Liya Gaya aur Un Ke Māl Wa Sāman Ko Mujahideene Islam Ne Māle Ghanimat Bana Liya aur Is Shareer Wa Bad Ahad Qabile Ke Shar Wa Fasād Se Humesha Ke Liye Musalman Pur Amn Wa Mahfooz Ho Gaye.

Yahoodiyoñ Ke Sardār Huyay Bin Akhtab Jab Qatl Ke Liye Maqtal Meiñ Lāya Gaya To Usne Qatl Hone Se Pehle Ye Alfāz Kahe Ke Aye Muhammadﷺ ! Khuda Ki Qasam! Mujhe Is Ka Zara Bhi Afsos Nahiñ Hai Ke Maine Kyuñ Tum Se Adawat Ki Lekin Haqeeqat Ye Hai Ke Jo Khuda Ko Chhod Deta Hai, Khuda Bhi Us Ko Chhod Deta Hai, Khuda Ke Hukm Ki Tameel Meiñ Koi Muzayeqa Nahiñ Bani Quraiza Ka Qatl Hona Ye Ek Hukme Ilahi Tha, Ye Taurāt Meiñ Likha Hua Tha, Ye Ek Saza Thi Jo Khuda Ne Bani Israyeel Par Likhi Thi.

Ye Huyay Bin Akhtab Wahi Badnaseeb Hai Ke Jab Wo Madine Se Jila Watan Ho Kar Khaibar Ja Raha Tha To Usne Ye Muahda Kiya Tha Ke Nabiﷺ Ki Mukhalafat Par Maiñ Kisi Ko Madad Na Duñga aur Is Ahad Par Usne Khuda Ko Zāmin Banāya Tha Lekin Junge Khandaq Ke Mauqe Par Usne In Mu'āhide Ko Kis Tarah Tod Dāla Ye Āp Guzashtāwrāq Meiñ Padh Chuke Ke Us Zalim Ne Tamām Kuffāre Arab Ke Pās Daura Kar Ke Sab Ko Madine Par Hamla Karne Ke Liye Ubhara Phir Banu Quraiza Ko Bhi Muahda Todne Par Uksaya Phir Khud Junge Khandaq Meiñ Kuffār Ke Sāth Mil

Kar Ladāi Meiñ Shamil Hua.

Sana 5 Hijri Ke Mutafarriq Waqiyāt

(1) Is Sāl Huzoorﷺ Ne Hazrate Bibi Zainab Binte Jahash RadiAllahu Taala Anha Se Nikāh Farmāya.

(2) Isi Sāl Musalman Auratoñ Par Parda Farz Kar Diya Gaya.

(3) Isi Sāl Hadde Qazaf (Kisi Par Zina Ki Tohmat Lagane Ki Saza) Aur Liān Wa Zihār Ke Ahkām Nāzil Hue.

(4) Isi Sāl Tayammum Ki Āyat Nāzil Hui.

(5) Isi Sāl Namaze Khauf Ka Hukm Nāzil Hua

Gyarahwa Bāb

Hijrat Ka Chhata Sāl

Baiturrizwan Wa Sulhe Hudaibiya

Is Sāl Ke Tamām Waqiyāt Meiñ Sab Se Zyada aham Aur Shandar Waqiya Baiturrizwan Aur Sulhe Hudaibiya Hai, Tarikhe Islam Meiñ Is Waqiye Ki Badi Ahmiyat Hai, Kyuñki Islam Ki Tamām Āinda Taraqqiyoñ Ka Rāz Isi Ke Daman Se Wabasta Hai, Yahi Wajah Hai Ke Go Ba Zahir Ye Ek Maghlubana Sulah Thi Magar Qur'ān e Majeed Meiñ Khudāwande Ālam Ne Ise Fathe Mubeen Ka Laqab Ata Farmāya Hai

Zulqadah Sana 6 Hijri Meiñ Huzoorﷺ Chaudah Sau Sahaba e ekram Ke Sāth Umra Ka Ehram Bāndh Kar Makke Ke Liye Rawāna Hue, Huzoorﷺ Ko Andesha Tha Ke Shayad Kuffāre Makka Humeiñ Umrah Karne Se Rokenge Isliye Āpﷺ Ne Pehle Hi Qabila-e-Khuza'a Ke Ek Shakhs Ko Makke Bhej Diya Tha Tāki Wo Kuffāre Makka Ke Irado Ki Khabar Lāye, Jab Āpﷺ Ka Qafila Maqāme Asfān Ke Qareeb Pahuñcha To Wo Shakhs Ye Khabar Le Kar Āya Ke Kuffāre Makka Ne Tamām Qabāile Arab Ke Kafiroñ Ko Jama Kar Ke Ye Keh Diya Hai Ke Musalmānoñ Ko Hargiz Hargiz Makke Meiñ Dakhil Na Hone Diya Jāye, Chunānche Kuffāre Quraish Ne Apne Tamām Ham Nawa Qabāil Ko Jama Kar Ke Ek Fauj Tayyar Kar Li Aur Musalmānoñ Ka Rasta Rokne Ke Liye Makka Se Bāhar Nikal Kar Maqāme Baladah Meiñ Padāw Dāl Diya aur Khalid Bin Waleed Aur Abu Jahl Ka Beta Ikrima Ye Donoñ 200 Chune Hue Sawaro Ka Dasta Le Kar Maqāme Ghameem Tak Pahuñch Gaye, Jab Huzoor ﷺKo Raste Meiñ Khalid Bin Waleed Ke Suwaro Ki Gard Nazar Āi To Āp ﷺNe Shahrāh Se Hat Kar Safar Shuru Kar Diya aur Ām Raste Se Kat Kar Āge Badhe Aur Maqāme Hudaibiya Meiñ Pahuñch Kar Padāw Dāla, Yahāñ Pāni Ki Behad Kami Thi, Ek Hi Kuwān Tha, Wo Chand Hi Ghanto Meiñ Khushk Ho Gaya, Jab Sahaba e ekram Pyās Se Betāb Hone Lage To Huzoorﷺ Ne Ek Bade Pyale Meiñ

Apna Daste Mubarak Dāl Diya aur Āpﷺ Ki Muqaddas Ungliyoñ Se Pāni Ka Chashma Jāri Ho Gaya, Phir Āpﷺ Ne Khushk Kuweiñ Meiñ Apne Wuzu Ka Ghasala aur Apna Ek Teer Dāl Diya, Kuweiñ Meiñ Is Qadar Pāni Ubal Pada Ke Poora Lashkar Aur Tamām Jānwar Us Kuweiñ Se Kai Dino Tak Sairab Hote Rahe.

Baiturrizwan

Maqāme Hudaibiya Meiñ Pahuñch Kar Huzoorﷺ Ne Ye Dekha Ke Kuffāre Quraish Ka Ek Azeem Lashkar Jung Ke Liye Āmada Hai Aur Idhar Ye Hāl Hai Ke Sab Log Ehrām Bāndhe Hue Haiñ Is Halat Meiñ Jooi'n Bhi Nahiñ Mār Sakte To Āpﷺ Ne Munasib Samjha Ke Kuffāre Makka Se Musalahat Ki Guftagu Karne Ke Liye Kisi Ko Makke Bhej Diya Jāye, Chunānche Is Kām Ke Liye Āpne Hazrate Umar RadiAllahu Taala Anhu Ko Muntakhab Farmāya Lekin Unhoñ ne Ye Keh Kar Mazirat Kar Di Ke Ya Rasoolallahﷺ ! Kuffāre Quraish Mere Bahut Hi Sakht Dushman Haiñ Aur Makka Meiñ Mere Qabile Ka Koi Ek Shakhs Bhi Aisa Nahiñ Hai Jo Mujh Ko Un Kafiroñ Se Bacha Sake, Ye Sun Kar Āpﷺ Ne Hazrate Usman RadiAllahu Taala Anhu Ko Makke Bheja, Unhoñ ne Makke Pahuñch Kar Kuffāre Quraish Ko Huzoorﷺ Ki Taraf Se Sulah Ka Paigām Pahuñchaya, Hazrate Usman Radiallahu Ta'ala Ànhu Apni Maldāri Aur Apne Qabile Wāloñ Ki Himayat Wa Pasdāri Ki Wajah Se Kuffāre Quraish Ki Nigaho Meiñ Bahut Zyada Muazzaz The, Is Liye Kuffāre Quraish Un Par Koi Darāz Dasti Nahiñ Kar Sake, Balki Unse Ye Kaha Ke Ham Āpko Ijazat Dete Haiñ Ke Āp Kābe Ka Tawaf Aur Safa Wa Marwa Ki Sai Kar Ke Apna Umrah Ada Kar Leiñ Magar Ham Muhammadﷺ Ko Kabhi Hargiz Hargiz Kābe Ke Qareeb Na Āne Deñge, Hazrate Usman RadiAllahu Taala Anhu Ne Inkar Kar Diya aur Kaha Ke Maiñ Rasoolullahﷺ Ko Sāth Liye Baghair Kabhi Hargiz Hargiz Akele Apna Umrah Nahiñ Ada Kar Sakta, Is Par Bāt Badh Gai Aur Kuffār Ne Āp Ko Makke Meiñ Rok Liya Magar Hudaibiya Ke Maidān Meiñ Ye Khabar Mashhoor Ho Gai Ke Kuffāre Quraish Ne Un Ko Shaheed Kar Diya, Huzoorﷺ Ko

Jab Ye Khabar Pahuñchi To Āp Ne Farmāya Ke Usman Ke Khoon Ka Badla Lena Farz Hai, Ye Farmā Kar Āp Ek Babool Ke Darakht Ke Niche Baith Gaye Aur Sahaba Se Farmāya Ke Tum Sab Log Mere Hāth Par Iski Bai'at Karo Ke Ākhiri Dum Tak Tum Log Mere Wafadar Aur Jānisār Rahoge, Tamām Sahaba Ne Nihāyat Hi Walwalāngez Josho Kharosh Ke Sāth Jānisāri Ka Āhad Karte Hue Huzoorﷺ Ke Daste Haq Parast Par Bai'at Kar Li, Ye Wahi Bai'at Hai Jis Ka Nām Tarikhe Islam Meiñ Baiturrizwan Hai, Hazrate Haq Ta'ala Ne Is Bai'at Aur Is Darakht Ka Tazkira Qur'ān e Majeed Ki Surah-e-Fateh Meiñ Is Tarah Farmāya Hai Ke:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ

Yaqeenan Jo Log Aye Rasool Tumhari Bai'at Karte Haiñ Wo To Allah Hi Se Bai'at Karte Haiñ Unke Hātho Par Allah Ka Hāth Hai.

(Al Fateh: 10)

Isi Surah-e-Fateh Meiñ Dusri Jagah In Bai'at Karne Wāloñ Ki Fazeelat Aur In Ke Ajro Sawāb Ka Qur'ān e Majeed Meiñ Is Tarah Khutba Padha Ke :

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَ
أَثَابَهُمْ فَتْحًا قَرِيبًا ۚ

Beshak Allah Rāzi Hua Imān Wāloñ Se Jab Wo Darakht Ke Niche Wo Tumhari Bai'at Karte The To Allah Ne Jāna Jo Un Ke Dilo Meiñ Hai Phir Un Par Itmenan Utār Diya aur Unheiñ Jald Āne Wāli Fateh Ka Inām Diya.

Lekin Baiturrizwan Ho Jāne Ke Bād Pata Chala Ke

Hazrate Usman Radiallahu Ta'ala Ànhu Ki Shahādat Ki Khabar Ghalat Thi, Wo Ba Izzat Taur Par Makke Meiñ Zinda Wa Salamat The Aur Phir Wo Bakhairo Āfiyat Huzoorﷺ Ki Khidmate Aqdas Meiñ Hāzir Ho Gaye.

Sulhe Hudaibiya Kyuñkar Hui

Hudaibiya Meiñ Sab Se Pehla Shakhs Jo Huzoorﷺ Khidmat Meiñ Hāzir Hua Wo Budail Bin Warqa Khuzai Tha, In Ka Qabilā agarche Abhi Tak Musalman Nahiñ Hua Tha Magar Ye Log Huzoorﷺ Ke Haleef Aur Intehāyi Mukhlis Aur Khair Khwāh The, Budail Bin Warqa Ne Āpﷺ Ko Khabar Di Ke Kuffāre Quraish Ne Kaseer Tadād Meiñ Fauj Jama Kar Li Hai Aur Fauj Ke Sāth Rashan Ke Liye Doodh Wāli Ooñtniya Bhi Haiñ, Ye Log Āp Se Jung Kareñge Aur Āp Ko Khāna-e-Kābah Tak Nahiñ Pahuñchne Deñge.

Huzoorﷺ Ne Farmāya Ke Tum Quraish Ko Mera Ye Paigām Do Ke Ham Jung Ke Irade Se Nahiñ Āye Haiñ Aur Na Ham Jung Chahte Haiñ, Ham Yahāñ Sirf Umrah Ada Karne Ki Gharaz Se Āye Haiñ, Musalsal Ladāiyoñ Se Quraish Ko Bahut Kāfi Jāni Wa Mālo Nuqsan Pahuñch Chuka Hai Lihāza Unke Haq Meiñ Bhi Yahi Behtar Hai Ke Wo Jung Na Kareiñ Balki Mujh Se Ek Muddate Muayyana Tak Ke Liye Sulah Ka Muahda Kar Leiñ Aur Mujh Ko Ahle Arab Ke Hāth Meiñ Chhod Deiñ, Agar Quraishi Meri Bāt Mān Leiñ To Behtar Hoga aur Agar Unhoñ ne Mujh Se Jung Ki To Mujhe Us Zāt Ki Qasam Hai Jis Ke Qabza-e-Qudrat Meiñ Meri Jān Hai Ke Maiñ Unse Us Waqt Tak Laduñga Ke Meri Gardan Mere Badan Se Alag Ho Jāye.

Budail Bin Warqa Āpﷺ Ka Paigām Le Kar Quraish Ke Pās Gaya aur Kaha Ke Maiñ Muhammad ﷺ Ka Ek Paigām Le Kar Āya Hooñ, Agar Tum Logoñ Ki Marzi Ho To Maiñ Un Ka Paigām Tum Logoñ Ko Sunāun, Kuffāre Quraish Ke Shararat Pasand Launde Jin Ka Josh Un Ke Hosh Par Ghalib Tha Shor Machane Lage Ke Nahiñ! Hargiz Nahiñ! Humeiñ Un Ka Paigām Sunne Ki Koi Zaroorat Nahiñ Lekin Kuffāre Quraish Ke Sanjida aur Samajhdar Logoñ Ne Paigām Sunane Ki Ijazat De Di Aur Budail Bin Warqa Ne Huzoorﷺ Ki Dawate Sulah Ko Un Logoñ Ke Sāmne Pesh Kar Diya, Ye Sun Kar Qabila-e-Quraish Ka Ek Bahut Hi Muammar Aur Muazzaz

Sardār Urwah Bin Masood Saqafi Khada Ho Gaya aur Kaha Ke Aye Quraish! Kya Maiñ Tumhara Bāp Nahiñ? Sab Ne Kaha Ke Kyuñ Nahiñ, Phir Usne Kaha Ke Kya Tum Log Mere Bachhe Nahiñ? Sab Ne Kaha Ke Kyuñ Nahiñ Phir Usne Kaha Ke Mere Bāre Meiñ Tum Logoñ Ko Koi Bad Gumani To Nahiñ? Sab Ne Kaha Ke Nahiñ! Hargiz Nahiñ! Iske Bād Urwah Bhi Masood Ne Kaha Ke Muhammad ﷺ Ne Bahut Hi Samajhdari Aur Bhalai Ki Bāt Pesh Kar Di Lihāza Tum Log Mujhe Ijazat Do Ke Maiñ Unse Mil Kar Muamlāt Tay Karoon, Sab Ne Ijazat De Di Ke Bahut Achha! Āp Jāiye, Urwah Bin Masood Wahāñ Se Chal Kar Hudaibiya Ke Maidān Meiñ Pahuñcha aur Huzoorﷺ Ko Mukhatab Kar Ke Ye Kaha Ke Budail Bin Warqa Ki Zubāni Āpka Paigām Humeiñ Mila, Aye Muhammad ﷺ Mujhe Āp Se Ye Kehna Hai Ke Agar Āp Ne Lad Kar Quraish Ko Barbad Kar Ke Dunya Se Nesto Nābud Kar Diya To Mujhe Bataiye Ke Kya Āp Se Pehle Kisi Bhi Arab Ne Apni Hi Qaum Ko Barbad Kiya Hai Aur Agar Ladāi Meiñ Quraish Ka Palla Bhāri Pada To Āp Ke Sāth Jo Ye Lashkar Hai Maiñ In Meiñ Aise Chehre Dekh Raha Hooñ Ke Ye Sab Āpko Tanha Chhod Kar Bhāg Jayenge, Urwah Bin Masood Ka Ye Jumla Sun Kar Hazrate Abu Bakr Siddique RadiAllahu Taala Anhu Ko Sabro Zabt Ki Tāb Na Rahi, Unhoñ ne Tadap Kar Kaha Ke Aye Urwah! Chup Ho Ja! Apni Devi "Lāt" Ki Sharmgah Choos, Kya Ham Bhala Allah Ke Rasoolﷺ Ko Chhod Kar Bhāg Jayenge.

Urwah Bin Masood Ne Tajjub Se Ye Puchha Ke Ye Shakhs Kaun Hai? Logoñ Ne Kaha Ke Ye Abu Bakr Haiñ, Urwah Bin Masood Ne Kaha Ke Mujhe Us Zāt Ki Qasam Hai Jiski Qabza-e-Qudrat Meiñ Meri Jān Hai, Aye Abu Bakr! Agar Tera Ek Ehsan Mujh Par Na Hota Jis Ka Badla Maiñ Ab Tak Tujh Ko Na De Saka Hooñ To Maiñ Teri Is Talkh Guftagu Ka Jawab Deta, Urwah Bin Masood Apne Āp Ko Sabse Bada Ādmi Samajhta Tha, Isliye Jab Bhi Wo Huzoorﷺ Se Koi Bāt Kehta To Hāth Badha Kar Āp Ki Reesh Mubarak Pakad Leta Tha aur Bār Bār Āp Ki Muqaddas Dādhi Par

Hāth Dālta Tha, Hazrate Mugheera Bin Shayba RadiAllahu Taala Anhu Jo Nangi Talwār Le Kar Huzoor ﷺ Ke Pichhe Khade The, Wo Urwah Bin Masood Ki Is Jurrat Aur Harkat Ko Bardasht Na Kar Sake, Urwah Bin Masood Jab Reesh Mubarak Ki Taraf Hāth Badhata To Wo Talwār Ka Qabza Us Ke Hāth Par Mār Kar Usse Kehte Ke Reesh Mubarak Se Apna Hāth Hata Le, Urwah Bin Masood Ne Apna Sar Uthaya aur Puchha Ke Ye Ādmi Kaun Hai? Logoñ Ne Bataya Ke Ye Mugheera Bin Shayba Haiñ To Urwah Bin Masood Ne Dānt Kar Kaha Ke Aye Daghabaz! Kya Maiñ Teri Ahad Shikni Ko Sambhalne Ki Koshish Nahiñ Kar Raha Hooñ? (Hazrate Mugheera Bin Shayba Ne Chand Ādmiyoñ Ko Qatl Kar Diya Tha Jis Ka Khoonbaha Urwah Bin Masood Ne Apne Pās Se Ada Kiya Tha Ye Usi Taraf Ishara Tha)

Iske Bād Urwah Bin Masood Sahaba Ko Dekhne Laga aur Poori Lashkar Gāh Ko Dekhbhāl Kar Wahāñ Se Rawāna Ho Gaya, Urwah Bin Masood Ne Hudaibiya Ke Maidān Meiñ Sahaba Ki Hairat Angez Aur Tajjub Khez Aqeedat Wa Muhabbat Ka Jo Manzar Dekha Tha Isne Uske Dil Par Bada Ājeeb Asar Dāla Tha, Chunānche Usne Quraish Ke Lashkar Meiñ Pahuñch Kar Apna Tassur In Lafzoñ Meiñ Bayān Kiya:

Aye Meri Qaum! Khuda Ki Qasam! Jab Muhammad ﷺ Apna Khankhār Thookte Haiñ To Wo Kisi Na Kisi Sahabi Ki Hatheli Meiñ Padta Hai Aur Wo Farte Aqeedat Se Us Ko Apne Chehre Aur Hatheli Aur Apni Khāl Par Mal Leta Hai Aur Agar Wo Kisi Bāt Ka Un Logoñ Ko Hukm Dete Haiñ To Sab Ke Sab

Uski Tameel Ke Liye Jhapat Padte Haiñ, Aur Wo Jab Wuzu Karte Haiñ To Un Ke Ashāb Un Ke Wuzu Ke Dhowan Ko Is Tarah Loot'te Haiñ Ke Goya Un Meiñ Talwār Chal Padegi Aur Wo Jab Koi Guftagu Karte Haiñ To Tamām Ashāb Khamosh Ho Jāte Haiñ Aur Un Ke Sāthiyoñ Ke Dilo Meiñ Unki Itni Zabardast Azmat Hai Ke Koi Shakhs Un Ki Taraf Nazar Bhar Dekh Nahiñ Sakta, Aye Meri

Qaum! Khuda Ki Qasam! Maine Bahut Se Badshāho Ka Darbār Dekha Hai, Maiñ Qaisaro Kisra aur Najjashi Ke Darbaro Meiñ Bhi Baryāb Ho Chuka Hooñ Magar Khuda Ki Qasam! Maine Kisi Badshāh Ke Darbāriyoñ Ko Apne Badshāh Ki Itni Tazeem Karte Hue Nahiñ Dekha Hai Jitni Tazeem Muhammad ﷺ Ki Tazeem Muhammad ﷺ Ke Sāthi Karte Haiñ.

Urwah Bin Masood Ki Ye Guftagu Sun Kar Qabila-e-Kinana Ke Ek Shakhs Ne Jis Ka Nām Halees Tha Kaha Ke Tum Log Mujh Ko Ijazat Do Ke Maiñ Un Ke Pās Jāun, Quraish Ne Kaha Ke Zaroor Jāiye.

Chunānche Ye Shakhs Jab Bārgāhe Risālatﷺ Ke Qareeb Pahuñcha To Āp ﷺNe Sahaba Se Farmāya Ke Ye Fulān Shakhs Hai Aur Us Qaum Se Talluq Rakhta Hai Jo Qurbani Ke Jānwaroñ Ki Tazeem Karte Haiñ.

Lihāza Tum Log Qurbani Ke Jānwaroñ Ko Is Ke Sāmne Khada Kar Do Aur Sab Log Labbaik Padhna Shuru Kar Do, Us Shakhs Ne Jab Qurbani Ke Jānwaroñ Ko Dekha aur Ehrām Ki Hālat Meiñ Sahaba Ko Labbaik Padhta Hua Suna To Kaha Ke Subhan Allah! Bhala In Logoñ Ko Kis Tarah Munasib Hai Ke Baitullah Se Rok Diya Jāye? Wo Fauran Hi Palat Kar Kuffāre Quraish Ke Pās Pahuñcha aur Kaha Ke Maiñ Apni Ānkhoñ Se Dekh Kar Āa Raha Hooñ Ke Qurbani Ke Jānwar Un Logoñ Ke Sāth Haiñ Aur Sab Ehrām Ki Halat Meiñ Haiñ Lihāza Maiñ Kabhi Ye Rāye Nahiñ De Sakta Ke Un Logoñ Ko Khāna-e-Kābah Se Rok Diya Jāye, Iske Bād Ek Shakhs Kuffāre Quraish Ke Lashkar Meiñ Se Khada Ho Gaya Jiska Nām Markaz Bin Hafs Tha Usne Kaha Ke Mujh Ko Tum Log Wahāñ Jāne Do, Quraish Ne Kaha:

Tum Bhi Jāo, Jab Ye Nazdeek Pahuñcha To Huzoorﷺ Ne Farmāya Ke Ye Markaz Hai, Ye Bahut Hi Luchha Ādmi Hai, Us Se Āpﷺ Ne Guftagu Shuru Ki, Abhi Iski Bāt Poori Bhi Na Hui Thi Ke Nagahān Suhail Bin Amr Āa Gaya Usko Dekh Kar Āpﷺ Ne Nek Fāli Ke Taur Par

Ye Farmāya Ke Suhail Āa Gaya, Lo! Ab Tumhara Muamla Sahal Ho Gaya, Chunānche Suhail Ne Āte Hi Kaha Ke Ab Āiye Ham Aur Āp Ke Darmiyan Muahda Ki Ek Dastawez Likh Leiñ Huzoorﷺ Ne Is Ko Manzoor Farmā Liya

Aur Hazrate Ali Radiallahu Ta'ala Ànhu Ko Dastawez Likhne Ke Liye Talab Farmāya, Suhail Bin Amr Aur Huzoorﷺ Ke Darmiyan Der Tak Sulah Ke Sharait Par Guftagu Hoti Rahi Bil Ākhir Chand Sharto Par Donoñ Ka Ittefāq Ho Gaya, Huzoorﷺ Ne Hazrate Ali Radiallahu Ta'ala Ànhu Se Irshad Farmāya Ke Likho.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Suhail Bin Amr Ne Kaha Ke Ham Nahiñ Jānte Rahman Ko Ke Ye Kya Hai? Āp "بِاِسْمِكَ اللّٰهُمَّ" Likhwaiye Jo Hamara aur Āpka Purana Dastoor Raha Hai, Musalmānoñ Ne Kaha Ke Ham Poori Bismillah Ke Siwa Koi Dusra Lafz Nahiñ Likhenge Magar Huzoor ﷺ Ne Suhail Ki Bāt Mān Li Aur Farmāya Ke Achhā Aye Ali! باسْمِکَ اللّٰھُمَّ Hi Likh Do Phir Huzoor ﷺ Ne Ye Ibarat Likhwai. هٰذَا ما قاضى عليه محمد رسول الله "Yāni Ye Wo Sharait Haiñ Jin Par Quraish Ke Sāth Muhammadur Rasoolullah Ne Sulah Ka Faisla Kiya" Suhail Phir Bhadak Gaya aur Kehne Laga Ke Khuda Ki Qasam! Agar Ham Jān Lete Ke Āp Allah Ke Rasool Haiñ To Na Ham Āp Ko Baitullah Se Rokte Na Āp Ke Sāth Jung Karte Lekin Āp Muhammad Bin Abdullah Likhiye, Āp ﷺ Ne Farmāya Ke Khuda Ki Qasam Meiñ Muhammadur Rasoolullah Bhi Hooñ Aur Muhammad Bin Abdullah Bhi Hooñ Aur Ye Bāt Hai Ke Tum Log Meri Risālat Ko Jhutlate Ho, Ye Keh Kar Āp ﷺ Ne Hazrate Ali RadiAllahu Taala Anhu Se Farmāya Ke Muhammadur Rasoolullah Ko Mita Do Aur Is Ki Jagah Muhammad Bin Abdullah Likh Do, Hazrate Ali RadiAllahu Taala Anhu Se Zyada Kaun Musalman Āpka Farmābardar Ho Sakta Hai? Lekin Muhabbat Ke Ālam Meiñ Kabhi Kabhi Aisa Maqam Bhi Āa Jāta Hai Ke Sachhe Muhib Ko Bhi Apne Mahboob Ki Farmābardari Se Muhabbat Ke Jazbe Meiñ

Inkar Karna Padta Hai, Hazrate Ali Ne Àrz Kiya Ke Ya Rasoolallahﷺ! Maiñ Āpke Nām Ko To Kabhi Hargiz Hargiz Nahiñ Mitāunga, Āp ﷺ Ne Farmāya Ke Achha Mujhe Dikhao Mera Nām Kahañ Hai, Hazrate Ali RadiAllahu Taala Anhu Ne Us Jagah Par Ungli Rakh Di, Āp ﷺ Ne Wahāñ Se Rasoolullah Ka Lafz Mita Diya Behar Hāl Sulah Ki Tehreer Mukammal Ho Gai, Is Dastawez Meiñ Ye Tay Kar Diya Gaya Ke Fareeqain Ke Darmiyan 10 Sāl Tak Ladāi Bilkul Mauqoof Rahegi, Sulahnāme Ki Bāqi Dafa'āt Aur Sharteiñ Ye Thi:

(1) Musalman Is Sāl Baghair Umrah Ada Kiye Wāpas Chale Jayeiñ.

(2) Āinda Sāl Umrah Ke Liye Āyeiñ Aur Sirf Teen Din Makka Meiñ Thehar Kar Wāpas Chale Jāyeiñ.

(3) Talwār Ke Siwa Koi Dusra Hathyar Le Kar Na Āyeiñ, Talwār Bhi Niyām Ke Andar Rakh Kar Thaile Waghaira Meiñ Band Ho.

(4) Makke Meiñ Jo Musalman Pehle Se Muqeem Haiñ Un Meiñ Se Kisi Ko Apne Sāth Na Le Jāyeiñ Aur Musalmānoñ Meiñ Se Agar Koi Makke Meiñ Rehna Chahe To Use Roka Na Jāye.

(5) Kafiroñ Ya Musalmānoñ Meiñ Se Koi Shakhs Agar Madine Chala Jāye To Use Wāpas Kar Diya Jāye Lekin Agar Koi Musalman Madine Se Makke Meiñ Wāpas Chala Jāye To Wo Wāpas Nahiñ Kiya Jayega.

(6) Qabāile Arab Ko Ikhteyar Hoga Ke Wo Fareeqain Meiñ Se Jis Ke Sāth Chaheiñ Dosti Ka Muahda Kar Leiñ.

Ye Sharteiñ Zāhir Hai Ke Musalmānoñ Ke Sakht Khilaf Thi Aur Sahaba-e-Kirām Ko Is Par Badi Zabardast Nāgawāri Ho Rahi Thi Magar Wo Farmāne Risālat Ke Khilaf Dum Mārne Se Majboor The.

Hazrate Abu Jandal Ka Muamla

Ye Ajeeb Ittefāq Hai Ke Muahda Likha Ja Chuka Tha Lekin Abhi Is Par Fareeqain Ke Dastakhat Nahiñ Hue The Ke Achānak Isi Suhail Bin Amr Ke Sahibzade Hazrate Abu Jandal Apni Bediya Ghaseette Hue, Girte Padte Musalmānoñ Ke Darmiyan Ān Pahuñche, Suhail Bin Amr Apne Bete Ko Dekh Kar Kehne Laga Ke Aye Muhammadﷺ ! Is Mu'āhide Ki Dastawez Par Dastakhat Karne Ke Liye Meri Pehli Shart Ye Hai Ke Āp Abu Jandal Ko Meri Taraf Wāpas Lautāiye, Āpﷺ Ne Farmāya Ke Abhi To Is Mu'āhide Par Fareeqain Ke Dastakhat Nahiñ Hue Haiñ, Hamāre Aur Tumhare Dastakhat Ho Jāne Ke Bād Ye Muahda Nāfiz Hoga, Ye Sun Kar Suhail Bin Amr Kehne Laga Ke Phir Jāiye Maiñ Āpse Koi Sulah Nahiñ Karuñga, Āpﷺ Ne Farmāya Ke Achha āye Suhail! Tum Apni Taraf Se Ijazat De Do Ke Maiñ Abu Jandal Ko Apne Pās Rakh Looñ, Usne Kaha Ki Me Hargiz Kabhi Iski Ijazat Nahiñ De Sakta, Hazrate Abu Jandal Ne Jab Dekha Ke Maiñ Makke Lauta Diya Jāuga To Unhoñ ne Musalmānoñ Se Faryād Ki Aur Kaha Ke Aye Jama'at-e-Muslimeen! Dekho Maiñ Mushrikeen Ki Taraf Lautāya Ja Raha Hooñ Halañki Maiñ Musalman Hooñ Aur Tum Musalmānoñ Ke Pās Āa Gaya Hooñ Kuffār Ki Mār Se Un Ke Badan Par Choto Ke Jo Nishanāt The Un Ko Dikha Dikha Kar Musalmānoñ Ko Josh Dilāya.

Hazrate Umar Radiallahu Ta'ala Ànhu Par Hazrate Abu Jandal Radiallahu Ta'ala Ànhu Ki Taqreer Sun Kar Imāni Jazba Sawār Ho Gaya aur Wo Dandanate Hue Bārgāhe Risālat Meiñ Pahuñche Aur Àrz Kiya Ke Kya Āp Sachmuch Allah Ke Rasool Nahiñ? Irshad Farmāya Ke Kyuñ Nahiñ? Unhoñ ne Kaha Ke Kya Ham Haq Par Haiñ Aur Hamāre Dushman Bātil Par Nahiñ Haiñ? Irshad Farmāya Ke Kyuñ Nahiñ? Phir Unhoñ ne Kaha Ke To Phir Hamāre Deen Meiñ Ham Ko Ye Zillat Kyuñ Di Ja Rahi Hai? Āpﷺ Ne Farmāya Ke Aye Umar! Maiñ Allah Ka Rasool Hooñ, Maiñ Uski Nafarmani Nahiñ Karta Hooñ, Wo Mera Madadgār Hai, Phir Hazrate Umar

Ne Àrz Kiya Ke Ya Rasoolalallahﷺ ! Kya Āp Ham Se Ye Wāda Na Farmāte The Ke Anqareeb Ham Baitullah Meiñ Āa Kar Tawaf Kareñge? Irshad Farmāya Ke Kya Maine Tum Ko Ye Khabar Di Thi Ke Ham Isi Sāl Baitullah Meiñ Dakhil Hoñge? Unhoñ ne Kaha Ke Nahiñ, Āpﷺ Ne Irshad Farmāya Ke Maiñ Phir Kehta Hooñ Ke Tum Yaqeenan Kābe Meiñ Pahuñchoge Aur Us Ka Tawaf Karoge.

Darbāre Risālat Se Uth Kar Hazrate Umar Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ke Pās Āye Aur Wahi Guftagu Ki Jo Bārgāhe Risālat Meiñ Àrz Kar Chuke The, Āp Ne Farmāya Ke Aye Umar! Wo Khuda Ke Rasool Haiñ, Wo Jo Kuchh Karte Haiñ Allah Ta'ala Hi Ke Hukm Se Karte Haiñ Wo Kabhi Khuda Ki Nafarmani Nahiñ Karte Aur Khuda Un Ka Madadgār Hai Aur Khuda Ki Qasam! Wo Yaqeenan Haq Par Haiñ Lihāza Tum Un Ki Rikāb Thāme Raho Hazrate Umar Radiallahu Ta'ala Ànhu Ko Tamām Umr In Bāto Ka Sadma aur Sakht Ranj Wa Āfsos Raha Jo Unhoñ ne Jazba-e-Be Ikhteyari Meiñ Huzoorﷺ Se Keh Di Thi, Zindagi Bhar Wo Is Se Tauba Wa Istighfār Karte Rahe Aur Iske Kaffare Ke Liye Unhoñ ne Namazeiñ Padhi, Roze Rakhe, Khairat Ki, Ghulām Āzād Kiye, Bukhari Shareef Meiñ Agarche In Āmāl Ka Mufassal Tazkira Nahiñ Hai, Ijmalan Hi Zikr Hai Lekin Dusri Kitāboñ Meiñ Nihāyat Tafseel Ke Sāth Ye Tamām Bāteiñ Bayān Ki Gai Haiñ Bahar Hāl Ye Bade Sakht Imtehān Aur Āzmaish Ka Waqt Tha, Ek Taraf Hazrate Abu Jandal Radiallahu Ta'ala Ànhu Gidgida Kar Musalmānoñ Se Faryād Kar Rahe Haiñ Aur Har Musalman Is Qadar Josh Meiñ Bhara Hua Hai Ke Agar Rasoolullahﷺ Kā Adab Māne Na Hota To Musalmānoñ Ki Talwareiñ Niyām Se Bāhar Nikal Padti, Dusri Taraf Mu'āhide Par Dastakhat Ho Chuke Haiñ Aur Apna āhad Poora Karne Ki Zimmedari Ān Padi Hai, Huzoore Anwar Ne Mauqe Ki Nazakat Ka Khayal Farmāte Hue Hazrate Abu Jandal Se Farmāya Ke Tum Sabr Karo, Anqareeb Allah Ta'ala Tumhare Liye Aur Dusre Mazloomo Ke Liye Zaroor Hi Koi Rasta Nikalega, Ham Sulah Ka Muahda Kar Chuke Ab Ham In Logoñ Se Bad Ahadi Nahiñ

Kar Sakte, Gharaz Hazrate Abu Jandal Ko Isi Tarah Pā Ba Zanjeer Makke Wāpas Jāna Pada Jab Sulahnama Mukammal Ho Gaya To Huzoorﷺ Ne Sahaba Ko Hukm Diya Ke Utho Aur Qurbani Karo Aur Sar Munda Kar Ehram Khol Do, Musalmānoñ Ki Nāgawāri Aur Unke Ghaizo Ghazab Ka Ye Ālam Tha Ke Farmāne Nabawi Sun Kar Ek Shakhs Bhi Nahiñ Utha Magar Adab Ke Khayal Se Koi Ek Lafz Bol Bhi Na Saka, Āpﷺ Ne Hazrate Bibi Umme Salmah Radiallahu Ta'ala Ànha Se Is Ka Tazkira Farmāya To Unhoñ ne Àrz Ki Ke Meri Rāye Ye Hai Ke Āp Kisi Se Kuchh Bhi Na Kaheiñ Aur Khud Āp Apni Qurbani Kar Leiñ Aur Bāl Tarashwa Leiñ, Chunānche Āpﷺ Ne Aisa Hi Kiya, Jab Sahaba Ne Āpﷺ Ko Qurbani Kar Ke Ehram Utarte Dekh Liya To Wo Log Mayoos Ho Gaye Ke Ab Āpﷺ Apna Faisla Nahiñ Badal Sakte To Sab Log Qurbani Karne Lage Aur Ek Dusre Ke Bāl Tarashne Lage Magar Is Qadar Ranjo Gham Meiñ Bhare Hue The Ke Aisa Màloom Hota Tha Ke Ek Dusre Ko Qatl Kar Dālega, Iske Bād Rasoolullahﷺ Apne Ashāb Ke Sāth Madina-e-Munawwara Ke Liye Rawāna Ho Gaye.

Fathe Mubeen

Is Sulah Ko Tamām Sahaba Ne Ek Maghloobana Sulah Aur Zillat Āmez Muahda Samjha aur Hazrate Umar Radiallahu Ta'ala Ànhu Ko Isse Jo Ranj Wa Sadma Pahuñcha Wo Āp Padh Chuke, Magar Iske Bād Ye Āyat Nāzil Hui Ke:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Tarjuma: Aye Habeeb Hamne Āp Ko Fathe Mubeen Ata Ki.

(Fateh:1)

Khudāwande Quddus Ne Is Sulah Ko Fathe Mubeen Bataya, Hazrate Umar Ne Àrz Kiya Ya Rasoolallahﷺ ! Kya Ye Fateh Hai? Āpne Farmāya Ke Hān Ye Fateh Hai.

Go Us Waqt Sulahname Ke Bāre Meiñ Sahaba Ke Khayalāt Achhe

Nahiñ The Magar Iske Bād Ke Waqiyāt Ne Bata Diya Ke Dar Haqeeqat Yahi Sulah Tamām Futuhāt Ki Kunji Sābit Hui Aur Sab Ne Mān Liya Ke Waqayi Sulhe Hudaibiya Ek Aisi Fathe Mubeen Thi Jo Makke Meiñ Isha'ate Islam Balki Fathe Makka Ka Zariya Ban Gai, Ab Tak Musalman Aur Kuffār Ek Dusre Se Alag Thalag Rehte The, Ek Dusre Se Milne Julne Ka Mauqa Hi Nahiñ Milta Tha Magar Is Sulah Ki Wajah Se Ek Dusre Ke Yahāñ Āmado Raft Āzadi Ke Sāth Gufto Shaneed Aur Tabadla-e-Khayalāt Ka Rasta Khul Gaya, Kuffār Madine Āte Aur Mahino Thehar Kar Musalmānoñ Ke Kirdar Wa Āmal Ka Gehra Mutāla Karte, Islami Masail Aur Islam Ki Khoobiyoñ Ka Tazkira Sunte Jo Musalman Makke Jāte Wo Apne Chāl Chalan, Iffat Shiāri Aur Ibadat Guzari Se Kuffār Ke Dilo Par Islam Kā aisa Naqsha Bitha Dete Ke Khud Bakhud Kuffār Islam Ki Taraf Māil Hote Jāte The, Chunānche Tarikh Gawāh Hai Ke Sulhe Hudaibiya Se Fathe Makka Tak Is Qadar Kaseer Tadād Meiñ Log Musalman Hue Ke Itne Kabhi Nahiñ Hue The, Chunānche Hazrate Khalid Bin Waleed (Fātehe Shām) Aur Hazrate Amr Bin Al Ās (Fātehe Misr) Bhi Isi Zamane Meiñ Khud Bakhud Makke Se Madine Ja Kar Musalman Hue.

Mazloomeene Makka

Hijrat Ke Bād Jo Log Makke Meiñ Musalman Hue Unhoñ ne Kuffār Ke Hātho Badi Badi Musibateiñ Bardasht Ki, Un Ko Zanjeero Meiñ Bāndh Bāndh Kar Kuffār Kode Mārte The Lekin Jab Bhi Un Meiñ Se Koi Shakhs Mauqa Pāta To Chhup Kar Madine Āa Jāta Tha, Sulhe Hudaibiya Ne Is Ka Darwāza Band Kar Diya Kyuñki Is Sulahnāme Meiñ Ye Shart Tehreer Thi Ke Makke Se Jo Shakhs Bhi Hijrat Kar Ke Madine Jayega Wo Phir Makka Wāpas Bhej Diya Jayega.

Hazrate Abu Baseer Ka Karnama

Sulhe Hudaibiya Se Farigh Ho Kar Jab Huzoorﷺ Madine Wāpas Tashreef Lāye To Sab Se Pehle Jo Buzurg Makke Se Hijrat Kar Ke

Madina Āye Wo Hazrate Abu Baseer Radiallahu Ta'ala Ànhu The, Kuffāre Makka Ne Fauran Hi Do Ādmiyoñ Ko Bheja Ke Hamara Ādmi Wāpas Kar Dijiye, Huzoorﷺ Ne Hazrate Abu Baseer Se Farmāya Ke Tum Makke Chale Jāo, Tum Jānte Ho Ke Hamne Kuffāre Quraish Se Muahda Kar Liya Hai Aur Hamāre Deen Meiñ Ahad Shikni Aur Ghaddari Jāiz Nahiñ Hai, Hazrate Abu Baseer Ne Àrz Kiya Ya Rasoolallahﷺ ! Kya Āp Mujh Ko Kafiroñ Ke Hawale Farmāyenge Tāki Wo Mujh Ko Kufr Par Majboor Kareiñ, Āpﷺ Ne Irshad Farmāya Ke Tum Jāo!

Khudāwande Kareem Tumhari Rihai Ka Koi Sabab Bana Dega, Ākhir Majboor Ho Kar Hazrate Abu Baseer Donoñ Kafiroñ Ki Hirasat Meiñ Makke Wāpas Ho Gaye Lekin Jab Maqāme Zul Halifa Meiñ Pahuñche To Sab Khane Ke Liye Baith Kar Bāteiñ Karne Lage, Hazrate Abu Baseer Ne Ek Kafir Se Kaha Ke Aji! Tumhari Talwār Bahut Achhi Màloom Hoti Hai, Usne Khush Ho Kar Niyām Se Talwār Nikāl Kar Dikhai Aur Kaha Ke Bahut Hi Umda Talwār Hai Aur Maine Bāraha Ladāiyoñ Meiñ Iska Tajriba Kiya Hai, Hazrate Abu Baseer Ne Kaha Ke Zara Mere Hāth Meiñ To Do, Maiñ Bhi Dekhooñ Ke Kaisi Talwār Hai? Usne Hāth Meiñ Talwār De Di, Unhoñ ne Talwār Hāth Meiñ Le Kar Is Zor Se Talwār Māri Ke Kafir Ki Gardan Kat Gai Aur Us Ka Sar Door Ja Gira, Uske Sāthi Ne Jo Ye Manzar Dekha To Wo Sar Par Pair Rakh Kar Bhāga aur Sarpat Daudta Hua Madine Pahuñcha aur Masjide Nabawi Meiñ Ghus Gaya, Huzoorﷺ Ne Use Dekhte Hi Farmāya Ke Ye Shakhs Khaufzada Màloom Hota Hai, Usne Hānpte Kānpte Hue Bārgāhe Risālat Meiñ Àrz Kiya Ke Mere Sāthi Ko Abu Baseer Ne Qatl Kar Diya Hai Aur Maiñ Bhi Zaroor Māra Jāuñga, Itne Meiñ Hazrate Abu Baseer Bhi Nangi Talwār Hāth Meiñ Liye Hue Ān Pahuñche Aur Àrz Kiya Ya Rasoolallahﷺ ! Allah Ta'ala Ne Āp Ki Zimmedari Poori Kar Di Kyuñki Sulhnāme Ki Shart Ke Ba Mujib Āpne To Mujh Ko Wāpas Kar Diya, Ab Ye Allah Ta'ala Ki Meharbani Hai Ke Usne Mujhe In Kafiroñ Se Najāt De Di, Huzoorﷺ Ko Is Waqiye Se Bada

Ranj Pahuñcha aur Āp Ne Khafa Ho Kar Farmāya Ke:

وَيْلُ اُمِّهٖ مِسْعَرُ حَرْبٍ لَوْ كَانَ لَهٗ اَحَدٌ۔

Iski Mā Mare! Ye To Ladāi Bhadka Dega, Kāsh! Iske Sāth Koi Ādmi Hota Jo Isko Rokta.

Hazrate Abu Baseer Is Jumle Se Samajh Gaye Ke Maiñ Phir Kafiroñ Ki Taraf Lauta Diya Jāuñga, Isliye Wo Wahāñ Se Chupke Se Khisak Gaye Aur Sahile Samundar Ke Qareeb Maqāme Ais Meiñ Ja Kar Thehre, Udhar Makke Se Hazrate Abu Jandal Apne Zanjeer Kāt Kar Bhage Aur Wo Bhi Wahin Pahuñch Gaye, Phir Makke Ke Dusre Mazloom Musalmānoñ Ne Bhi Mauqa Pa Kar Kuffār Ki Qaid Se Nikal Nikal Kar Yahāñ Panāh lena Shuru Kar Di, Yahāñ Tak Ke Is Jungle Meiñ 70 Ādmiyoñ Ki Jama'at Jama Ho Gai, Kuffāre Quraish Ke Tijarati Qafiloñ Ka Yahi Rasta Tha, Jo Qafila Bhi Āmado Raft Meiñ Yahāñ Se Guzarta Ye Log Us Ko Loot Lete Yahāñ Tak Ke Kuffāre Quraish Ki Nāk Meiñ Dam Kar Diya, Bil Ākhir Quraish Ne Khuda aur Rishtedari Ka Wasita De Kar Huzoorﷺ Ko Khat Likha Ke Ham Sullahname Meiñ Apni Shart Se Bāz Āye, Āp Logoñ Ko Sahile Samundar Se Madina Bula Lijiye Aur Ab Hamāri Taraf Se Ijazat Hai Ke Jo Musalman Bhi Makke Se Bhāg Kar Madine Jāye Āp Us Ko Madine Meiñ Thehra Lijiye, Humeiñ Is Par Koi Aitraz Na Hoga.

Ye Bhi Riwayat Hai Ke Quraish Ne Khud Abu Sufyan Ko Madine Bheja Ke Ham Sulhenama-e-Hudaibiya Meiñ Apni Shart Se Dast Bardar Ho Gaye, Lihāza Āp Hazrate Abu Baseer Ko Madine Bula Leiñ Tāki Hamāre Tijarati Qafile Un Logoñ Ke Qatlo Ghārat Se Mahfooz Ho Jāyeiñ, Chunānche Huzoorﷺ Ne Hazrate Abu Baseer Ke Pās Khat Bheja Ke Tum Apne Sāthiyoñ Samet Ais Se Madine Chale Āo Magar Afsos Ke Farmāne Risālat Unke Pās Aise Waqt Pahuñcha Jab Wo Naza Ki Hālat Meiñ The, Muqaddas Khat Ko Unhoñ ne Apne Hāth Meiñ Le Kar Sar Aur Ānkhoñ Par Rakha aur

Un Ki Rooh Parwaz Ho Gai, Hazrate Abu Jandal Ne Apne Sāthiyoñ Ke Sāth Miljul Kar Un Ki Tajheezo Takfeen Ka Intezam Kiya aur Dafn Ke Bād Un Ki Qabr Shareef Ke Pās Yadgār Ke Liye Ek Masjid Bana Di, Phir Farmāne Rasool Ke Ba Mujib Ye Sab Log Wahāñ Se Āa Kar Madine Meiñ Ābad Ho Gaye.

Salateen Ke Nām Dawate Islam

Sana 6 Hijri Meiñ Sulhe Hudaibiya Ke Bād Jab Jungo Jidāl Ke Khatrāt Tal Gaye Aur Har Taraf Amno Sukoon Ki Fazā Paida Ho Gai To Chuñki Rasoolullahﷺ Ki Nubuwwat Wa Risālat Ka Dāira Sirf Khitta-e-Arab Tak Hi Mahdood Nahiñ Tha Balki Āpﷺ Tamām Ālam Ke Liye Nabi Bana Kar Bheje Gaye The Isliye Āpﷺ Ne Irada Farmāya Ke Islam Ka Paigām Poori Dunya Meiñ Pahuñcha Diya Jāye, Chunānche Āp Ne Rome Ke Badshāh Qaisar, Faras Ke Badshāh Qisra, Habsha Ke Badshāh Najjashi, Misr Ke Badshāh Azeez Aur Dusre Salateene Arabo Ajam Ke Nām Dawate Islam Ke Khutoot Rawāna Farmāye Sahaba Meiñ Se Kaun Kaun Hazrāt In Khutoot Ko Le Kar Kin Kin Badshāho Ke Darbār Meiñ Gaye? In Ki Fehrist Kāfi Taweel Hai Magar Ek Hi Din Meiñ 6 Khutoot Likhwa Kar Aur Apni Muhar Laga Kar Jin 6 Qasido Ko Jahāñ Jahāñ Āpﷺ Ne Rawāna Farmāya Wo Ye Haiñ:

(1) Hazrate Dahya Qalbi - Harqil Qaisare Rome Ke Darbār Meiñ.

(2) Hazrate Abdullah Bin Huzafa - Khusru Parwez Shahe Irān Ke Darbār Meiñ.

(3) Hazrate Hatib - Maqsoose Azeeze Misr Ke Darbār Meiñ.

(4) Hazrate Amr Bin Umayya - Najjashi Badshāhe Habsha Ke Darbār Meiñ.

(5) Hazrate Saleet Bin Amr - Hauzah, Badshāhe Yamama Ke Darbār Meiñ.

(6) Hazrate Shuja Bin Wahab - Haris Ghassani Wāliye

Ghassan Ke Darbār Meiñ.

Nāma-e-Mubarak Aur Qaisar

Hazrate Dihya Qalbi Huzoorﷺ Ka Muqaddas Khat Le Kar Basra Tashreef Le Gaye Aur Wahāñ Qaisare Rome Governor Shām Hāris Ghassani Ko Diya, Us Ne Is Nāma- e - Mubarak Ko Baitul Muqaddas Bhej Diya Kyuñki Qaisare Room Harqil Un Dino Baitul Muqaddas Ke Daure Par Āya Hua Tha, Qaisar Ko Jab Ye Mubarak Khat Mila To Us Ne Hukm Diya Ke Quraish Ka Koi Ādmi Mile To Us Ko Hamāre Darbār Meiñ Hāzir Karo, Qaisar Ke Hukkam Ne Talash Kiya To Qaisar Ne Bade Tumturaq Ke Sāth Darbār Munaqid Kiya aur Tāje Shāhi Pehan Kar Takht Par Baitha aur Takht Ke Gird Arakeene Saltanat, Batariqa aur Ahbār Wa Rahban Waghaira Saf Bāndh Kar Khade Ho Gaye, Isi Hālat Meiñ Arab Ke Tajiro Ka Ittefāq Se Abu Sufyan Aur Arab Ke Kuchh Dusre Tajir Mil Gaye, Gurauh Darbār Meiñ Hāzir Ho Gaya aur Shāhi Mehal Ke Tamām Darwaze Band Kar Diye Gaye, Phir Qaisar Ne Tarjuman Ko Bulaya aur Us Ke Zariye Guftagu Shuru Ki, Sab Se Pehle Qaisar Ne Ye Suwal Kiya Ke Arab Mei Jis Shakhs Ne Nubuwwat Ka Dāwa Kiya Hai Tum Meiñ Se Un Ka Sab Se Qareebi Rishtedar Kaun Hai? Abu Sufyan Ne Kaha Ke "Maiñ", Qaisar Ne Unko Sab Se Āge Kiya aur Dusre Arabo Ko Un Ke Pichhe Khada Kiya aur Kaha Ke Dekho! Agar Abu Sufyan Koi Ghalat Bāt Kahe To Tum Log Is Ka Jhoot Zāhir Kar Dena, Phir Qaisar Aur Abu Sufyan Meiñ Jo Mukalma Hua Wo Ye Hai:

Qaisar: Muddaiye Nubuwwat Ka Khāndān Kaisa Hai?

Abu Sufyan: Un Ka Khāndān Shareef Hai.

Qaisar: Kya Is Khāndān Meiñ In Se Pehle Bhi Kisi Ne Nubuwwat Ka Dāwa Kiya Tha?

Abu Sufyan: Nahiñ.

Qaisar: Kya In Ke Bāp Dadao Meiñ Koi Badshāh Tha?

Abu Sufyan: Nahiñ.

Qaisar: Jin Logoñ Ne In Ka Deen Qabool Kiya Hai Wo Kamzor Log Haiñ Ya Sahibe Asr?

Abu Sufyan: Kamzor Log Haiñ.

Qaisar: In Ke Muttabeyeen Badh Rahe Haiñ Ya Ghat'te Ja Rahe Haiñ?

Abu Sufyan: Badhte Ja Rahe Haiñ.

Qaisar: Kya Koi In Ke Deen Meiñ Dakhil Ho Kar Phir Is Ko Na Pasand Kar Ke Palat Bhi Jāta Hai?

Abu Sufyan: Nahiñ.

Qaisar: Kya Nubuwwat Ka Dāwa Karne Se Pehle Tum Log Unheiñ Jhoota Samajhte The?

Abu Sufyan: Nahiñ.

Qaisar: Kya Wo Kabhi Ahad Shikni Aur Wāda Khilafi Bhi Karte Haiñ?

Abu Sufyan: Abhi Tak To Nahiñ Ki Hai Lekin Ab Hamāre Aur Unke Darmiyan (Hudaibiya) Meiñ Jo Ek Naya Muahida Hua Hai Màloom Nahiñ Is Meiñ Wo Kya Kareñge?

Qaisar: Kya Kabhi Tum Logoñ Ne Un Se Jung Bhi Ki Hai? **AbuSufyan:** Hān.

Qaisar: Natija-e-Jung Kya Raha?

Abu Sufyan: Kabhi Ham Jeete, Kabhi Wo.

Qaisar: Wo Tumheiñ Kin Bāto Ka Hukm Dete Haiñ?

Abu Sufyan: Wo Kehte Haiñ Ke Sirf Ek Khuda Ki Ibadat Karo, Kisi Aur Ko Khuda Ka Shāreek Na Thehrao, Buto Ko Chhodo, Namaz Padho, Sach Bolo, Pāk Damani Ikhteyar Karo, Rishtedāroñ Ke Sāth Nek Sulook Karo.

Is Sawal Wa Jawab Ke Bād Qaisar Ne Kaha Ke Tum Ne Un Ko

Khāndāni Shareef Bataya aur Tamām Paighambaro Ka Yahi Hāl Hai Ke Humesha Paighambar Achhe Khāndānoñ Meiñ Hi Paida Hote Haiñ, Tum Ne Kaha Ke Un Ke Khāndān Meiñ Kabhi Kisi Ne Nubuwwat Ka Dāwa Nahiñ Kiya Hai,Agar Aisa Hota To Maiñ Keh Deta Ke Ye Shakhs Auro Ki Naql Utār Raha Hai, Tum Ne Iqrār Kiya Hai Ke Un Ke Khāndān Meiñ Kabhi Koi Badshāh Nahiñ Hua, Agar Ye Bāt Hoti To Maiñ Samajh Leta Ke Ye Shakhs Apne Ābao Ajdād Ki Badshāhi Ka Talabghār Hai, Tum Mānte Ho Ke Nubuwwat Ka Dāwa Karne Se Pehle Wo Kabhi Koi Jhoot Nahiñ Bole To Jo Shakhs Insānoñ Se Jhoot Nahiñ Bolta Wo Khuda Par Kyuñkar Jhoot Bāndh Sakta Hai? Tum Kehte Ho Ke Kamzor Logoñ Ne Un Ke Deen Ko Qabool Kiya Hai, To Sun Lo Humesha Ibteda Meiñ Paighambaro Ke Muttabeyeen Muflis Aur Kamzor Hi Log Hote Rahe Haiñ, Tum Ne Ye Tasleem Kiya Hai Ke Un Ki Pairwi Karne Wāle Badhte Hi Ja Rahe Haiñ To Imān Ka Muamla Humesha Āisa Hi Raha Hai Ke Iske Manne Wāloñ Ki Tadād Humesha Badhti Hi Jāti Hai, Tum Ko Ye Tasleem Hai Ke Koi Un Ke Deen Se Phir Kar Murtad Nahiñ Ho Raha Hai To Tumheiñ Màloom Hona Chahiye Ke Imān Ki Shān Aisi Hi Hua Karti Hai Ke Jab Iski Lazzat Kisi Ke Dil Meiñ Ghar Kar Leti Hai To Phir Wo Kabhi Nikal Nahiñ Sakti, Tumheiñ Is Bāt Ka Etiraf Hai Ke Unhoñ ne Kabhi Koi Ghaddari Aur Bad Ahadi Nahiñ Ki Hai To Rasoolo Ka Yahi Hāl Hota Hai Ke Wo Kabhi Koi Dagha Fareb Ka Kām Karte Hi Nahiñ, Tumne Humeiñ Bataya Ke Wo Khuda-e-Wahid Ki Ibadat, Shirk Se Parhez, But Parasti Se Mumana'at, Pāk Damani, Sila-e-Rahmi Ka Hukm Dete Haiñ To Sun Lo Ke Tum Ne Jo Kuchh Kaha Hai Agar Ye Sahih Hai To Wo Anqareeb Is Jagah Ke Malik Ho Jayenge Jahāñ Is Waqt Mere Qadam Haiñ Aur Maiñ Jānta Hooñ Ke Ek Rasool Ka Zuhoor Hone Wāla Hai Magar Mera Ye Gumān Nahiñ Tha Ke Wo Rasool Tum Arabo Meiñ Se Hoga, Agar Maiñ Ye Jān Leta Ke Maiñ Un Ki Bargāh Meiñ Pahuñch Sakunga To Maiñ Takleef Utha Kar Wahāñ Tak Pahuñchta aur Agar Maiñ Un Ke Pās Hota To Un Ke Pāoñ

Dhota, Qaisar Ne Apni Is Taqreer Ke Bād Hukm Diya Ke Rasoolullah ﷺ Ka Khat Padh Kar Sunaya Jāye, Nāma-e-Mubarak Ki Ibarat Ye Thi:

بسم اللہ الرحمن الرحیم من محمد عبد اللہ و رسولہ الی ھرقل عظیم الروم سلام علی من اتبع الھدی اما بعد

فانی ادعوك بدعایة الاسلام اسلم تسلم یوتك اللہ اجرك مرتین فان تولیت فان علیك اثم الاریسین یا اھل

الکتاب تعالوا الی کلمة سواء بیننا و بینکم ان لا نعبد الا اللہ ولا نشرك نہ شیئا ولا یتخذ بعضنا بعضا اربابا

من دون اللہ فان تولوا فقولوا اشھدوا بانا مسلمون ۔

Shuru Karta Hooñ Maiñ Khuda Ke Nām Se Jo Bada Meherbān Nihāyat Reham Farmāne Wāla Hai, Allah Ke Bande Aur Rasool Ki Taraf Se Ye Khat Harqil Ke Nām Hai Jo Rome Ka Badshāh Hai, Us Shakhs Par Salām Ho Jo Hidāyat Ka Pairu Hai, Is Ke Bād Maiñ Tujh Ko Islam Ki Dawat Deta Hooñ Tu Musalman Ho Ja To Salamat Rahega, Khuda Tujh Ko Doguna Sawab Dega, Aur Agar Tune Rugardani Ki To Teri Tamām Riaya Ka Gunāh Tujh Par Hoga, Aye Ahle Kitab! Ek Aisi Bāt Ki Taraf Āo Jo Hamāre Aur Tumhare Darmiyan Yaksa Hai Aur Wo Ye Hai Ke Ham Khuda Ke Siwa Kisi Ki Ibadat Na Kareiñ Aur Ham Meiñ Se Bāz Log Dusre Bāz Logoñ Ko Khuda Na Banayeiñ Aur Agar Tum Nahiñ Mānte To Gawāh Ho Jāo Ke Ham Musalman Haiñ!

Qaisar Ne Abu Sufyan Se Jo Guftagu Ki Us Se Us Ke Darbari Pehle Hi Intehāyi Barham Aur Bezar Ho Chuke The, Ab Ye Khat Suna Phir Jab Qaisar Ne Un Logoñ Se Ye Kaha Ke Aye Jama'at-e-Rome! Agar Tum Apni Falāh Aur Apni Badhshahi Ki Baqa Chahte Ho To Is Nabi Ki Bai'at Kar Lo To Darbāriyoñ Meiñ Is Qadar Narazi Aur Bezari Phail Gai Ke Wo Log Jungli Gadho Ki Tarah Bidak Kar Darbār Ke Darwazo Ki Taraf Bhagne Lage Magar Chuñki Tamām Darwaze Band The Isliye Wo Log Bāhar Na Nikal Sake, Jab Qaisar Ne Apne Darbāriyoñ Ki Nafrat Ka Ye Manzar Dekha To Wo Un Logoñ Ke Imān Lāne Se Mayoos Ho Gaya aur Us Ne Kaha Ke In

Darbāriyoñ Ko Bulāo, Jab Sab Āa Gaye To Qaisar Ne Kaha Ke Abhi Abhi Maine Tumhare Sāmne Jo Kuchh Kaha Isse Mera Maqsad Tumhare Deen Ki Pukhtagi Ka Imtehān Lena Tha To Maine Dekh Liya Ke Tum Log Apne Deen Meiñ Bahut Pakke Ho, Ye Sun Kar Tamām Darbari Qaisar Ke Sāmne Sajde Meiñ Gir Pade Aur Abu Sufyan Waghaira Darbār Se Nikāl Diye Gaye Aur Darbār Barkhast Ho Gaya, Chalte Waqt Abu Sufyan Ne Apne Sāthiyoñ Se Kaha Ke Ab Yaqeenan Abu Kabsha Ke Bete (Muhammadﷺ) Ka Muamla Bahut Badh Gaya, Dekh Lo! Roomiyoñ Ka Badshāh In Se Dar Raha Hai. (Bukhari)

Qaisar Chuñki Taurāt Wa Injeel Ka Mahir Aur Ilme Nujoom Se Waqif Tha Isliye Wo Nabiye Ākhiruzzamā'n Ke Zuhoor Se Bakhabar Tha aur Abu Sufyan Ki Zubān Se Halāt Sun Kar Us Ke Dil Meiñ Hidāyat Ka Charagh Raushan Ho Gaya Tha, Magar Saltanat Ki Hirs Wa Hawas Ki Āndhiyoñ Ne Is Charaghe Hidāyat Ko Bujha Diya aur Wo Islam Ki Daulat Se Mahroom Reh Gaya.

Khusru Parwez Ki Bad Dimaghi

Taqreeban Isi Mazmoon Ke Khutoot Dusre Badshāho Ke Pās Bhi Huzoorﷺ Ne Rawāna Farmāye, Shehanshe Iran Khusru Parwez Ke Darbār Meiñ Jab Nāma-e-Mubarak Pahuñcha To Sirf Itni Si Bāt Par Us Ke Ghuroor Aur Ghamand Ka Pāra Itna Chadh Gaya Ke Usne Kaha Ke Is Khat Meiñ Muhammadﷺ Ne Mere Nām Se Pehle Apna Nām Kyuñ Likha? Ye Keh Kar Us Ne Farmāne Risālat Ko Phād Dāla aur Purze Purze Kar Ke Khat Ko Zameen Par Phenk Diya, Jab Huzoor ﷺ Ko Ye Mila To Āp ﷺ Ne Farmāya Ke:مَزَّقَ كِتَابِي مَزَّقَ اللهُ مُلْكَهُ "Usne Mere Khat Ko Tukde Tukde Kar Dāla Khuda Uski Saltanat Ko Tukde Tukde Kar De" Chunānche Iske Bād Hi Khusru Parwez Ko Uske Bete Sheerwaya Ne Rāt Meiñ Sote Hue Uska Shikam Phād Kar Usko Qatl Kar Diya aur Uski Badshāhi Tukde Tukde Ho Gai Yahāñ Tak Ke Hazrate Ameerul Momineen Umar Faruque-e-Āzam Radiallahu Ta'ala Ànhu Ke Daure

Khilafat Meiñ Ye Hukumat Safha-e-Hasti Se Mit Gai.

Najjashi Ka Kirdar

Najjashi Badshāhe Habsha Ke Pās Jab Farmāne Risālat Pahuñcha To Us Ne Koi Be Adabi Nahiñ Ki, Is Muamle Meiñ Muarrikheen Ka Ikhtelaf Hai Ke Us Najjashi Ne Islam Qabool Kiya Ya Nahiñ Magar Mawahibe Laddunya Meiñ Likha Hua Hai Ke Ye Najjashi Jis Ke Pās Ailāne Nubuwwat Ke Pānchwe Sāl Musalman Makke Se Hijrat Kar Ke Gaye The Aur Sana 6 Hijri Meiñ Jis Ke Pās Huzoorﷺ Ne Khat Bheja aur Sana 9 Hijri Meiñ Jis Ka Inteqal Hua aur Madine Meiñ Huzoorﷺ Ne Jis Ki Ghaibana Namaze Janaza Padhai Uska Nām Asmaha Tha aur Ye Bila Shubha Musalman Ho Gaya Tha, Lekin Iske Bād Jo Najjashi Takht Par Baitha Uske Pās Bhi Huzoorﷺ Ne Islam Ka Dawat Nāma Bheja Tha Magar Us Ke Bāre Meiñ Kuch Màloom Nahiñ Hota Ke Us Najjashi Ka Nām Kya Tha? Usne Islam Qabool Kiya Ya Nahiñ? Mashhoor Hai Ke Ye Donoñ Muqaddas Khutoot Ab Tak Salateene Habsha Ke Pās Maujood Haiñ Aur Wo Log Iska Behad Adabo Ehtiram Karte Haiñ Wallahu A'lam.

Shāhe Misr Ka Bartāw

Hazrate Hātib Bin Abi Balta'a Ko Huzoorﷺ Ne Maqsoos Misr Wa Iskandariya Ke Badhshah Ke Pās Qasid Bana Kar Bheja, Ye Nihāyat Hi Akhlāq Ke Sāth Qasid Se Mila aur Farmāne Nabawi Ko Bahut Hi Akhlāq Ke Sāth Padha Magar Musalman Nahiñ Hua, Hān Huzoorﷺ Ki Khidmat Meiñ Chand Cheezo Ka Tohfa Bheja, Do Laundiya Ek Hazrate Mariya Qibtiya Thi Jo Huzoorﷺ Ke Haram Meiñ Dakhil Hui Aur Inhi Ke Shikame

Mubarak Se Huzoorﷺ Ke Farzand Hazrate Ibrahim Àlaihissalām Paida Hue Dusri Hazrate Sireen Thi Jin Ko Āpne Hazrate Hassan Bin Sābit Ko Ata Farmā Diya, Inke Batan Se Hazrate Hassan Ke Sahibzade Hazrate Abdurrahman Paida Hue In Donoñ Laundiyoñ Ke Ilawa Ek Safed Gadha Jiska Nām Yafoor Tha aur Ek Safed Khachchar Jo Duldul Kehlata Tha Ek Hazār Misqāl Sona, Ek

Ghulām, Kuchh Shehad, Kuchh Kapde Bhi The.

Badshāhe Yamama Ka Jawab

Hazrate Saleet Radiallahu Ta'ala Ànhu Jab Hauzah Badshāhe Yamama Ke Pās Khat Le Kar Pahuñche To Usne Bhi Qasid Ka Ehtiram Kiya Lekin Islam Qabool Nahiñ Kiya aur Jawab Meiñ Ye Likha Ke

Āp Jo Bāteiñ Kehte Haiñ Wo Nihāyat Achhi Haiñ, Agar Āp Apni Hukumat Meiñ Se Kuchh Mujhe Bhi Hissa Deiñ To Maiñ Āpki Pairwi Karuñga, Huzoorﷺ Ne Us Ka Khat Padh Kar Farmāya Ke Islam Mulkgiri Ki Hawas Ke Liye Nahiñ Āya Hai, Agar Zameen Ka Ek Tukda Bhi Ho To Maiñ Na Duñga.

Hāris Ghassani Ka Ghamand

Hazrate Shuja Radiallahu Ta'ala Ànhu Ne Jab Haris Ghassani Wāliye Ghassan Ke Sāmne Nāma-e-Aqdas Ko Pesh Kiya To Wo Maghroor Khat Ko Padh Kar Barham Ho Gaya aur Apni Fauj Ko Tayyari Ka Hukm De Diya Chunānche Madine Ke Musalman Har Waqt Us Ke Hamle Ke Muntazir Rehne Lage Aur Bil Ākhir Ghazwa-e-Mauta aur Ghazwa-e-Tabook Ke Waqiyāt Darpesh Hue Jin Ka Mufassal Tazkira Ham Āge Tehreer Kareñge.

Huzoorﷺ Ne In Badshāho Ke Ilawa aur Bhi Bahut Se Salateen Wa Umara Ko Dawate Islam Ke Khutoot Tehreer Farmāye Jin Meiñ Se Kuchh Ne Islam Qabool Karne Se Inkar Kar Diya aur Kuchh Khush Naseebo Ne Islam Qabool Kar Ke Huzoore Aqdasﷺ Ki Khidmate Aqdas Meiñ Niyaz Mandiyoñ Se Bhare Khutoot Bhi Bheje, Maslan Yama Ke Shahane Himyar Meiñ Aye Jin Badshāho Ne Musalman Ho Kar Bārgāhe Nubuwwat Meiñ Arziya Bheji Jo Ghazwa-e-Tabook Se Wapsi Par Āpﷺ Ki Khidmat Meiñ Pahuñchi Un Badshāho Ke Nām Ye Haiñ:

(1) Hāris Bin Abde Kalāl.

(2) Nayeem Bin Abde Kalāl.

(3) Nomān Hakime Zoorayen Wa Muāfir Wa Hamdān.

(4) Zur'ā Ye Sab Yaman Ke Badshāh Haiñ.

In Ke Ilawa "Farwah Bin Amr" Jo Ki Saltanate Rome Ki Janib Se Governer Tha. Apne Islam Lāne Ki Khabar Qasid Ke Zariye Bārgāhe Risālat Me Bheji Is Tarah "Bāzān" Jo Bādshahe Iran Kisra Ki Taraf Se Sooba E Yaman Ka Soobedar

Tha āpne Do Betoñ Ke Sath Musalman Ho Gaya aur Ek Arzi Tehreer Kar Ke Huzoor Ko Apne Islam Ki Khabar Di. In Sab Ka Mufassal Tazkira "Seerate Ibne Hishām Wa Zurqani Wa Madārijunnubuwwah" Wagairah Me Maujood Hai. Ham Apni Is Mukhtasar Kitab Me Inka Mufassal Bayan Tehreer Karne Se Ma'zirat Khwāh Haiñ.

Sariyya-e-Najd:

Sana 6 Hijri Me Rasoolullahﷺ Ne Hazrate Muhammad Bin Muslima Radiallahu Ta'ala Ànhu Ki Ma-tahti Me Ek Lashkar Najd Ki Janib Rawāna Farmāya. Un Logoñ Ne Bani Hanifa Ke Sardār Thumamah Bin Usāl Ko Giriftār Kar Liya aur Madeene Laye Jab Logoñ Ne Inko Bārgāhe Risālat Me Pesh Kiya To Āp Ne Hukm Diya Ki Is Ko Masjide Nabawi Ke Ek Sutoon Se Bāndh Diya Jaye. Chunānche Ye Sutoon Me Bāndh Diye Gaye Phir Huzoorﷺ Us Ke Pās Tashreef Le Gaye Aur Daryāft Farmāya Ki Ay Samama! Tumhara Kya Hāl Hai? Aur Tum Apne Bare Me Kya Gumān Karte Ho? Samama Ne Jawab Diya Ki Aye Muhammad ﷺ! Mera Hāl Aur Khayāl To Accha Hi Hai. Agar Āp Mujhe Qatl Kareñge To Ek Khooni Ādami Ko Qatl Kareñge Aur Agar Āp Mujhe Apne In'ām Se Nawaz Kar Chhod Deñge To Ek Shukr Guzar Ko Chhodenge Aur Agar Āp Mujh Se Kuchh Māl Ke Talabgār Hoñ To Bata Dijiye Āp Ko Māl Diya Jayega. Huzoorﷺ Ye Guftagu Kar Ke Chele Āye Phir Dusre Roz Bhi Yahi Sawal Wa Jawab Hua. Fir Teesre Din Bhi Yehi Hua. Iske Bād Āp Ne Sahaba Se Farmāya Ki Samama Ko Chhod Do.

Chunānche Logoñ Ne Un Ko Chhod Diya. Samama Masjid Se Nikal Kar Ek Khajoor Ke Bāgh Me Chale Gaye Jo Masjide Nabawi Ke Qareeb Hi Me Tha. Wahāñ Unhoñ ne Ghusl Kiya Phir Masjide Nabawi Me Wāpas Āye Aur Kalima-e-Shahādat Padh Kar Musalman Ho Gaye Aur Kehne Lage Ki Khuda Ki Qasam! Mujhe Jis Qadar Āp Ke Chehre Se Nafrat Thi Itni Rue Zameen Par Kisi Ke Chehre Se Na Thi Magar Āj Āp Ke Chehre Se Mujhe Is Qadar Muhabbat Ho Gayi Hai Ki Itni Muhabbat Kisi Chehre Se Nahi Hai. Koi Deen Meri Nazar Me Itna Napasand Na Tha Jitna Āpka Deen Lekin Āj Koi Deen Meri Nazar Me Itna Mehboob Nahi Hai Jitna Āpka Deen. Koi Shehar Meri Nigah Me Itna Bura Na Tha Jitna Āpka Shehar Aur Ab Mera Ye Hāl Ho Gaya Hai Ki Āp Ke Shehar Se Zyada Mujhe Koi Shehar Mehboob Nahi Hai. Ya Rasoolallahﷺ ! Mai Umrah Adā Karne Ke Irade Se Makka Ja Raha Tha Ki Āp Ke Lashkar Ne Mujhe Giriftār Kar Liya. Ab Āp Mere Bare Me Kya Hukm Dete Haiñ? Huzoor Ne Unko Dunya Wa Ākherat Ki Bhalaiyoñ Ka Muzda Sunaya aur Fir Hukm Diya Ki Tum Makke Ja Kar Umrah Adā Kar Lo!

Jab Ye Makka Pahuñche Aur Tawāf Karne Lage To Quraish Ke Kisi Kafir Ne Inko Dekh Kar Kaha Ki Ay Samama! Tum Sābi (Be Deen) Ho Gaye? Āp Ne Nihāyat Jur'at Ke Sath Jawab Diya Ki Mai Be Deen Nahi Hua Hooñ Balki Mai Musalman Ho Gaya Hooñ Aur Aye Ahle Makka! Sun Lo! Ab Jab Tak Rasoolullahﷺ Ijazat Na Deñge Tum Logoñ Ko Hamare Watan Se Gehun Ka Ek Dāna Bhi Nahiñ Mil Sakega, Makke Wāloñ Ke Liye In Ke Watan "Yamama" Hi Se Ghalla Āya Karta Tha. (Bukhari)

Abu Rāfe Qatl Kar Diya Gaya

Sana 6 Hijri Ke Waqiyāt Meiñ Se Abu Rāfe Yahoodi Ka Qatl Bhi Hai, Abu Rāfe Yahoodi Ka Nām Abdullah Bin Abu Huqaiq Ya Salām Bin Al Huqaiq Tha, Ye Bahut Hi Daulatmand Tajir Tha Lekin Islam Ka Zabardast Dushman Aur Bārgāhe Nubuwwat Ki

Shān Meiñ Nihāyat Hi Badtareen Gustakh Aur Be Adab Tha, Ye Wahi Shakhs Hai Jo Huyay Bin Akhtab Yahoodi Ke Sāth Makke Gaya aur Kuffāre Quraish Aur Dusre Qabāil Ko Josh Dila Kar Ghazwa-e-Khandaq Meiñ Madine Par Hamla Karne Ke Liye Dus Hazār Ki Fauj Le Kar Āya Tha aur Abu Sufyan Ko Ubhār Kar Isi Ne Us Fauj Ka Sipahsalār Banāya Tha, Huyay Bin Akhtab To Junge Khandaq Ke Bād Ghazwa-e-Bani Quraiza Meiñ Māra Gaya Tha Magar Ye Bach Nikla Tha aur Huzoorﷺ Ki Iza Rasāni Aur Islam Ki Bekhkani Meiñ Tan, Man, Dhan Se Laga Hua Tha, Ansar Ke Donoñ Qabiloñ Aus Wa Khazraj Meiñ Humesha Muqabla Rehta Tha aur Ye Donoñ Aksar Rasoolullahﷺ Ke Sāmne Nekiyoñ Meiñ Se Ek Dusre Se Badh Jāne Ki Koshish Karte Rehte The, Chuñki Qabila-e-Aus Ke Logoñ Hazrat Muhammad Bin Muslima Waghaira Ne Sana 3 Hijri Meiñ Bade Khatre Meiñ Pad Kar Ek Dushmane Rasool Ashraf Yahoodi Ko Qatl Kiya Tha Isliye Qabila-e-Khazraj Ke Logoñ Ne Mashwara Kiya Ke Ab Rasoolullahﷺ Ka Sab Se Bada Dushman Abu Rāfe Reh Gaya Hai, Lihāza Ham Logoñ Ko Chahiye Ke Usko Qatl Kar Dāleiñ Tāki Ham Log Bhi Aus Ki Tarah Ek Dushmane Rasool Ko Qatl Karne Ka ājro Sawāb Hāsil Kar Leiñ, Chunānche Hazrate Abdullah Bin Ateeq Wa Ābdullah Bin Anees Wa Ābu Qatada Wa Hāris Bin Ribai Wa Masood Bin Sinān Wa Khuzai Bin Aswad Iske Liye Mustaid Aur Tayyar Hue, In Logoñ Ki Darkhwast Par Huzoorﷺ Ne Ijazat De Di Aur Hazrate Abdullah Bin Ateeq Ko Is Jama'at Ka āmeer Muqarrar Farmā Diya aur In Logoñ Ko Mana Kar Diya Ke Bachhoñ Aur Auratoñ Ko Qatl Na Kiya Jāye.

Hazrate Abdullah Bin Ateeq Radiallahu Ta'ala Ànhu Abu Rāfe Ke Mehal Ke Pās Pahuñche Aur Apne Sāthiyoñ Ko Hukm Diya Ke Tum Log Yahāñ Baith Kar Meri Āmad Ka Intezar Karte Raho Aur Khud Bahut Hi Khufya Tadbeero Se Rāt Meiñ Us Mehal Ke Andar Dakhil Ho Gaye Aur Us Ke Bistar Par Pahuñch Kar Andhere Meiñ Use Qatl Kar Diya, Jab Mehal Se Nikalne Lage To Seedhi Se Gir Pade Jis Se In Ke PāoñKi Haddi Toot Gai Magar Inhone Fauran Hi Apni

Pagdi Se Apne Toote Hue Pāoñ Ko Bāndh Diya aur Kisi Tarah Mehal Se Bāhar Āa Gaye Phir Apne Sāthiyoñ Ki Madad Se Madine Pahuñche, Jab Darbāre Risālat Meiñ Hāzir Ho Kar Abu Rāfe Ke Qatl Ka Sāra Majra Bayan Kiya To Huzoor ﷺ Ne Farmāya Ke Pāoñ Phailao, Inhone Pāoñ Phailaya To Huzoor Ne Apna Daste Mubarak In Ke PāoñPar Phira Diya, Fauran Hi Tooti Hui Haddi Jud Gai Aur In Ka Pāoñ Bilkul Sahih Wa Sālim Ho Gaya. (Bukhari)

Sana 6 Hijri Ki Bāz Ladāiyañ

Sana 6 Hijri Meiñ Sulhe Hudaibiya Se Qabl Chand Chhote Chhote Lashkaroñ Ko Huzoor ﷺ Ne Mukhtalif Atrāf Meiñ Rawāna Farmāya Tāki Wo Kuffār Ke Hamlo Ki Mudafa'at Karte Raheiñ, In Ladāiyoñ Ka Mufassal Tazkira Zurqani Alal Mawahib Aur Madarijun Nubuwwah Waghaira Kitāboñ Meiñ Likha Hua Hai, Magar In Ladāiyoñ Ki Tarteeb Aur In Ki Tarikho Meiñ Muarrikheen Ka Bada Ikhtelaf Hai, Isliye Theek Taur Par In Ki Tarikho Ka Tayeen Bahut Mushkil Hai, In Waqiyāt Ka Cheeda Cheeda Bayān Hadeeso Meiñ Maujood Hai Magar Hadeeso Meiñ Bhi In Ki Tarikheiñ Mazkoor Nahiñ Hai, Albatta Bāz Qarayeen Wa Shawahid Se Itna Pata Chalta Hai Ke Ye Sab Sulhe Hudaibiya Se Qabl Ke Waqiyāt Haiñ, In Ladāiyoñ Meiñ Se Chand Ke Nām Ye Haiñ :

(1)Sariyya-e-Qurta, (2)Ghazwa-e-BaniLihyan, (3)Sarriyatul Ghamar, (4)Sariyya-e-Zaid Ba Janib Jmoom, (5) Sariyya-e-Zaid Ba Janib Ayes, (6) Sariyya-e-Zaid Ba Janib Wadiyul Qura, (7) Sariyya-e-Ali Ba Janib Sād, (8) Sariyya-e-Zaid Ba Janib Umme Qarafa, (9)Sariyya-e-Ibne Rawaha, (10) Sariyya-e-Ibne Muslima, (11) Sariyya-e-Zaid Ba Janib Taraf, (12) Sariyya-e-Akal Wa Uraina, (13)Ba'as Zamri, In Ladāiyoñ Ke Nāmo Meiñ Bhi Ikhtelaf Hai, Ham Ne Yahāñ In Ladāiyoñ Ke Mazkoora Bāla Nām Zurqani Alal Mawahib Ki Fehrist Se Naql Kiye Haiñ

Barahwa Bāb

Hijrat Ka Sātwa Sāl

Ghazwa-e-Zātul Qarad

Madine Ke Qareeb Zātul Qarad Ek Charagāh Ka Nām Hai Jahāñ Huzoorﷺ Ki Ooñtniya Charti Thi, Abdurrahman Bin Uyaina Fazari Ne Jo Qabila-e-Ghatfān Se Talluq Rakhta The āpne Chand Ādmiyoñ Ke Sāth Nagahān Is Charagāh Par Chhapa Māra aur Ye Log 20 Ooñtniyoñ Ko Pakad Kar Le Bhage, Mashhoor Teer Andaz Sahabi Hazrate Salamah Bin Akwa Radiallahu Ta'ala Ànhu Ko Sab Se Pehle Is Ki Khabar Màloom Hui, Inhone Is Khatre Ka āilan Karne Ke Liye Buland Āwaz Se Ye Nāra Māra Ke Ya Sabahah Phir Akele Hi Un Dākuo Ke Tāqub Meiñ Daud Pade Aur Un Dākuo Ko Teer Mār Mār Kar Tamām Ooñtniyoñ Ko Bhi Chheen Liya aur Dāku Bhagte Hue Jo Tees Chadareiñ Phenkte Gaye The Un Chadaro Par Bhi Qabza Kar Liya, Iske Bād Huzoorﷺ Lashkar Le Kar Pahuñche, Hazrate Salamah Bin Akwa Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Maine In Chhapa Māro Ko Abhi Tak Pāni Nahiñ Peene Diya Hai, Ye Sab Pyāse Haiñ, In Logoñ Ke Tāqub Meiñ Lashkar Bhej Dijiye Ye Sab Giriftār Ho Jayenge, Āpﷺ Ne Irshad Farmāya Ke Tum Apni Ooñtniyoñ Ke Malik Ho Chuke Ho, Ab Un Logoñ Ke Sāth Narmi Ka Bartāw Karo, Phir Huzoorﷺ Ne Hazrate Salamah Bin Akwa Radiallahu Ta'ala Ànhu Ko Apne Ooñt Par Apne Pichhe Bitha Liya aur Madine Wāpas Tashreef Lāye Hazrate Imam Bukhari Ka Bayān Hai Ke Ye Ghazwa Junge Khaibar Ke Liye Rawāna Hone Se Teen Din Qabl Hua. (Bukhari)

Junge Khaibar

Khaibar Madine Se Āth Manzil Ki Doori Par Ek Shehar Hai, Ek Angrez Sayyah Ne Likha Hai Ke Khaibar Madine Se 320 Kilometers Door Hai, Ye Bada Zarkhez Ilaqa Tha aur Yahāñ Umda Khajooreiñ Ba Kasrat Paida Hoti Thi, Arab Ke Yahoodiyoñ Ka Sab

Se Bada Markaz Yahi Khaibar Tha, Yahāñ Ke Yahoodi Arab Meiñ Sab Se Zyada Maldār Aur Jungju The Aur In Ko Apni Māli Aur Jungi Taqato Par Bada Nāz Aur Ghamand Bhi Tha, Ye Log Islam Aur Bāniye Islam Ke Badtareen Dushman The, Yahāñ Yahoodiyoñ Ne Bahut Se Mazboot Qile Bana Rakhe The Jin Meiñ Se Bāz Ke Āsār Ab Tak Maujood Haiñ, In Meiñ Se Āth Qile Bahut Mashhoor Haiñ Jin Ke Nām Ye Haiñ:

Qutaiba, Nāim, Shaq, Qamoos, Natara, Sa'ab, Sateekh, Salalam.

Dar Haqeeqat Ye Ātho Qile Āth Mahallo Ke Misl The Aur Inhi Ātho Qilo Ka Majmua Khaibar Kehlata Tha

Ghazwa-e-Khaibar Kab Hua?

Tamām Muarrikheen Ka Is Bāt Par Ittefāq Hai Ke Junge Khaibar Muharram Ke Mahine Meiñ Hui, Lekin Is Meiñ Ikhtelaf Hai Ke Sana 6 Hijri Tha Ya 7, Ghaliban Is Ikhtelaf Ki Wajah Ye Hai Ke Bāz Log Sana Hijri Ki Ibteda Muharram Se Karte Haiñ, Isliye Un Ke Nazdeek Muharram Sana 7 Hijri Meiñ Shuru Ho Gaya aur Bāz Log Sana Hijri Ki Ibteda Rabiul Awwal Se Karte Haiñ, Kyuñki Rasoolullah ﷺKi Hijrat Rabiul Awwal Meiñ Hui Lihāza Un Logoñ Ke Nazdeek Ye Muharram Wa Safar Sana 6 Hijri Ke The Wallahualam

Junge Khaibar Ka Sabab

Ye Ham Pehle Likh Chuke Haiñ Ke Junge Khandaq Meiñ Jin Kuffāre Arab Ne Madine Par Hamla Kiya Tha Un Meiñ Khaibar Ke Yahoodi Bhi The, Balki Dar Haqeeqat Wahi Is Hamle Ke Bāni Aur Sab Se Bade Muharrik The, Chunānche Banu Nazeer Ke Yahoodi Jab Madine Se Jila Watan Kiye Gaye To Yahoodiyoñ Ke Jo Ru'asa Khaibar Chale Gaye The Un Meiñ Se Huyay Bin Akhtab Aur Abu Rāfe Salām Bin Abdul Huqaiq

Ne To Makka Ja Kar Kuffāre Quraish Ko Madine Par Hamla Karne Ke Liye Ubhara aur Tamām Qabāil Ka Daura Kar Ke Kuffāre Arab Ko Josh Dila Kar Bar Angekhta Kiya aur Hamla Āwaro Ki Māli Imdād Ke Liye Pāni Ki Tarah Rupya Bahaya, Aur Khaibar Ke

Tamām Yahoodiyoñ Ko Sāth Le Kar Yahoodiyoñ Ke Ye Donoñ Sardār Hamla Karne Wāloñ Meiñ Shamil Rahe, Huyay Bin Akhtab To Junge Quraiza Meiñ Qatl Ho Gaya aur Abu Rāfe Salām Bin Abil Huqaiq Ko Sana 6 Hijri Meiñ Hazrate Abdullah Bin Ateek Ansari Ne Us Ke Mehal Meiñ Dakhil Ho Kar Qatl Kar Diya, Lekin In Sab Waqiyāt Ke Bād Bhi Khaibar Ke Yahoodi Baith Nahiñ Rahe Balki Aur Zyada Inteqam Ki Āg Un Ke Seeno Meiñ Bhadakne Lagi, Chunānche Ye Log Madine Par Phir Ek Dusra Hamla Karne Ki Tayyariya Karne Lage Aur Is Maqsad Ke Liye Qabila-e-Ghatfan Ko Bhi Āmada Kar Liya, Qabila-e-Ghatfan Arab Ka Ek Bahut Hi Tāqatwar Aur Jungju Qabila Tha aur Iski Ābadi Khaibar Se Bilkul Hi Muttasil Thi Aur Khaibar Ke Yahoodi Khud Bhi Arab Ke Sab Se Bade Sarmaya Dār Hone Ke Sāth Bahut Hi Jungbāz Aur Talwār Ke Dhani The, In Donoñ Ke Gathjod Se Ek Badi Fauj Tayyar Ho Gai Aur In Logoñ Ne Madine Par Hamla Kar Ke Musalmānoñ Ko Tahes Nahes Kar Dene Ka Plan Bana Liya.

Musalman Khaibar Chale

Jab Rasoole Khudaﷺ Ko Khabar Mili Ke Khaibar Ke Yahoodi Qabila-e-Ghatfan Ko Sāth Le Kar Madine Par Hamla Karne Wāle Haiñ To Un Ki Is Chadhai Ko Rokne Ke Liye 1600 Sahaba Ka Lashkar Sāth Le Kar Āpﷺ Khaibar Rawāna Hue, Madine Par Hazrate Sabā Bin Urufta Radiallahu Ta'ala Ànhu Ko Afsar Muqarrar Farmāya aur Teen Jhande Tayyar Karaye, Ek Jhanda Hazrate Hubab Bin Munzir Radiallahu Ta'ala Ànhu Ko Diya aur Ek Jhande Ka Ālambardar Hazrate Sād Bin Obada Ko Banāya aur Khās Alame Nabawi Hazrate Ali Radiallahu Ta'ala Ànhu Ke Daste Mubarak Meiñ Inayat Farmāya aur Azwāje Mutahharat Meiñ Se Hazrate Bibi Umme Salamah Radiallahu Ta'ala Ànhu Ko Sāth Liya.

Huzoorﷺ Rāt Ke Waqt Hudoode Khaibar Meiñ Apni Fauje Zafar Ke Sāth Pahuñch Gaye Aur Namaze Fajr Ke Bād Shehar Meiñ Dakhil Hue To Khaibar Ke Yahoodi Apne Hansiya aur Tokri Le Kar

Kheto Aur Bāgho Meiñ Kamkāj Ke Liye Qile Se Nikle, Jab Unhoñ ne Huzoorﷺ Ko Dekha To Shor Machane Lage Aur Chilla Chilla Kar Kehne Lage Ke Khuda Ki Qasam! Lashkar Ke Sāth Muhammad ﷺ Haiñ, Us Waqt Huzoor ﷺ Ne Farmāya Ke Khaibar Barbad Ho Gaya, Bila Shubha Ham Jab Kisi Qaum Ke Maidān Meiñ Utar Padte Haiñ To Kuffār Ki Subah Buri Ho Jāti Hai.

Hazrate Abu Moosā Ash'ari Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Jab Huzoorﷺ Khaibar Ki Taraf Mutawajjeh Hue To Sahaba Bahut Hi Buland Āwazi Se Nāra-e-Takbeer Lagane Lage To Āpﷺ Ne Farmāya Ke Apne Upar Narmi Barto, Tum Log Kisi Behre Aur Ghāib Ko Nahiñ Pukār Rahe Ho Balki Us Allah Ko Pukār Rahe Ho Jo Sunne Wāla aur Qareeb Hai, Maiñ Huzoorﷺ Ki Sawari Ke Pichhe "La Hawla..." Ka Wazifa Padh Raha Tha, Jab Āp Ne Suna To Mujh Ko Dekha Aur Farmāya Ke Kya Maiñ Tum Ko Ek Aisa Kalima Na Bata Dooñ Jo Jannat Ke Khazano Meiñ Se Ek Khazana Hai, Maine Àrz Kiya Ke "Kyuñ Nahiñ Ya Rasoolallahﷺ ! Āp Par Mere Mā Bāp Qurban!" To Farmāya Ke Wo Kalima, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه Hai. (Bukhari)

Yahoodiyoñ Ki Tayyari

Yahoodiyoñ Ne Apni Auratoñ Aur Bachhoñ Ko Ek Mahfooz Qile Meiñ Pahuñcha Diya aur Rashan Ka Zakheera Qila "Nāim" Meiñ Jama Kar Diya aur Faujo Ko "Natāt" Aur "Qamoos" Ke Qilo Meiñ Ikattha Kiya, In Meiñ Sab Se Zyada Mazboot Aur Mahfooz Qila Qamoos Tha aur Marhab Yahoodi Jo Arab Ke Pehalwano Meiñ Ek Hazār Suwaro Ke Barābar Māna Jāta Tha Isi Qile Ka Rayees Tha, Salām Bin Mashkam Yahoodi Go Beemar Tha Magar Wo Bhi Qila "Natāt" Meiñ Faujeiñ Le Kar Data Hua Tha, Yahoodiyoñ Ke Pās Taqreeban 20 Hazār Ki Fauj Thi Jo Mukhtalif Qilo Ki Hifāzat Ke Liye Morcha Bandi Kiye Hue Thi.

Mahmood Bin Muslima Shaheed Ho Gaye

Sab Se Pehle Qila "Nāim" Par Mārika Ārai Aur Jam Kar Ladāi Hui, Hazrate Mahmood Bin Muslima Radiallahu Ta'ala Ànhu Ne Badi

Bahāduri Aur Jānisāri Ke Sāth Jung Ki Magar Sakht Garmi Aur Loo Ke Thapedo Ki Wajah Se In Par Pyās Ka Ghalaba Ho Gaya, Wo Qila-e-Nāim Ki Deewār Ke Niche So Gaye, Kinana Bin Abil Huqaiq Yahoodi Ne In Ko Dekh Liya aur Chhat Se Ek Bahut Bada Patthar In Ke Upar Gira Diya Jis Se In Ka Sar Kuchal Gaya aur Ye Shaheed Ho Gaye, Is Qile Ko Fateh Karne Meiñ 50 Musalman Zakhmi Ho Gaye Lekin Qila Fateh Ho Gaya.

Aswad Rāi Ki Shahādat

Hazrate Aswad Rāi Radiallahu Ta'ala Ànhu Isi Qile Ki Jung Meiñ Shahādat Se Sarfaraz Hue, In Ka Waqiya Ye Hai Ke Ye Ek Habshi The Jo Khaibar Ke Kisi Yahoodi Ki Bakriya Charaya Karte The, Jab Yahoodi Jung Ki Tayyariya Karne Lage To Inhone Puchha Ke Ākhir Tum Log Kis Se Jung Ki Tayyariya Kar Rahe Ho? Yahoodiyoñ Ne Kaha Ke Āj Ham Us Shakhs Se Jung Kareñge Jo Nubuwwat Ka Dāwa Karta Hai, Ye Sun Kar In Ke Dil Meiñ Huzoor ﷺKi Mulāqāt Ka Jazba Paida Hua,

Chunānche Ye Bakriya Liye Hue Bārgāhe Risālat Meiñ Hāzir Ho Gaye Aur Huzoorﷺ Se Daryaft Kiya Ke Āp Kis Cheez Ki Dawat Dete Haiñ? Āpﷺ Ne In Ke Sāmne Islam Pesh Farmāya, Inhone Àrz Kiya Ke Agar Maiñ Musalman Ho Jāun To Mujhe Khudāwande Ta'ala Ki Taraf Se Kya ājro Sawāb Milega? Āpﷺ Ne Irshad Farmāya Ke Tum Ko Jannat Aur Uski Nemateiñ Milengi, Inhone Fauran Hi Kalima Padh Kar Islam Qabool Kar Liya Phir Àrz Kiya Ke Ya Rasoolallahﷺ! Ye Bakriya Mere Pās Amanat Haiñ, Ab Maiñ In Ko Kya Karoon, Āp ﷺ Ne Farmāya Ke Tum In Bakriyoñ Ko Qile Ki Taraf Hānk Do Aur In Ko Kankariyoñ Se Māro, Ye Sab Khud Bakhud Apne Malik Ke Ghar Pahuñch Jayengi, Chunānche Ye Huzoor ﷺ Ka Moajiza Tha Ke Inhone Bakriyoñ Ko Kankariya Mār Mār Kar Hānk Diya aur Wo Sab Apne Malik Ke Ghar Pahuñch Gai Iske Bād Ye Khushnaseeb Habshi Hathyar Pehan Kar Mujahideene Islam Ki Saf Meiñ Khada Ho Gaya aur Intehāyi Josho Kharosh Ke Sāth Jihad Karte Hue

Shaheed Ho Gaya, Jab Huzoor Ko Is Ki Khabar Hui To Farmāya Ke Is Shakhs Ne Bahut Hi Kam Amal Kiya aur Bahut Zyada ājr Diya Gaya, Phir Huzoor ﷺ Ne In Ki Lāsh Ko Kheme Meiñ Lāne Ka Hukm Diya aur In Ki Lāsh Ke Sirhane Khade Ho Kar Āp ﷺ Ne Ye Basharat Sunai Ke Allah Ta'ala Ne Is Kāle Chehre Ko Haseen Bana Diya, Iske Badan Ko Khushbudar Bana Diya aur Do Hooreiñ Is Ko Jannat Meiñ Mili, Is Shakhs Ne Imān Aur Jihad Ke Siwa Koi Dusrāmale Khair Nahiñ Kiya, Na Ek Waqt Ki Namaz Padhi, Na Ek Roza Rakha, Na Hajj Wa Zakāt Ka Mauqa Mila Magar Imān Aur Jihad Ke Sabab Se Allah Ta'ala Ne Is Ko Itna Buland Martabāta Farmāya.

Islami Lashkar Ka Head Quarter

Huzoorﷺ Ko Pehle Hi Se Ye Ilm Tha Ke Qabila-e-Ghatfan Wāle Zaroor Hi Khaibar Wāloñ Ki Madad Ko Āyenge, Is Liye Āpﷺ Ne Khaibar Aur Ghatfan Ke Darmiyan Maqāme Rajee Meiñ Apni Faujo Ka Head Quarter Banāya aur Khemo, Par Bardari Ke Samāno Aur Auratoñ Ko Bhi Yahin Rakha Tha aur Yahin Se Nikal Nikal Kar Yahoodiyoñ Ke Qilo Par Hamla Karte The Qila Nāim Ke Bād Dusre Qile Bhi Ba Āsani Aur Bahut Jald Fateh Ho Gaye Lekin Qila Qamoos Chuñki Bahut Hi Mazboot Aur Mahfooz Qila Tha aur Yahāñ Yahoodiyoñ Ki Faujeiñ Bhi Bahut Zyada Thi Aur Yahoodiyoñ Ka Sab Se Bada Bahādur Marhab Khud Is Qile Ki Hifāzat Karta Tha Isliye Is Qile Ko Fateh Karne Meiñ Badi Dushwari Hui, Kai Roz Tak Ye Muhim Sar Na Ho Saki, Huzoorﷺ Ne Is Qile Par Pehle Din Hazrate Abu Bakr Ki Kamān Meiñ Islami Faujo Ko Chadhai Ke Liye Bheja aur Unhoñ ne Bahut Hi Shuja'at Aur Janbāzi Ke Sāth Hamla Farmāya Magar Yahoodiyoñ Ne Qile Ki Faseel Par Is Zor Ki Teer Andazi Aur Sangbari Ki, Ke Musalman Qile Ke Fātak Tak Na Pahuñch Sake Aur Rāt Ho Gai, Dusre Din Hazrate Umar Radiallahu Ta'ala Ànhu Ne Zabardast Hamla Kiya aur Musalman Badi Garmjoshi Ke Sāth Badh Badh Kar Din Bhar Qile Par Hamla Karte Rahe Magar Qila Fateh Na Ho Saka aur Kyuñkar Fateh Hota? Fātehe Khaibar Hona To Ali Haidar Ke Muqaddar Meiñ Likha Tha, Chunānche Huzoor

ﷺNe Irshad Farmāya Ke :

لَاُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللهُ عَلٰى يَدَيْهِ يُحِبُّ اللهَ وَرَسُوْلَهٗ وَيُحِبُّهُ اللهُ وَرَسُوْلُهٗ قَالَ فَبَاتَ النَّاسُ يَدُوْكُوْنَ لَيْلَتَهُمْ اَيُّهُمْ يُعْطَاهَا ۔ (بخاری ج2ص205غزوہ خیبر)

Kal Maiñ Us Ādmi Ko Jhanda Duñga Jis Ke Hāth Par Allah Fateh Dega Wo Allah Wa Rasool Ka Muhib Bhi Hai Aur Mahboob Bhi, Rāwi Ne Kaha Ke Logoñ Ne Ye Rāt Bade Izterab Meiñ Guzari Ke Dekhiye Kal Kis Ko Jhanda Diya Jāta Hai? Subah Hui To Sahaba-e-Kirām Khidmate Aqdas Meiñ Bade Ishteyaq Ke Sāth Ye Tamanna Le Kar Hāzir Hue Ke Ye Aizaz Wa Sharaf Humeiñ Mil Jāye Isliye Ke Jis Ko Jhanda Milega Uske Liye Teen Bisharateiñ Haiñ:

(1) Wo Allah Wa Rasool Ka Muhib Hai.

(2) Wo Allah Wa Rasool Ka Mahboob Hai.

(3) Khaibar Us Ke Hāth Se Fateh Hoga.

Hazrate Umar Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Us Roz Mujhe Badi Tamanna Thi Ke Kāsh! Āj Mujhe Jhanda Inayat Hota, Wo Ye Bhi Farmāte Haiñ Ke Is Mauqe Ke Siwa Mujhe Kabhi Bhi Fauj Ki Sardāri Aur Afsari Ki Tamanna Na Thi, Hazrate Sād Radiallahu Ta'ala Ànhu Ke Bayān Se Màloom Hota Hai Ke Dusre Sahaba-e-Kirām Bhi Is Nemate Uzma Ke Liye Taras Rahe The.

Lekin Subah Ko Achānak Ye Sada Logoñ Ke Kān Meiñ Āi Ke Ali Kahañ Hai? Logoñ Ne Àrz Kiya Ke Un Ki Ānkhoñ Meiñ Āshob Hai, Āpﷺ Ne Qasid Bhej Kar Un Ko Bulaya aur Unki Dukhti Hui Ānkhoñ Meiñ Apna Luābe Dehan Laga Diya aur Dua Farmāi To Fauran Hi Unheiñ Aisi Shifa Hāsil Ho Gai Ke Goya Unheiñ Koi Takleef Thi Hi Nahiñ, Phir Tajdāre Do Ālamﷺ Ne Apne Daste Mubarak Se Apna ālame Nabawi Jo Hazrate Ummul Momineen Bibi Āysha Radiallahu Ta'ala Ànha Ki Siyah Chadar Se Tayyar Kiya Gaya Tha, Hazrate Ali Radiallahu Ta'ala Ànhu Ke Hāth Meiñ Ata Farmāya aur Irshad Farmāya Ke Tum Bade Sukoon Ke Sāth Jāo Aur Un Yahoodiyoñ

Ko Islam Ki Dawat Do Aur Batao Ke Musalman Ho Jāne Ke Bād Tum Par Fulān Fulān Allah Ke Huqooq Wajib Haiñ, Khuda Ki Qasam! Agar Ek Ādmi Ne Bhi Tumhari Badaulat Islam Qabool Kar Liya To Ye Daulat Tumhare Liye Surkh Ooñto Se Bhi Zyada Behtar Hai. (Bukhari)

Hazrate Ali Aur Marhab Ki Jung

Hazrate Ali Ne Qila-e-Qamoos Ke Pās Pahuñch Kar Yahoodiyoñ Ko Islam Ki Dawat Di, Lekin Unhoñ ne Is Dawat Ka Jawab Eiñt Aur Patthar Aur Teer Wa Talwār Se Diya aur Qile Ka Rayeese Āzam Marhab Khud Bade Tantane Ke Sāth Nikla, Sar Par Yamani Zard Rang Ka Dhāta Bāndhe Hue Aur Us Ke Upar Patthar Ka Khod Pehne Hue Rajz Ka Ye Sher Padhte Hue Hamle Ke Liye Āge Badha Ke,

قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مُرَحَّبْ شَاكِي السَّلَاحَ بَطَلٌ مُّجَرَّبْ

Khaibar Khoob Jānta Hai Ke Maiñ Marhab Hooñ, Asliha Posh Hooñ, Bahut Hi Bahādur Aur Tajriba Kār Hooñ. Padha Hazrate Ali Ne Us Ke Jawab Meiñ Rajz Ka Ye Sher.

اَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ كَلَيْثِ غَابَاتٍ كَرِيْهِ الْمَنْظَرَهْ

Maiñ Wo Hooñ Ke Meri Mā Ne Mera Nām Haidar (Sher) Rakha Hai, Maiñ Kachhar Ke Sher Ki Tarah Haibatnak Hooñ, Marhab Ne Bade Tumturaq Ke Sāth Āge Badh Kar Hazrate Shere Khuda Par Apni Talwār Se Wār Kiya Magar Hazrate Ali Ne Aisa Paitra Badla Ke Marhab Ka Wār Khali Gaya Phir Āp Ne Badh Kar Us Ke Sar Par Is Zor Ki Talwār Māri Ke Ek Hi Zarb Se Khod Kata, Maghfar Kata aur Zulfiqare Haidari Sar Ko Kāt'ti Hui Dānto Tak Utar Āi Aur Talwār Ki Mār Ka Tadaka Fauj Tak Pahuñcha aur Marhab Zameen Par Gir Kar Dher Ho Gaya. (Muslim)

Marhab Ki Lāsh Ko Zameen Par Tadapte Hue Dekh Kar Uski Tamām Fauj Hazrate Shere Khuda Par Toot Padi, Lekin Zulfiqare

Haidari Bijli Ki Tarah Chamak Chamak Kar Girti Thi Jis Se Safo Ki Safeiñ Ulat Gai, Aur Yahoodiyoñ Ke Mayanāz Bahādur Marhab, Hāris, Aseer, Āmira Waghaira Kat Gaye, Isi Ghamsān Ki Jung Meiñ Hazrate Ali Ki Dhāl Kat Kar Gir Padi To Āp Ne Āge Badh Kar Qila-e-Qamoos Ka Fatak Ukhad Liya aur Kiwād Ko Dhāl Bana Kar Us Par Dushmano Ki Talwareiñ Rokte Rahe, Ye Kiwad Itna Bada aur Wazni Tha Ke Bād Ko 40 Ādmi Us Ko Na Utha Sake Jung Jāri Thi Ke Hazrate Ali Shere Khuda Ne Kamale Shuja'at Ke Sāth Ladte Hue Khaibar Ko Fateh Kar Liya aur Hazrate Sādiqul Wād ﷺKa Farmān Sadaqat Ka Nishān Ban Kar Fazao Meiñ Lehrane Laga Ke "Kal Maiñ Us Ādmi Ko Jhanda Duñga Jis Ke Hāth Par Allah Ta'ala Fateh Dega Wo Allah Wa Rasoolﷺ Ka Muhib Bhi Hai Aur Allah Wa Rasool Ka Mahboob Bhi Beshak Hazrate Maula-e-Kainat, Allah Wa Rasool Ke Muhib Bhi Haiñ Aur Mahboob Bhi Haiñ, Aur Bila Subhanāllah Ta'ala Ne Āp Ke Hāth Se Khaibar Ki Fateh Ata Farmāi Aur Qiyamat Tak Ke Liye Allah Ta'ala Ne Āp Ko Fātehe Khaibar Ke Muazzaz Laqab Se Sarfaraz Farmā Diya aur Ye Wo Fathe Azeem Hai Jis Se Poore Jazeeratul Arab Meiñ Yahoodiyoñ Ki Jungi Taqat Ka Janaza Nikal Diya, Fathe Khaibar Se Qabl Islam Yahoodiyoñ Aur Mushrikeen Ke Gathjod Se Naza Ki Hālat Meiñ Tha Lekin Khaibar Fateh Ho Jāne Ke Bād Islam Is Khaufnak Naza Se Nikal Gaya aur Āge Islami Futuhāt Ke Darwaze Khul Gaye, Chunānche Is Ke Bād Hi Makka Bhi Fateh Gaya, Isliye Ye Ek Musallama Haqeeqat Hai Ke Fātehe Khaibar Ki Zāt Se Tamām Islami Futuhāt Ka Silsila Wabasta Hai, Behar Hāl Khaibar Ka Qila Qamoos Bees Din Ke Muhasre Aur Zabardast Marika Ārai Ke Bād Fateh Ho Gaya, In Māriko Meiñ 93 Yahoodi Qatl Hue Aur 15 Musalman Jāme Shahādat Se Sairab Hue. (Zurqani)

Khaibar Ka Intezam

Fateh Ke Bād Khaibar Ki Zameen Par Musalmānoñ Ka Qabza Ho Gaya aur Huzoorﷺ Ne Irada Farmāya Ke Banu Nazeer Ki Tarah Ahle Khaibar Ko Bhi Jila Watan Kar Deiñ Lekin Yahoodiyoñ Ne Ye

Darkhwast Ki, Ke Ham Ko Khaibar Se Na Nikala Jāye Aur Zameen Hamāre Hi Qabze Meiñ Rehne Di Jāye, Ham Yahāñ Ki Paidawār Ka Ādha Hissa Āpko Dete Rahenge, Huzoor ﷺ Ne Un Ki Ye Darkhwast Manzoor Farmā Li, Chunānche Jab Khajooreiñ Pak Jāti Aur Ghalla Tayyar Ho Jāta To Huzoor ﷺ Hazrate Abdullah Bin Rawaha Ko Khaibar Bhejte Wo Khajooro Aur Anājo Ko Do Barābar Hisso Meiñ Taqseem Kar Dete Aur Yahoodiyoñ Se Farmāte Ke Is Meiñ Se Jo Hissa Tum Ko Pasand Ho Wo Le Lo, Yahoodi Is Adl Par Hairan Ho Kar Kehte The Ke Zameenoñ Āsman Aise Hi Adl Se Qāim Haiñ.

Hazrate Abdullah Bin Umar Ka Bayān Hai Ke Khaibar Fateh Ho Jāne Ke Bād Yahoodiyoñ Se Huzoor ﷺ Ne Is Taur Par Sulah Farmāi Ke Yahoodi Apna Sona Chandi Hathyar Sab Musalmānoñ Ke Sipurd Kar Deiñ Aur Jānwaroñ Par Jo Kuchh Lada Hua Hai Wo Yahoodi Apne Pās Hi Rakheiñ Magar Shart Ye Hai Ke Yahoodi Koi Cheez Musalmānoñ Se Na Chhupayeiñ Magar Is Shart Ko Qabool Kar Lene Ke Bawujood Huyay Bin Akhtab Ka Wo Charmi Thaila Yahoodiyoñ Ne Ghāib Kar Diya Jis Meiñ Banu Nazeer Se Jila Watani Ke Waqt Wo Sona Chandi Bhar Kar Lāya Tha, Jab Yahoodiyoñ Se Puchhguchh Ki Gai To Wo Jhoot Bole Aur Kaha Ke Wo Sāri Raqam Ladāiyoñ Meiñ Kharch Ho Gai, Lekin Allah Ta'ala Ne Ba Zariya-e-Wahi Apne Rasoolﷺ Ko Bata Diya Ke Wo Thaila Kahañ Hai Chunānche Musalmānoñ Ne Us Thaile Ko Baramad Kar Liya Iske Bād (Chuñki Kinana Bin Abil Huqaiq Be Hazrate Mahmood Bin Muslima Ko Chhat Se Patthar Gira Kar Qatl Kar Diya Tha Isliye) Huzoor ﷺ Ne Us Ko Qisas Meiñ Qatl Kara Diya aur Uski Auratoñ Ko Qaidi Bana Liya. (Madarijun Nubuwwah)

Hazrate Safiyya Ka Nikāh

Qaidiyoñ Meiñ Hazrate Bibi Safiyya Bhi Thi, Ye Banu Nazeer Ke Rayeese Āzam Huyay Bin Akhtab Ki Beti Thi Aur In Ka Shauhar Kinana Bin Abil Huqaiq Bhi Banu Nazeer Ka Rayeese Āzam Tha, Jab Sab Qaidi Jama Kiye Gaye To Hazrate Dihya Qalbi Ne Huzoor ﷺ

Se Àrz Kiya Ke Ya Rasoolallahﷺ! In Meiñ Se Ek Laundi Mujh Ko Inayat Farmāiye, Āp ﷺ Ne Un Ko Ikhteyar De Diya Ke Khud Ja Kar Koi Laundi Le Lo, Unhoñ ne Hazrate Safiyya Radiallahu Ta'ala Ànha Le Liya, Bāz Sahaba Ne Is Par Guzarish Ki Ke Ya Rasoolallahﷺ!

اَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَّيٍ سَيِّدَةَ قُرَيْظَةَ وَ النَّضِيْرِ لَا تَصْلُحُ اِلَّا لَکَ (ابو داؤد ج2 ص420 باب ما جاء فی سہم الصفی)

Ya Rasoolallah ﷺĀp Ne Safiyya Ko Dihya Qalbi Ke Hawale Kar Diya, Wo Quraiza aur Banu Nazeer Ki Rayeesa Hai Wo Āp Ke Siwa Kisi Aur Ke Lāiq Nahiñ Hai (Abu Dawood) Ye Sun Kar Āp ﷺ Ne Hazrate Dihya Qalbi Ko Aur Hazrate Safiyya Radiallahu Ta'ala Ànha Ko Bulaya aur Hazrate Dihya Radiallahu Ta'ala Ànhu Se Farmāya Ke Tum Is Ke Siwa Koi Dusri Laundi Le Lo, Iske Bād Hazrate Safiyya Radiallahu Ta'ala Ànha Ko Āzād Kar Ke Āp ﷺ Ne Unse Nikāh Farmā Liya aur Teen Din Tak Manzile Sahba Meiñ In Ko Apne Kheme Meiñ Sarfaraz Farmāya aur Sahaba Ko Dawate Walima Meiñ Khajoor, Ghee, Paneer Ka Maleeda Khilāya. (Bukhari)

Huzoor Ko Zehar Diya Gaya

Fateh Ke Bād Chand Roz Huzoor ﷺ Khaibar Meiñ Thehre, Yahoodiyoñ Ko Mukammal Amno Amān Ata Farmāya aur Qism Qism Ki Nawazisho Se Nawaza Magar Bad Bātin Qaum Ki Fitrat Is Qadar Khabasat Bhari Hui Thi Ke Salām Bin Mashkam Yahoodi Ki Biwi Zainab Ne Huzoor ﷺ Ki Dawat Ki Aur Gosht Meiñ Zehar Mila Diya, Khuda Ke Hukm Se Gosht Ki Boti Ne Āp ﷺ Ko Zehar Ki Khabar Di Aur Āp Ne Ek Luqma Kha Kar Hāth Kheench Liya, Lekin Ek Sahabi Hazrate Bishr Bin Bara Radiallahu Ta'ala Ànhu Ne Shikam Sair Kha Liya aur Zehar Ke Asar Se Un Ki Shahādat Ho Gai Aur Huzoor ﷺ Ko Bhi Is Zehreele Luqme Se Umr Bhar Tālu Meiñ Takleef Rahi, Āp Ne Jab Yahoodiyoñ Se Is Ke Bāre Meiñ Puchha To Un Zalimoñ Ne Apne Jurm Ka Iqrar Kar Liya aur Kaha Ke Hamne Is Niyyat Se Āpko Zehar Khilāya Ke Agar Āp Sachhe Nabi Hoñge To Āp Par Is Zehar Ka Koi Asar Nahiñ Hoga Warna Ham Ko Āp Se Najāt Mil Jayegi, Āp ﷺ Ne Apni Zāt Ke Liye To Kabhi Kisi

Se Inteqam Liya Hi Nahiñ Isliye Āp ﷺ Ne Zainab Se Kuchh Bhi Nahiñ Farmāya Magar Jab Hazrate Bishr Bin Bara Radiallahu Ta'ala Ànhu Ki Usi Zehar Se Wafāt Ho Gai To Un Ke Qisas Meiñ Zainab Qatl Ki Gai. (Bukhari)

Hazrate Jafar Habsha Se Āa Gaye

Huzoorﷺ Fathe Khaibar Se Farigh Hue Hi The Ke Muhajireene Habsha Meiñ Se Hazrate Jafar Jo Hazrate Ali Ke Bhai The Aur Makke Se Hijrat Kar Ke Habsha Chale Gaye The Wo Apne Sathiyoñ Ke Sāth Habsha Se Āa Gaye, Huzoorﷺ Ne Farte Muhabbat Se Un Ki Peshani Choom Li Aur Irshad Farmāya Ke Maiñ Kuchh Nahiñ Keh Sakta Ke Mujhe Khaibar Se Zyada Khushi Hui Hai Ya Jafar Ke Āne Se In Logoñ Ko Huzoor ﷺ Sahibul Hijratain Ka Laqab Ata Farmāya Kyuñki Ye Log Makka Se Habsha Hijrat Kar Ke Gaye Phir Habsha Se Hijrat Kar Ke Madine Āye Aur Bawujode Ke Ye Log Junge Khaibar Meiñ Shamil Na Ho Sake Magar In Logoñ Ko Āpﷺ Ne Māle Ghanimat Meiñ Se Mujahideen Ke Barābar Hissa Diya.

Khaibar Meiñ Ailāne Masail

Junge Khaibar Ke Mauqe Par Mundarija-e-Zel Fiqhi Masail Ki Huzoorﷺ Tableegh Farmāi.

(1) Panjadār Parando Ko Harām Farmāya.

(2) Tamām Darinda Jānwaroñ Ki Hurmat Ka Āilan Farmā Diya.

(3) Gadha aur Khachhar Harām Kar Diya Gaya.

(4) Chandi Sone Ki Khareedo Farokht Meiñ Kami Beshi Ke Sāth Khareedne Aur Bechne Ko Harām Farmāya aur Hukm Diya Ke Chandi Ko Chandi Ke Badle Aur Sone Ko Sone Ko Sone Ke Badle Barābar Barābar Bechna Zaroori Hai, Agar Kami Beshi Hogi To Wo Sood Hoga Jo Harām Hai.

(5) Ab Tak Ye Hukm Tha Ke Laundiyoñ Se Hāth Āte Hi Sohbat Karna Jāiz Tha Lekin Ab Istebra Zaroori Qarar De Diya

Gaya Yāni Agar Wo Hamila Ho To Bachha Paida Hone Tak Warna Ek Mahina Unse Sohbat Jāiz Nahiñ, Auratoñ Se Muta'a Karna Bhi Is Ghazwe Meiñ Harām Qarār Diya Gaya. (Zurqani)

Wadiyul Qura Ki Jung

Khaibar Ki Ladāi Se Farigh Ho Kar Huzoore Akramﷺ Wadiyul Qura Tashreef Le Gaye Jo Maqāme Teema aur Fidak Ke Darmiyan Ek Wādi Ka Nām Hai, Yahāñ Yahoodiyoñ Ki Chand Bastiya Ābad Thi, Huzoorﷺ Jung Ke Irade Se Nahiñ Āye The Magar Yahāñ Ke Yahoodi Chuñki Jung Ke Liye Tayyar The Isliye Unhoñ ne Huzoorﷺ Par Teer Barsana Shuru Kar Diya, Chunānche Āp ﷺKe Ek Ghulām Jin Ka Nām Hazrate Madam Tha Ye Ooñt Se Kajawa Utār Rahe The Ke Un Ko Ek Teer Laga aur Ye Shaheed Ho Gaye, Rasoolullahﷺ Ne Un Yahoodiyoñ Ko Islam Ki Dawat Di Jiska Jawab Un Badbakhto Ne Teer Wa Talwār Se Diya aur Baqaida Saf Bandi Kar Ke Musalmānoñ Se Jung Ke Liye Tayyar Ho Gaye, Majbooran Musalmānoñ Ne Bhi Jung Shuru Kar Di, Chār Din Tak Nabiye Akramﷺ In Yahoodiyoñ Ka Muhasra Kiye Hue In Ko Islam Ki Dawat Dete Rahe Magar Ye Log Barābar Ladte Hi Rahe, Ākhir 10 Yahoodi Qatl Ho Gaye Aur Musalmānoñ Ko Fathe Mubeen Hāsil Ho Gai Iske Bād Ahle Khaibar Ki Sharto Par In Logoñ Ne Bhi Sulah Kar Li Ke Maqami Paidawār Ka Ādga Hissa Madine Bhejte Rahenge Jab Khaibar Aur Wadiyul Qura Ke Yahoodiyoñ Ka Hāl Màloom Ho Gaya To "Teema" Ke Yahoodiyoñ Ne Bhi Jazya De Kar Huzoorﷺ Se Sulah Kar Li, Wadiyul Qura Meiñ Huzoorﷺ Chār Din Muqeem Rahe.

Fidak Ki Sulah

Jab Fidak Ke Yahoodiyoñ Ko Khaibar Aur Wadiyul Qura Ke Muamle Ki Ittela Mili To Un Logoñ Ne Koi Jung Nahiñ Li Balki Darbāre Nubuwwat Meiñ Qasid Bhej Kar Ye Darkhwast Ki Ke Khaibar Aur Wadiyul Qura Wāloñ Se Jin Sharto Par Āp Ne Sulah

Ki Hai Usi Tarah Ke Muamle Par Humse Bhi Sulah Kar Li Jāye, Rasoolullahﷺ Ne Un Ki Ye Darkhwast Mansoor Farmā Li Aur Un Se Sulah Ho Gai, Lekin Yahāñ Chuñki Koi Fauj Nahiñ Bheji Gai Isliye Is Basti Meiñ Mujahideen Ko Koi Hissa Nahiñ Mila Balki Ye Khās Huzoorﷺ Ki Milkiyat Qarar Pāi Aur Khaibar Wa Wadiyul Qura Ki Zameeneiñ Tamām Mujahideen Ki Milkiyat Thehri.

Umartul Qaza

Chuñki Hudaibiya Ke Sulhename Meiñ Ek Dafa Ye Bhi

Thi Ke Āinda Sāl Huzoorﷺ Makke Āa Kar Umrah Ada Kareñge Aur Teen Din Makke Meiñ Thehrenge, Is Dafa Ke Mutābiq Māhe Zulqadah Sana 7 Hijri Meiñ Āpﷺ Ne Umrah Ada Karne Ke Liye Makka Rawāna Hone Kāzm Farmāya aur Ailān Kara Diya Ke Jo Log Guzashta Sāl Hudaibiya Meiñ Shāreek The Wo Sab Mere Sāth Chaleiñ, Chunānche Bajuz Un Logoñ Ke Jo Junge Khaibar Meiñ Shaheed Hue Ya Wafāt Pa Chuke The Sab Ne Ye Sa'adat Hāsil Ki Huzoorﷺ Ko Chuñki Kuffāre Makka Par Bharosa Nahiñ Tha Ke Wo Apne Ahad Ko Poora Kareñge Isliye Āp Jung Ki Poori Tayyari Ke Sāth Rawāna Hue, Ba Waqte Rawāngi Hazrate Abu Reham Ghifāri Radiallahu Ta'ala Ànhu Ko Āpﷺ Ne Madine Par Hakim Bana Diya Aur Do Hazār Musalmānoñ Ke Sāth Jin Meiñ Se 100 Ghodo Par Suwār The Āpﷺ Makka Ke Liye Rawāna Hue, 60 Ooñt Qurbani Ke Liye Sāth The, Jab Kuffāre Makka Ko Khabar Lagi Ke Huzoorﷺ Hathyaro Aur Samāne Jung Ke Sāth Makka Āa Rahe Haiñ To Wo Bahut Ghabrāye Aur Unhoñ ne Chand Ādmiyoñ Ko Soorate Hāl Ki Tehqeeqāt Ke Liye.

Marruzzahrān Tak Bheja, Hazrate Muhammad Bin Muslima Radiallahu Ta'ala Ànhu Jo Aap Sawaro Ke Afsar The Quraish Ke Qasido Ne Un Se Mulāqāt Ki, Unhoñ ne Itmenan Dilāya Ke Nabi ﷺSulhename Ki Shart Ke Mutābiq Baghair Hathyar Ke Makke Meiñ Dakhil Hoñge Ye Sun Kar Kuffāre Quraish Mutmain Ho Gaye.

Chunānche Huzoorﷺ Jab Maqāme Yajaj Meiñ Pahuñche Jo Makka Se Āth Meel Door Hai To Tamām Hathyaro Ko Us Jagah Rakh Diya Aur Hazrate Basheer Bin Sād Radiallahu Ta'ala Ànhu Ki Ma Tehati Meiñ Chand Sahaba Ko Un Hathyaro Ki Hifāzat Ke Liye Mutayyan Farmā Diya, Aur Apne Sāth Ek Talwār Ke Siwa Koi Hathyar Nahiñ Rakha aur Sahaba Ke Majma' Ke Sath "Labbaik" Padhte Hue Haram Ki Taraf Badhe Jab Makke Me Dakhil Hone Lage To Darbāre Nubbuwwat Ke Sha'eer Hazrate Abdullah Bin Rawāna Ooñt Ki Muhār Thāme Hue Āge Āge Rijz Ke Ash'ār Josh O Khargosh Ke Sath Buland Āwaz Se Padhte Jate The Ki,

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ اَلْيَوْمَ نَضْرِبُكُمْ عَلٰى تَنْزِيلِهِ

Tarjuma: Ay Kafiroññ Ke Betoñ! Sāmne Se Hat Jao. Āj Jo Tum Ne Utarne Se Roka To Ham Talwār Chalayenge.

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

Tarjuma: Ham Talwār Ka Āisa Wār Kareñge Jo Sar Ko Uski

Khwabgāh Se Alag Kar De Aur Dost Ki Yād Us Ke Dost Ke Dil Se Bhula De.

Hazrate Umar Radiallahu Ta'ala Ànhu Ke Toka aur Kaha Ki Ay Abdullah Bin Rawaha! Rasoolullahﷺ Ke Āge Āge Aur Allah Ta'ala Ke Haram Me Tum Ash'ār Padhte Ho? To Huzoorﷺ Ne Farmāya Ki Ay Umar! Inko Chhod Do. Ye Ash'ār Kuffār Ke Haq Me Teeroñ Se Badh Kar Haiñ. (Shamail E Tirmizi)

Jab Rasoole Akram Khās Harame Ka'ba Me Dakhil Hue To Kuchh Kuffār E Quraish Māre Jalan Ke Is Manzar Ki Tāb Na La Sake Aur Pahādoñ Par Chale Gaye. Magar Kuchh Kuffār Apne Darunnadawa (Committee Ghar) Ke Pās Khade Ānkhen Fād Fād Kar Bādiye Tauheedo Risālat Se Mast Hone Wale Musalmāno Ke Tawāf Ka Nazara Karne Lage Aur Āpas Me Kehne Lage Ki Ye Musalman

Bhala Kya Tawāf Kareñge? Inko To Bhook Aur Madeene Ke Bukhar Ne Kuchal Kar Rakh Diya Hai. Huzoor Ne Masjide Harām Me Pahuñch Kar " Iztiba'a" Kar Liya. Yani Chādar Ko Is Tarah Odh Liya Ki Āp Ka Dahna Shāna aur Bāzu Khul Gaya aur Āp Ne Farmāya Ki Khuda Us Par Apni Rahmat Nazil Farmāye Jo In Kuffār Ke Sāmne Āpni Quwwat Ka Izhār Kare. Fir Āp Ne Ashāb Ke Sāth Shuru Ke Teen Phero Me Shāno Ko Hila Hila Kar Aur Khoob Akadte Hue Chal Kar Tawāf Kiya. Isko Arabi Zabān Me "Ramal" Kehte Haiñ. Chunānche Ye Sunnat Āj Tak Bāqi Hai Aur Qiyamat Tak Bāqi Rahegi Ki Har Tawafe Kāba Karne Wala Shuru E Tawaf Ke Teen Feroñ Me "Ramal" Karta Hai. (Bukhari)

Hazrate Hamza Ki Sahib Zadi:

Teen Din Ke Bād Kuffāre Makka Ke Chand Sardār Hazrate Ali Radiallahu Ta'ala Ànhu Ke Pās Āye Aur Kaha Ki Shart Puri Ho Chuki. Ab Āp Log Makke Se Nikal Jayen. Hazrate Ali Radiallahu Ta'ala Ànhu Ne Bārgehe Nubuwwat Me Kuffār Ka Paigām Sunaya To Āp Usi Waqt Makke Se Rawāna Ho Gaye. Chalte Waqt Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Ek Chhoti Sahibzadi Jinka Nām "Umama" Tha. Huzoorﷺ Ko Chachā Chachā Kehti Hui Daudi Āyi. Huzoor ﷺKe Chachā Hazrate Hamza Radiallahu Ta'ala Ànhu Jange Uhud Me Shaheed Ho Chuke The. Unki Ye Yāteem Chhoti Bacchi Makke Me Reh Gayi Thi. Jis Waqt Ye Bacchi Āpko Pukarti Hui Daudi Āyi To Huzoor Ko Apne Shaheed Chachā Ki Yādgar Ko Dekh Kar Pyar Āa Gaya. Us Bacchi Ne Āp Ko Bhaijān Kehne Ki Bajaye Chachā Is Rishte Se Kaha Ki Āp Hazrate Hamza Radiallahu Ta'ala Ànhu Āp Ke Rizai Bhai Haiñ, Kyuñ Ki Āp Ne Aur Hazrate Hamza Ne Hazrate Suwaiba Radiallahu Ta'ala Ànha Ka Doodh Piya Tha. Jab Ye Sahibzadi Qareeb Āyi To Hazrate Ali Radiallahu Ta'ala Ànhu Ne Āge Badh Kar Inko Apni God Me Utha Liya Lekin Ab Inki Parwarish Ke Liye 3 Da'wedar Khade Ho Gaye. Hazrate Ali Radiallahu Ta'ala Ànhu Ne Ye Kaha Ki Ya Rasoolallah!ﷺ Ye Meri Chachazād Bahan Hai Aur Mai Isko Sabse Pehle Apni God Me

Utha Liya Hai Is Liye Mujhe Iski Parwarish Ka Haqq Milna Chahiye. Hazrate Jafar Radiallahu Ta'ala Ànhu Ne Ye Guzarish Ki, Ki Yā Rasoolallah! Ye Meri Chachazād Bahan Bhi Hai Aur Iski Khala Meri Biwi Hai Is Liye Iski Parwarish Ka Mai Haqdar Hun. Hazrate Zaid Bin Harisa Radiallahu Ta'ala Ànhu Ne Àrz Kiya Ki Ya Rasoolallah! Ye Mere Deeni Bhai Hazrate Hamza Radiallahu Ta'ala Ànhu Ki Ladki Hai Is Liye Mai Iski Parwarish Karuñga. Teeno Sahib Ka Bayan Sun Kar Huzoor ﷺNe Ye Faisla Farmāya Ki "Khala Mā Ke Barābar Hoti Hai" Lihāza Ye Ladki Jafar Ki Parwarish Meiñ Rahegi, Phir Teeno Sāhibo Ki Dildari Wa Diljui Karte Hue Rahmate Ālamﷺ Ne Ye Irshad Farmāya Ke Aye Ali! Tum Mujh Se Ho Aur Maiñ Tum Se Hooñ, Aur Hazrate Jafar Se Farmāya Ke Aye Jafar! Tum Seerat Wa Soorat Mujhse Mushabehat Rakhte Ho, Aur Hazrate Zaid Bin Hārisa Se Ye Farmāya Ke Aye Zaid! Tum Mere Bhai Aur Mere Maula (Āzād Karda Ghulām) Ho.

Hazrate Maimuna Ka Nikāh

Is Umratil Qaza Ke Safar Meiñ Huzoorﷺ Ne Hazrate Bibi Maimuna Radiallahu Ta'ala Ànha Se Nikāh Farmāya, Ye Āp Ki Chachi Umme Fazl Zauja-e-Hazrate Abbas Radiallahu Ta'ala Ànhu Ki Behan Thi, Umratil Qaza Se Wapsi Meiñ Jab Āp Maqāme Saraf Meiñ Pahuñche To In Ko Apne Kheme Meiñ Rakh Kar Apni Sohbat Se Sarfaraz Farmāya aur Ajeeb Ittefāq Ke Is Waqiye Ke 44 Baras Ke Bād Isi Maqāme Saraf Meiñ Hazrate Bibi Maimuna Radiallahu Ta'ala Ànha Ka Wisal Hua aur Un Ki Qabr Shareef Isi Maqām Meiñ Hai, Sahih Qaul Ye Hai Ke In Ki Wafāt Ka Sāl 51 Hijri Hai, Mufassal Bayān Azwāje Mutahharāt Ke Bayān Meiñ Āyega.

Terahwa'n Bāb

Hijrat Ka Āthwa Sāl

Sana 8 Hijri

Hijrat Ka Āthwa Sāl Bhi Huzoorﷺ Ki Muqaddas Hayāt Ke Bade Bade Waqiyāt Par Mushtamil Hai, Ham In Meiñ Se Yahāñ Chand Ahmiyyat Wa Shohrat Wāle Waqiyāt Ka Tazkira Karte Haiñ.

Junge Mauta

Mauta Mulke Shām Meiñ Ek Maqām Ka Nām Hai, Yahāñ Sana 8 Hijri Meiñ Kufr Wa Islam Ka Wo Azeemush Shān Marika Hua Jis Meiñ Ek Lākh Lashkare Kuffār Se Sirf Teen Hazār Janisār Musalmānoñ Ne Apni Jān Par Khel Kar Aisi Marika Ārai Ki Ke Ye Ladāi Tarikhe Islam Meiñ Ek Tarikhi Yadgār Ban Kar Qiyamat Tak Bāqi Rahegi Aur Is Jung Meiñ Sahaba-e-Kirām Ki Badi Badu Ulul Azm Hastiya Sharafe Shahādat Se Sarfaraz Hui.

Is Jung Ka Sabab

Is Jung Ka Sabab Ye Hua Ke Huzoore Aqdasﷺ Ne Basra Ke Badshāh Ya Qaisare Rome Ke Nām Ek Khat Likh Kar Hazrate Hāris Bin Umair Radiallahu Ta'ala Ànhu Ke Zariye Rawāna Farmāya, Raste Meiñ Balqa Ke Badshāh Shurhbeel Bin Amr Ghassani Ne Jo Qaisare Rome Ka Bāj Guzar Tha Huzoor Ke Is Qasid Ko Nihāyat Bedardi Ke Sāth Rassi Meiñ Bāndh Kar Qatl Kar Diya, Jab Bārgāhe Risālat Meiñ Is Hādise Ki Ittela Pahuñchi To Qalbe Mubarak Par Intehāyi Ranj Wa Sadma Pahuñcha, Us Waqt Āp Ne Teen Hazār Musalmānoñ Ka Lashkar Tayyar Farmāya aur Apne Daste Mubarak Se Safed Rang Ka Jhanda Bāndh Kar Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ke Hāth Meiñ Diya aur In Ko Is Fauj Ka Sipah Salār Banāya aur Irshad Farmāya Ke Agar Ye Shaheed Ho Jāyeiñ To Hazrate Jafar Radiallahu Ta'ala Ànhu Sipah Salār Hoñge Aur Jab Wo Bhi Shahādat Se Sarfaraz Ho Jāyeiñ To Is

Jhande Ke Alambardar Hazrate Abdullah Bin Rawaha Radiallahu Ta'ala Ànhu Hoñge, Inke Bād Lashkare Islam Jis Ko Muntakhab Kare Wo Sipah Salār Hoga.

Is Lashkar Ko Rukhsat Karne Ke Liye Khud Huzoor ﷺ Maqāme Saniyyatul Wida Tak Tashreef Le Gaye Aur Lashkar Ke Sipah Salār Ko Hukm Farmāya Ke Tum Hamāre Qasid Hazrate Hāris Bin Umair Radiallahu Ta'ala Ànhu Ki Shahādat Gāh Meiñ Jāo Jahāñ Us Jā Nisār Ne Ada-e-Farz Meiñ Apni Jān Di Hai, Pehle Wahāñ Ke Kuffār Ko Islam Ki Dawat Do Agar Wo Log Islam Leiñ To Phir Wo Tumhare Islami Bhai Haiñ Warna Tum Allah Ki Madad Talab Karte Hue Unse Jihad Karo, Jab Lashkar Chal Pada To Musalmānoñ Ne Buland Āwaz Se Ye Dua Di Ke Khuda Salamat Aur Kamyab Wāpas Lāye Jab Ye Fauj Madine Se Kuchh Door Āge Nikal Gai To Khabar Mili Ke Khud Qaisare Rome Mushrikeen Ki Ek Lākh Fauj Le Kar Balqa Ki Sarzameen Meiñ Khema Zan Ho Gaya Hai, Ye Khabar Pa Kar Ameere Lashkar Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ne Apne Lashkar Ko Padāw Ka Hukm De Diya aur Irada Kiya Ke Bārgāhe Risālat Meiñ Is Ki Ittela Di Jāye Aur Hukm Ka Intezar Kiya Jāye Magar Hazrate Abdullah Bin Rawaha Radiallahu Ta'ala Ànhu Ne Farmāya Ke Hamara Maqsad Fateh Ya Māle Ghanimat Nahiñ Balki Hamara Matloob To Shahādat Hai Kyuñki Shahādat Hai Maqsoodo Matloobe Momin, Na Māle Ghanimat Na Kishwar Kushai Aur Ye Maqsade Buland Har Waqt Aur Har Hālat Meiñ Hāsil Ho Sakta Hai, Hazrate Abdullah Bin Rawaha Radiallahu Ta'ala Ànhu Ki Taqreer Sun Kar Har Mujahid Joshe Jihad Meiñ Bekhud Hogaye aur Sab Ki Zuban Par Yahi Tarana Tha Ke Badhte Chalo Mujahido Badhte Chalo Mujahido Gharaz Ye Mujahideene Islam Mauta Ki Sarzameen Meiñ Dakhil Ho Gaye Wahāñ Pahuñch Kar Dekha Ke Waqayi Bahut Bada Lashkar Reshmi Zarq Wardiya Pehne Hue Be Panāh Tayyariyoñ Ke Sāth Jung Ke Liye Khada, Ek Lākh Se Zāid Lashkar Ka Bhala Teen Hazār Se Muqabla Hi Kya? Magar Musalman

Khuda Ke Bharose Par Muqāble Ke Liye Dat Gaye.

Mārika Ārai Ka Manzar

Sabse Pehle Musalmānoñ Ke Ameere Lashkar Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ne Āge Badh Kar Kuffār Ke Lashkar Ko Islam Ki Dawat Di, Jiska Jawab Kuffār Ne Teero Ki Mār Aur Talwaroñ Ke Wār Se Diya, Ye Manzar Dekh Kar Musalman Bhi Jung Ke Liye Tayyar Ho Gaye Aur Lashkare Islam Ke Sipah Salār Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ghode Se Utar Kar Pa Piyada Maidāne Jung Meiñ Kood Pade Aur Musalmānoñ Ne Bhi Nihāyat Josho Kharosh Ke Sāth Ladna Shuru Kar Diya Lekin Is Ghamsan Ki Ladāi Meiñ Kafiroñ Ne Hazrate Zaid Bin Hārisa Radiallahu Ta'ala Ànhu Ko Nezo Aur Barchhiyoñ Se Chhed Dāla aur Wo Jawa'n Mardi Ke Sāth Ladte Hue Shaheed Ho Gaye, Fauran Hi Jhapat Kar Hazrate Jafar Bin Abi Talib Radiallahu Ta'ala Ànhu Ne Parchame Islam Ko Utha Liya Magar In Ko Ek Roomi Mushrik Ne Aisi Talwār Māri Ke Ye Kat Kar Do Tukde Ho Gaye, Logoñ Ka Bayān Hai Ke Ham Ne Inki Lāsh Dekhi Thi, In Ke Badan Par Nezo Aur Talwaroñ Ke 90 Se Kuchh Zāid Zakhm The Lekin Koi Zakhm In Ki Peeth Par Nahiñ Laga Tha Balki Sab Ke Sab Zakhm Sāmne Hi Ki Janib Lage The, Hazrate Jafar Radiallahu Ta'ala Ànhu Ke Bād Hazrate Abdullah Bin Rawaha Radiallahu Ta'ala Ànhu Ne Alame Islam Hāth Meiñ Liya, Fauran Hi Chachazād Ke Bhai Ne Gosht Se Bhari Hui Ek Haddi Pesh Ki Aur Àrz Kiya Ke Bhaijān! Āpne Kuchh Khaya Piya Nahiñ Hai Lihāza Is Ko Kha Lijiye, Āp Ne Ek Hi Martaba Dānt Se Noch Kar Khaya Tha Ke Kuffār Ka Be Panāh Hujoom Āp Par Toot Pada, Āpne Haddi Phenk Di Aur Talwār Nikal Kar Dushmano Ke Narghe Meiñ Ghus Kar Rijz Ke Ash'ār Padhte Hue Intehāyi Daleri Aur Janbāzi Ke Sāth Ladne Lage Magar Zakhmo Se Nidhāl Ho Kar Gir Pade Aur Sharbate Shahādat Se Sairab Ho Gaye. (Bukhari)

Ab Logoñ Ke Mashware Se Hazrate Khalid Bin Al Waleed

Radiallahu Ta'ala Ànhu Jhande Ke Alambardar Bane Aur Is Qadar Shuja'at Aur Bahāduri Ke Sāth Lade Ke 9 Talwareiñ Toot Toot Kar Unke Hāth Se Gir Padi Aur Apni Jungi Maharat Aur Kamale Hunarmandi Se Islami Fauj Ko Dushmano Ke Narghe Se Nikāl Lāye, Is Jung Meiñ Jo 12 Muazzaz Sahaba Shaheed Hue Un Ke Muqaddas Nām Ye Haiñ:

(1) Hazrate Zaid Bin Hārisa (2) Hazrate Jafar Bin Abi Talib (3) Hazrate Abdullah Bin Rawaha (4) Hazrate Masood Bin Aus (5) Hazrate Wahab Bin Sād (6) Hazrate Abbād Bin Qais (7) Hazrate Hāris Bin Nomān (8) Hazrate Suraqa Bin Umar (9) Hazrate Abu Kaleeb Bin Umar (10) Hazrate Jabir Bin Umar (11) Hazrate Umar Bin Sād (12) Hazrate Haubja Zibbi *Radiallahu Anhum Ajmaeen*

Islami Lashkar Ne Bahut Se Kuffār Ko Qatl Kiya aur Kuchh Māle Ghaneemat Bhi Hāsil Kiya aur Salamati Ke Sāth Madine Wāpas Āa Gaye.

Nigahe Nubuwwat Ka Moajiza

Junge Mauta Ki Mārika Ārai Meiñ Jab Ghamsān Ka Ran Pada To Huzoore Aqdasﷺ Ne Madine Se Maidāne Jung Ko Dekh Liya aur Āp Ki Nigaho Se Tamām Hijabāt Is Tarah Uth Gaye Ke Maidāne Jung Ki Ek Sarguzasht Ko Āpﷺ Ki Nigahe Nubuwwat Ne Dekha, Chunānche Bukhari Ki Riwayat Hai Ke Hazrate Zaid Wa Hazrate Jafar Wa Hazrate Abdullah Bin Rawaha Ki Shahādato Ki Khabar Āpﷺ Ne Maidāne Jung Se Khabar Āne Ke Qabl Hi Apne Ashāb Ko Suna Di Chunānche Āpﷺ Ne Intehāyi Ranjo Gham Ki Hālat Meiñ Sahaba-e-Kirām Ke Bhare Majma Meiñ Ye Irshad Farmāya Ke Zaid Ne Jhanda Liya Wo Bhi Shaheed Ho Gae, Phir Jafar Ne Jhanda Liya Wo Bhi Shaheed Ho Gaye Phir Abdullah Bin Rawaha Ālambardar Bane Aur Wo Bhi Shaheed Ho Gaye, Yahāñ Tak Ke Jhande Ko Khuda Ki Talwaroñ Meiñ Se Ek Talwār (Khalid Bin Waleed) Ne Apne Hātho Meiñ Liya, Huzoorﷺ Sahaba Ko Ye Khabreiñ Sunate Rahe Aur Āp Ki Ānkhoñ Se Ānsu Jāri The.

Moosa Bin Aqba Ne Maghazi Meiñ Likha Hai Ke Jab Hazrate Yāla Bin Umayya Junge Mauta Ki Khabar Le Kar Darbāre Nubuwwat Meiñ Pahuñche To Huzoorﷺ Ne Un Se Farmāya Ke Tum Mujhe Wahāñ Ki Khabar Sunaoge? Ya Maiñ Tumheiñ Wahāñ Ki Khabar Sunāun? Hazrate Yāla Ne Àrz Kiya Ke Ya Rasoolallah Āp Hi Sunaiye, Jab Āpﷺ Ne Wahāñ Ka Poora Poora Hāl Wa Mahaul Sunaya To Hazrate Yāla Ne Kaha Ke Us Zāt Ki Qasam Jis Ne Āp Ko Haq Ke Sāth Bheja Hai Ke Āpﷺ Ne Ek Bāt Bhi Nahiñ Chhodi Jis Ko Maiñ Bayān Karuñ. (Zurqani)

Hazrate Jafar Shaheed Ki Biwi Hazrate Asma Binte Umais Radiallahu Ta'ala Ànha Ka Bayān Hai Ke Maine Apne Bachhoñ Ko Nehla Dhula Kar Tel Kājal Se Ārasta Kar Ke Āta Gooñdh Liya Tha Ke Bachhoñ Ke Liye Rotiya Pakāun Ke Itne Meiñ Rasoolullah ﷺMere Ghar Meiñ Tashreef Lāye Aur Farmāya Ke Jafar Ke Bachhoñ Ko Mere Sāmne Lāo Jab Maine Bachhoñ Ko Pesh Kiya To Āp ﷺBachhoñ Ko Sooñghne Aur Choomne Lage Aur Āp Ki Ānkhoñ Se Ānsuo Ki Dhār Rukhsare Pur Anwār Par Behne Lagi To Maine Àrz Kiya Ke Kya Hazrate Jafar Radiallahu Ta'ala Ànhu Aur Un Ke Sāthiyoñ Ke Bāre Meiñ Koi Khabar Āi Hai? To Irshad Farmāya Ke Hān! Wo Log Āj Shaheed Ho Gaye Haiñ, Ye Sun Kar Meri Cheekh Nikal Gai Aur Mera Ghar Auratoñ Se Bhar Gaya, Iske Bād Huzoor ﷺApne Kāshāna-e-Nubuwwat Meiñ Tashreef Le Gaye Aur Azwāje Mutahharāt Se Farmāya Ke Jafar Ke Ghar Wāloñ Ke Liye Khāna Tayyar Karao.

Hazrate Khalid Bin Waleed Radiallahu Ta'ala Ànhu Apne Lashkar Ke Sāth Madine Ke Qareeb Pahuñche To Huzoorﷺ Ghode Par Sawar Ho Kar Un Logoñ Ke Isteqbal Ke Liye Tashreef Le Gaye Aur Madine Ke Musalman Aur Chhote Chhote Bachhe Bhi Daudte Hue Mujahideene Islam Ki Mulāqāt Ke Liye Gaye Aur Hazrate Hassan Bin Sābit Radiallahu Ta'ala Ànhu Ne Junge Mauta Ke Shuhada Ka Āisa Purdard Marsiya Sunaya Ke Tamām Samayeen Rone Lage.

(Zurqani)

Hazrate Jafar Radiallahu Ta'ala Ànhu Ke Donoñ Hāth Shahādat Ke Waqt Kat Kar Gir Pade The To Huzoorﷺ Ne Un Ke Bāre Meiñ Irshad Farmāya Ke Allah Ta'ala Ne Hazrate Jafar Radiallahu Ta'ala Ànhu Ko Un Ke Donoñ Hātho Ke Badle Do Bāzu Ata Farmāye Haiñ Jin Se Ud Ud Kar Wo Jannat Meiñ Jahāñ Chahte Haiñ Chale Jāte Haiñ Yahi Wajah Hai Ke Hazrate Abdullah Bin Umar Radiallahu Ta'ala Ànhu Jab Hazrate Jafar Ke Sahibzāde Hazrate Abdullah Radiallahu Ta'ala Ànhu Ko Salām Karte The To Ye Kehte The Ke Aye Do Bāzuo Wāle Ke Farzand! السلام عليك يا ابن ذى الجناحين،

Tum Par Salām Ho. (Bukhari)

Junge Mauta aur Fathe Makka Ke Darmiyan Chand Chhoti Chhoti Jama'ato Ko Huzoorﷺ Ne Kuffār Ki Mudafa'at Kr Liye Mukhtalif Maqamat Par Bheja, In Meiñ Se Bāz Lashkaroñ Ke Sāth Kuffār Ka Takrāw Bhi Hua Jin Ka Mufassal Tazkira Zurqani Wa Madarijunnubuwah Waghaira Meiñ Likha Hua Hai, In Sariyyoñ Ke Nām Ye Haiñ:

Zātussalasil, Sariyyatul Khabat, Sariyya-e-Abu Qatada (Najd), Sariyya-e-Abu Qatada (Sanam) Magar In Sariyyoñ Meiñ Sariyyatul Khabat Zyada Mashhoor Hai Jiska Mukhtasar Bayān Ye Hai:

Sariyyatul Khabat

Is Sariyye Ko Imam Bukhari Ne Ghazwa-e-Saiful Behar Ke Nām Se Zikr Kiya Hai, Rajab Sana 8 Hijri Meiñ Huzoorﷺ Ne Hazrate Abu Ubaida Bin Al Jarrah Radiallahu Ta'ala Ànhu Ko 300 Sahaba Ke Lashkar Par Ameer Bana Kar Sahile Samundar Ki Janib Rawāna Farmāya Tāki Ye Log Qabila-e-Juhaina Ke Kuffār Ki Shararato Par Nazar Rakheiñ, Is Lashkar Meiñ Khoorak Ki Is Qadar Kami Pad Gai Ke Ameere Lashkar Mujahideen Ko Rozana Ek Ek Khajoor Rashan Meiñ Dete The.

Yahāñ Tak Ke Ek Waqt Aisa Bhi Āa Gaya Ke Ye Khajooreiñ Bhi Khatm Ho Gai Aur Log Bhook Se Bechain Ho Kar Darakhto Ke Patte Khane Lage Yahi Wajah Hai Ke Ām Taur Par Muarrikheen Ne Is Sariyye Ka Nām Sariyyatul Khabat Ya Jaishul Khabat Rakha Hai, Khabat Arabi Zubān Meiñ Darakht Ke Patte Ko Kehte Haiñ, Chuñki Mujahideene Islam Ne Is Sariyye Meiñ Darakhto Ke Patte Kha Kar Jān Bachai Isliye Ye Sariyyatul Khabat Ke Nām Se Mashhoor Ho Gaya.

Ek Ajeebul Khilqat Machhli

Hazrate Jabir Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Ham Logoñ Ko Is Safar Meiñ Taqreeban Ek Mahina Rehna Pada aur Jab Bhook Ki Shiddat Se Ham Log Darakhto Ke Patte Khane Lage To Allah Ta'ala Ne Ghaib Se Hamāre Rizq Ka Ye Samān Paida Farmā Diya Ke Samundar Ki Maujo Ne Ek Itni Badi Machhli Sāhil Par Phenk Di Jo Ek Pahadi Ke Manind Thi Chunānche 300 Sahaba 18 Dino Tak Us Machhli Ka Gosht Khāte Rahe Aur Uski Charbi Apne Badan Par Malte Rahe Aur Jab Wahāñ Se Rawāna Hone Lage To Us Ka Gosht Kāt Kāt Kar Madine Tak Lāye Aur Jab Ye Log Bārgāhe Nubuwwat Meiñ Pahuñche Aur Huzoor ﷺ Se Is Ka Tazkira Kiya To Āp ﷺ Ne Irshad Farmāya Ke Ye Allah Ta'ala Ki Taraf Se Tumhare Liye Rizq Ka Samān Tha Phir Āpﷺ Ne Us Machhli Ka Gosht Talab Farmāya aur Us Meiñ Se Kuchh Tanawul Bhi Farmāya, Ye Itni Badi Machhli Thi Ki Ameere E Lashkar Hazrate Abu Ubaida Bin Al Jarrah Radiallahu Ta'ala Ànhu Ne Us Ki Do Pasliya Zameen Meiñ Gād Kar Khadi Kar Di To Kajawa Bandha Hua Ooñt Us Mehrab Ke Andar Se Guzar Gaya.

Fathe Makka

(Ramazan Sana 8 Hijri Mutābiq January Sana 630 Eiswi) Ramazan Sana 8 Hijri Tarikhe Nubuwwat Ka Nihāyat Hi Azeemushshan Unwan Hai Aur Seerate Muqaddasa Ka Ye Wo Sunehra Bāb Hai Ke Jis Ki Ābo Tāb Se Har Momin Ka Qalb

Qiyamat Tak Masarrato Ka Āftab Bana Rahega Kyuñki Tajdāre Do Ālamﷺ Ne Is Tarikh Se 8 Sāl Pehle Intehāyi Ranjeedgi Ke Ālam Meiñ Apne Yāre Ghār Ko Sāth Le Kar Rāt Ki Tareeki Meiñ Makke Se Hijrat Farmā Kar Apne Watane Azeez Ko Khairabad Keh Diya Tha aur Makke Se Nikalte Waqt Khuda Ke Muqaddas Ghar Khāna-e-Kābah Par Ek Hasrat Bhari Nigah Dāl Kar Ye Farmāte Hue Madine Rawāna Hue The Ke "Aye Makka! Khuda Ki Qasam! Tu Meri Nigahe Muhabbat Meiñ Tamām Dunya Ke Shehro Se Zyada Pyāra Hai Aur Agar Meri Qaum Mujhe Na Nikālti To Maiñ Hargiz Tujhe Na Chhodta" Lekin 8 Baras Ke Bād Yahi Wo Masarrat Khez Tarikh Hai Ke Āpﷺ Ne Ek Fātehe Āzam Ki Shāno Shaukat Ke Sāth Isi Shehre Makka Meiñ Nuzoole Ijlāl Farmāya aur Kabatullah Meiñ Dakhil Ho Kar Apne Sajdo Ke Jamalo Jalal Se Khuda Ke Muqaddas Ghar Ki Azmat Ko Sarfaraz Farmāya.

Lekin Nazireen Ke Zehno Meiñ Ye Sawal Sar Uthata Hoga Ke Jab Ke Hudaibiya Ke Sulhename Meiñ Ye Tehreer Kiya Ja Chuka Tha Ke 10 Baras Tak Fareeqain Ke Mabain Koi Jung Na Hogi To Phir Ākhir Wo Kaun Sa Āisa Sabab Numoodar Ho Gaya Ke Sulhanāme Ke Faqat Do Sāl Hi Bād Tajdāre Do Ālamﷺ Ko Ahle Makka Ke Sāmne Hathyar Uthane Ki Zaroorat Pesh Āa Gai Aur Āp Ek Azeem Lashkar Ke Sāth Fatehana Haisiyyat Se Makke Meiñ Dakhil Hue, To Is Sawal Ka Jawab Ye Hai Ke Iska Sabab Kuffāre Makka Ki Ahad Shikni Aur Hudaibiya Ke Sulhenāme Se Ghaddari Hai.

Kuffāre Quraish Ki Ahad Shikni

Sulhe Hudaibiya Ke Bayān Meiñ Āp Padh Chuke Ke Hudaibiya Ke Sulhename Meiñ Ek Shart Ye Bhi Darj Thi Ke Qabāile Arab Meiñ Se Jo Qabila Quraish Ke Sāth Muahda Karna Chahe Wo Quraish Ke Sāth Muahda Kare Aur Jo Hazrat Muhammadﷺ Se Muahda Karna Chahe Wo Hazrat Muhammadﷺ Ke Sāth Muahda Kare Chunānche Isi Bina Par Qabila-e-Bani Bakr Ne Quraish Se Bāhami Imdad Ka Muahda Kar Liya aur Qabila Bani Khuza'a Ne Rasoolullah

ﷺSe Imadade Bāhami Ka Muahda Kar Liya, Ye Donoñ Qabile Makka Ke Qareeb Hi Meiñ Ābad The Lekin In Donoñ Meiñ Arsa-e-Darāz Se Adawat Aur Mukhalafat Chali Āa Rahi Thi.

Ek Muddat Se To Kuffāre Quraish Aur Dusre Qabāile Arab Ke Kuffār Musalmānoñ Se Jung Karne Meiñ Apna Sāra Zor Sarf Kar Rahe The Lekin Sulhe Hudaibiya Ki Badaulat Jab Musalmānoñ Ki Jung Se Kuffāre Quraish Aur Dusre Qabāile Kuffār Ko Itmenan Mila To Qabila-e-Bani Bakr Ne Qabila-e-Bani Khuza'a Se Apni Purani Adawat Ka Inteqam Lena Chaha aur Apne Haleef Kuffāre Quraish Se Mil Kar Bilkul Achānak Taur Par Qabila-e-Bani Khuza'a Par Hamla Kar Diya aur Is Hamle Meiñ Kuffāre Quraish Ke Tamām Ru'asa Yāni Ikrima Bin Abi Jahl, Safwan Bin Umayya Wa Suhail Bin Amr Waghaira Bade Bade Sardāroñ Ne Alaniya Bani Khuza'a Ko Qatl Kiya, Bechare Bani Khuza'a Is Khaufnak Zalimana Hamle Ki Tāb Na La Sake Aur Apni Jān Bachane Ke Liye Harame Kāba Meiñ Panāh Lene Ke Liye Bhāge, Bani Bakr Ke Awām Ne To Haram Meiñ Talwār Chalane Se Hāth Rok Liya aur Harame Ilahi Ka Ehtiram Kiya Lekin Bani Bakr Ka Sardār Naufal Is Qadar Joshe Inteqam Meiñ Āpe Se Bāhar Ho Chuka Tha Ke Wo Haram Meiñ Bhi Bani Khuza'a Ko Nihāyat Bedardi Ke Sāth Qatl Karta Raha aur Chilla Chilla Kar Apni Qaum Ko Lalkarta Raha Phir Ye Mauqa Kabhi Hāth Nahiñ Āa Sakta, Chunānche Un Darinda Sifat Khunkhār Insānoñ Ne Harame Ilahi Ke Ehtiram Ko Bhi Khāk Meiñ Mila Diya aur Harame Kāba Ki Hudood Meiñ Nihāyat Hi Zalimana Taur Par Bani Khuza'a Ka Khoon Bahaya aur Kuffāre Quraish Ne Bhi Is Qatlo Gharat Aur Kushto Khoon Meiñ Khoob Khoob Hissa Liya. (Zurqani)

Zāhir Hai Ke Quraish Ne Apni Is Harkat Se Hudaibiya Ke Mu'āhide Ko Amali Taur Par Tod Dāla Kyuñki Bani Khuza'a Rasoolullahﷺ Se Muahda Kar Ke Āp Ke Haleef Ban Chuke The, Isliye Bani Khuza'a Par Hamla Karna, Ye Rasoolullahﷺ Par Hamla Karne Ke Barābar Tha, Is Hamle Meiñ Bani Khuza'a Ke 23 Ādmi Qatl Ho Gaye

Is Hādise Ke Bād Qabila-e-Bani Khuza'a Ke Sardār Amr Bin Sālim Khuzai 40 Ādmiyoñ Ka Wafd Le Kar Faryād Karne Aur Imdad Talab Karne Ke Liye Madine Bārgāhe Risālat Meiñ Pahuñche Aur Yahi Fathe Makka Ki Tamheed Hui.

Tajdāre Do Ālam Se Isteanat

Hazrate Bibi Maimuna Radiallahu Ta'ala Ànha Ka Bayān Hai Ke Ek Rāt Huzoore Akramﷺ Kāshāna-e-Nubuwwat Meiñ Wuzu Farmā Rahe The Ke Ekdam Bilkul Nagahān Āp Ne Buland Āwaz Se Teen Martaba Ye Farmāya Ke Labbaik Labbaik Labbaik (Maiñ Tumhare Liye Bār Bār Hāzir Hooñ) Phir Teen Martaba Buland Āwaz Se Āp Ne Ye Irshad Farmāya Ke Nusrat (Tumheiñ Madad Mil Gai) Jab Āp Wuzukhane Se Nikle To Maine Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp Tanhāi Meiñ Kis Se Guftagu Farmā Rahe The? To Irshad Farmāya Ke Aye Maimuna! Ghazab Ho Gaya, Mere Haleef Bani Khuza'a Par Bani Bakr Aur Kuffāre Quraish Ne Hamla Kar Diya Hai Aur Is Musibat Aur Bekasi Ke Waqt Meiñ Bani Khuza'a Ne Mujhe Wahāñ Se Chilla Chilla Kar Madad Ke Liye Pukara Hai Aur Mujhse Madad Talab Ki Hai Aur Maine Unki Pukar Sun Kar Unki Dhāras Bandhane Ke Liye Un Ko Jawab Diya Hai, Hazrate Bibi Maimuna Radiallahu Ta'ala Ànha Kehti Haiñ Ke Is Waqiye Ke Teesre Din Jab Huzoore Aqdasﷺ Namaze Fajr Ke Liye Masjid Meiñ Tashreef Le Gaye Aur Namaz Se Farigh Hue To Dafatan Bani Khuza'a Ke Mazloomeen Ne Rijz Ke In Ash'ār Ko Buland Āwaz Se Padhna Shuru Kar Diya aur Huzoore Akramﷺ Aur Ashābe Kirām Ne Un Ki Is Purdard Aur Riqqat Angez Faryād Ko Baghaur Suna, Āp Bhi Is Rajz Ke Chand Ash'ār Ko Mulahiza Farmāiye:

يَارَبِّ إِنِّي نَاشِدٌ مُحَمَّدًا حِلْفَ أَبِيْنَا وَابِيْهِ الْاَتْلَدَا

Tarjuma: Aye Khuda! Maiñ Muhammadﷺ Ko Wo Muahda Yād Dilata Hooñ Jo Hamāre Aur In Ke Bāp Dadao Ke Darmiyan Qadeem Zamane Se Ho Chuka Hai.

فَانْصُرْ هَدَاكَ اللّٰهُ نَصْرًا اَبَّدًا وَادْعُ عِبَادَ اللّٰهِ يَأْتُوْا مَدَدًا

Tarjuma: To Khuda āap Ko Seedhi Rāh Par Chalaye, Āp Hamāri BharpoorMadad Kijiye Aur Khuda Ke Bando Ko Bulaiye, Wo Sab Imdad Ke Liye Āyenge.

فِيْهِمْ رَسُوْلُ اللّٰهِ قَدْ تَجَرَّدَا اِنْ سِيْمَ خَسْفًا وَجْهُهُ تَرَبَّدَا

Tarjuma: Un Madad Karne Wāloñ Meiñ Rasoolullah ﷺ Bhi Ghazab Ki Hālat Meiñ Ho Ke Agar Unheiñ Zillat Ka Dāgh Lage To Un Ka Tewar Badal Jāye.

هُمْ بَيَّتُوْنَا بِالْوَتِيْرِ هُجَّدًا وَقَتَلُوْنَا رُكَّعًا وَّسُجَّدًا

Tarjuma: Un Logoñ (Bani Bakr Wa Quraish) Ne Maqāme Wateer Meiñ Ham Sote Huo Par Shabkhoon Māra aur Ruku Wa Sajde Ki Hālat Meiñ Bhi Ham Logoñ Ko Bedardi Ke Sāth Qatl Kar Dāla.

اِنَّ قُرَيْشًا اَخْلَفُوْكَ الْمَوْعِدَا وَنَقَّضُوْا مِيْثَاقَكَ الْمُؤَكَّدَا

Tarjuma: Yaqeenan Quresh Ne Āp Se Wāda Khilafi Ki Hai Aur Āp Se Mazboot Muahda Kar Ke Toda Dāla Hai.

In Ash'ār Ko Sun Kar Huzoorﷺ Ne Un Ko Tasalli Di Aur Farmāya Ke Mat Ghabrao Maiñ Tumhari Madad Ke Liye Tayyar Hooñ.

(Zurqani)

Huzoor Ki Aman Pasandi

Iske Bād Huzoorﷺ Ne Quraish Ke Pās Qasid Bheja aur Teen Sharteiñ Pesh Farmāi Ke In Meiñ Se Koi Ek Shart Quraish Manzoor Kar Leiñ:

(1) Bani Khuza'a Ke Maqtoolo Ka Khoonbaha Diya Jāye.

(2) Quraish Qabila-e-Bani Bakr Ki Himayat Se Alag Ho Jāyeiñ.

(3) Ailān Kar Diya Jāye Ke Hudaibiya Ka Muahda Toot Gaya.

Jab Huzoorﷺ Ke Qasid Ne In Sharto Ko Quraish Ke Sāmne Rakha To

Qurta Bin Abde Amr Ne Quraish Ka Numainda Ban Kar Jawab Diya Ke Na Ham Maqtoolo Ka Muawza Deñge Aur Na āpne Haleef Qabila-e-Bani Bakr Ki Himayat Chhodenge, Hān Teesri Shart Humeiñ Manzoor Hai Aur Ham Ailān Karte Haiñ Ke Hudaibiya Ka Muahda Toot Gaya, Lekin Qasid Ke Chale Jāne Ke Bād Quraish Ko Apne Is Jawab Par Nadamat Hui, Chunānche Chand Ruasa-e-Quraish Abu Sufyan Ke Pās Gaye Aur Ye Kaha Ke Agar Ye Muamla Na Suljha To Phir Samajh Lo Ke Yaqeenan Muhammadﷺ Hum Par Hamla Kar Deñge, Abu Sufyan Ne Kaha Ke Meri Biwi Hind Binte Utba Ne Ek Khwab Dekha Hai Ke Maqāme Hujoon Se Maqāme Khandama Tak Ek Khoon Ki Nehar Behti Hui Āi Hai Phir Nagahān Wo Ghāib Ho Gaya, Quraish Ne Is Khwab Ko Bahut Hi Manhoos Samjha aur Khauf Wa Dehshat Se Seham Gaye Aur Abu Sufyan Par Bahut Zyada Dabāw Dāla Ke Wo Fauran Madine Ja Kar Muahda-e-Hudaibiya Ki Tajdeed Kare.

Abu Sufyan Ki Koshish

Iske Bād Abu Sufyan Bahut Tezi Ke Sāth Madine Gaya aur Pehle Apni Ladki Hazrate Ummul Momineen Umme Habeeba Radiallahu Ta'ala Ànha Ke Makān Par Pahuñcha aur Bistar Par Baithna Hi Chahta Tha Ke Hazrate Umme Habeeba Radiallahu Ta'ala Ànha Ne Jaldi Se Bistar Utha Liya, Abu Sufyan Ne Hairan Ho Kar Puchha Ke Beti Tum Ne Bistar Kyuñ Utha Liya? Kya Bistar Ko Mere Qabil Nahiñ Samjha? Ummul Momineen Ne Jawab Diya Ke Ye Rasoolullahﷺ Ka Bistar Hai Aur Tum Mushrik Aur Najis Ho Isliye Maine Ye Gawara Nahiñ Kiya Ke Tum Rasoolullahﷺ Ke Bistar Par Baitho, Ye Sun Kar Abu Sufyan Ke Dil Par Chot Lagi Aur Wo Ranjeeda Ho Kar Wahāñ Se Chala Āya aur Rasoolullahﷺ Ki Khidmat Meiñ Hāzir Ho Kar Apna Maqsad Bayān Kiya, Āpne Koi Jawab Nahiñ Diya, Phir Abu Sufyan Hazrate Abu Bakr Siddique Wa Hazrate Umar Wa Hazrate Ali Ke Pās Gaya, In Sab Hazrāt Ne Jawab Diya Ke Ham Kuchh Nahiñ Kar Sakte, Hazrate Ali Ke Pās Jab Abu Sufyan Pahuñcha To Wahāñ Hazrate Bibi Fatima aur

Hazrate Imame Hasan Radiallahu Ta'ala Ànhu Bhi The, Abu Sufyan Ne Badi Lajajat Se Kaha Ke Aye Ali! Tum Qaum Meiñ Bahut Hi Reham Dil Ho Ham Ek Maqsad Le Kar Yahāñ Āye Haiñ, Kya Ham Yun Hi Nakām Chale Jāyeiñ, Ham Sirf Yahi Chahte Haiñ Ke Tum Muhammad ﷺ Se Hamāri Sifarish Kar Do, Hazrate Ali Radiallahu Ta'ala Ànhu Ne Farmāya Ke Aye Abu Sufyan! Ham Logoñ Ki Ye Majāl Nahiñ Hai Ke Ham Huzoor ﷺ Ke Irade Aur Un Ki Marzi Meiñ Koi Mudakhalat Kar Sakeiñ, Har Taraf Se Mayoos Ho Kar Abu Sufyan Ne Hazrate Fatima Radiallahu Ta'ala Ànha Se Kaha Ke Aye Fatima! Ye Tumhara Pānch Baras Ka Bachha (Imame Hasan) Ek Martaba Āpni Zubān Se Itna Keh De Ke Maine Donoñ Fareeq Meiñ Sulah Kara Di To Āj Se Ye Bachha Ārab Ka Sardār Keh Kar Pukara Jayega, Hazrate Bibi Fatima Radiallahu Ta'ala Ànha Ne Jawab Diya Ke Bachhoñ Ko In Muamlāt Meiñ Kya Dakhal? Bil Ākhir Abu Sufyan Ne Kaha Ke Aye Ali! Muamla Bahut Kathin Nazar Āta Hai Koi Tadbeer Batao? Hazrate Ali Radiallahu Ta'ala Ànhu Ne Farmāya Ke Maiñ Is Silsile Meiñ Tum Ko Koi Mufeed Rāye To Nahiñ De Sakta Lekin Tum Bani Kinana Ke Sardār Ho Tum Khud Hi Logoñ Ke Sāmne Ailān Kar Do Ke Maine Hudaibiya Ke Mu'āhide Ki Tajdeed Kar Di, Abu Sufyan Ne Kaha Ke Kya Mera Ye Ailān Kuchh Mufeed Ho Sakta Hai? Hazrate Ali Radiallahu Ta'ala Ànhu Ne Farmāya Ke Yaktarfa Āilan Zāhir Hai Ke Kuchh Mufeed Nahiñ Ho Sakta Magar Ab Tumhare Pās Iske Siwa aur Chāra-e-Kār Hi Kya Hai? Abu Sufyan Wahāñ Se Masjide Nabawi Meiñ Āya aur Buland Āwaz Se Masjid Meiñ Ailān Kar Diya Ke Maine Muahda-e-Hudaibiya Ki Tajdeed Kar Di Magar Musalmānoñ Meiñ Se Kisi Ne Bhi Koi Jawab Nahiñ Diya.

Abu Sufyan Ye Ailān Kar Ke Makke Rawāna Ho Gaya, Jab Makke Pahuñcha To Quraish Ne Puchha Ke Madine Meiñ Kya Hua? Abu Sufyan Ne Sāri Dastān Bayān Kar Di To Quraish Ne Sawal Kiya Ke Jab Tum Ne Apni Taraf Se Muahda-e- Hudaibiya Ki Tajdeed Ka āilan Kiya To Kya Muhammad ﷺ Ne Is Ko Qabool Kar Liya? Abu

Sufyan Ne Kaha Ke "Nahiñ" Ye Sun Kar Quraish Ne Kaha Ke Ye To Kuchh Bhi Na Hua, Ye Na To Sulah Hai Ke Ham Itmenan Se Baitheiñ Na Ye Jung Hai Ke Ladāi Ka Samān Kiya Jāye.

Iske Bād Huzoorﷺ Ne Logoñ Ko Jung Ki Tayyari Ka Hukm De Diya aur Hazrate Bibi Āysha Radiallahu Ta'ala Ànha Se Bhi Farmā Diya Ke Jung Ke Hathyar Durust Kareiñ Aur Apne Haleef Qabāil Ko Bhi Jungi Tayyariyoñ Ke Liye Hukm Nāma Bhej Diya, Magar Kisi Ko Huzoorﷺ Ne Ye Nahiñ Bataya Ke Kis Se Jung Ka Irada Hai? Yahāñ Tak Ke Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Se Bhi Āp Ne Kuchh Nahiñ Farmāya, Chunānche Hazrate Abu Bakr, Hazrate Āysha Ke Pās Āye Aur Dekha Ke Wo Jungi Hathyar Nikāl Rahi Haiñ To Āp Ne Daryaft Kiya Ke Kya Huzoorﷺ Ne Hukm Diya Hai? Àrz Kiya: Ji Hān! Phir Āp Ne Puchha Ke Kya Tumheiñ Kuchh Màloom Hai Ke Kahañ Ka Irada Hai? Hazrate Bibi Āysha Radiallahu Ta'ala Ànha Ne Kaha Ke Wallah! Mujhe Ye Màloom Nahiñ Gharaz Intehāyi Khamoshi Aur Razdāri Ke Sath Huzoor ﷺNe Jung Ki Tayyari Farmāi Aur Maqsad Ye Tha Ke Ahle Makka Ko Khabar Na Hone Pāye Aur Achānak Hamla Kar Diya Jāye.

Hazrate Hatib Bin Balta'a Ka Khat

Hazrate Hatib Bin Balta'a Radiallahu Ta'ala Ànhu Jo Ek Muazzaz Sahabi The Unhoñ ne Quraish Ko Ek Khat Likh Diya Ke Rasoolullahﷺ Jung Ki Tayyariya Kar Rahe Haiñ, Lihāza Tum Log Hoshiyar Ho Jāo, Is Khat Ko Unhoñ ne Ek Aurat Ke Zariye Makke Bheja, Allah Ta'ala Ne Apne Habeebﷺ Ko Ilme Ghaib Ata Farmāya Tha, Āpne Apne Is Ilme Ghaib Ki Badaulat Ye Jān Liya Ke Hazrate Hatib Bin Abi Balta'a Ne Kya Karwai Ki Hai, Chunānche Āp Ne Hazrate Ali Wa Hazrate Zubair Wa Hazrate Miqdad Radiallahu Ta'ala Ànhum Ko Fauran Hi Rawāna Farmāya Ke Tum Log Rauza-e-Khākh Meiñ Chale Jāo Wahāñ Ek Aurat Hai Aur Uske Pās Ek Khat Hai, Usse Wo Khat Chheen Kar Mere Pās Lāo, Chunānche Ye Teeno Ashābe Kibār Tez Raftar Ghodo Par Suwār Ho Kar Rauza-

e-Khākh Meiñ Pahuñche Aur Aurat Ko Pā Liya, Jab Us Khat Ko Talab Kiya To Usne Kaha Ke Mere Pās Koi Khat Nahiñ Hai, Hazrate Ali Radiallahu Ta'ala Ànhu Ne Farmāya Ke Khuda Ki Qasam! Rasoolullah ﷺKabhi Koi Jhoot Bāt Nahiñ Keh Sakte, Na Ham Log Jhoote Haiñ Lihāza Khat Nikāl De Warna Ham Tujh Ko Nangi Kar Ke Talashi Lenge, Jab Aurat Majboor Ho Gai To Usne Apne Bālo Ke Joode Meiñ Se Wo Khat Nikāl Kar De Diya, Jab Ye Log Khat Le Kar Bārgāhe Risālat Meiñ Pahuñche To Āp Ne Hazrate Hatib Bin Abi Balta'a Radiallahu Ta'ala Ànhu Ko Bulaya aur Farmāya Ke Aye Hatib! Ye Tum Ne Kya Kiya? Unhoñ ne Àrz Kiya Ke Ya Rasoolallah ﷺ! Āp Mere Bāre Meiñ Jaldi Na Farmāyeiñ, Maine Na āpna Deen Badla Hai Na Murtad Hua Hooñ, Mere Is Khat Likhne Ki Wajah Sirf Ye Hai Ke Makke Meiñ Mere Biwi Bachhe Haiñ, Magar Makke Meiñ Mera Koi Rishtedar Nahiñ Hai Jo Meri Biwi Bachhoñ Ki Khabar Geeri Wa Nigahdasht Kare, Mere Siwa Dusre Tamām Mujahideen Ke Azeezo Aqarib Makke Meiñ Maujood Haiñ Jo Un Ke Ahlo Ayāl Ki Dekhbāl Karte Rehte Haiñ, Isliye Maine Ye Khat Likh Kar Quraish Par Ek Apna Ehsan Rakh Diya Hai Tāki Maiñ Unki Hamdardi Hāsil Kar Looñ Aur Wo Mere Ahlo Ayāl Ke Sāth Koi Bura Sulook Na Kareiñ, Ya Rasoolallah ﷺ! Mera Imān Hai Ke Allah Ta'ala Zaroor Un Kafiroñ Ko Shikast Dega aur Mere Is Khat Se Kuffār Ko Hargiz Hargiz Koi Faida Nahiñ Ho Sakta, Huzoor ﷺNe Hazrate Hatib Ke Is Bayān Ko Sun Kar Un Ke Uzr Ko Qabool Farmā Liya Magar Hazrate Umar Radiallahu Ta'ala Ànhu Is Khat Ko Dekh Kar Is Qadar Taish Meiñ Āa Gaye Ke Āpe Se Bāhar Ho Gaye Aur Àrz Kiya Ke Ya Rasoolallahﷺ ! Mujhe Ijazat Dijiye Ke Maiñ Munafiq Ki Gardan Uda Dooñ, Dusre Sahaba-e-Kirām Bhi Ghaizo Ghazab Meiñ Bhar Gaye Lekin Rahmate Ālamﷺ Ki Jabeene Rahmat Par Ek Zara Shikan Bhi Nahiñ Āi Aur Āp Ne Hazrate Umar Radiallahu Ta'ala Ànhu Se Irshad Farmāya Ke Aye Umar! Kya Tumheiñ Khabar Nahiñ Ke Hatib Ahle Badr Meiñ Se Hai Aur Allah Ta'ala Ne Ahle Badr Ko Mukhatab Kar Ke Farmā

Diya Hai Ke "Tum Jo Chaho Karo, Tum Se Koi Muakhaza Nahiñ" Ye Sun Kar Hazrate Umar Ki Ānkheiñ Nam Ho Gai Aur Wo Ye Keh Kar Bilkul Khamosh Ho Gaye Ke Allah Aur Uske Rasool Ko Ham Sab Se Zyada Ilm Hai, Isi Mauqe Par Qur'ān Ki Ye Āyat Nazil Hui Ke:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ

Tarjuma: Aye Imān Wāloñ! Mere Aur Apne Dushman Kafiroñ Ko Dost Na Banao. (Mumtahina:1)

Bahar Hāl Huzoorﷺ Ne Hazrate Hatib Bin Balta'a Radiallahu Ta'ala Ànhu Ko Muāf Farmā Diya. (Bukhari)

Makke Par Hamla

Gharaz 10 Ramazan Sana 8 Hijri Ko Rasoole Akramﷺ Madine Se 10 Hazār Ka Lashkare Pur Anwar Sāth Le Kar Makke Ki Taraf Rawāna Hue, Bāz Riwayato Meiñ Hai Ke Fathe Makka Meiñ Āp Ke Sāth 12 Hazār Ka Lashkar Tha In Donoñ Riwayato Meiñ Koi Tāruz Nahiñ Hai, Ho Sakta Hai Ke Madine Se Rawangi Ke Waqt 10 Hazār Ka Lashkar Raha Ho Phir Raste Meiñ Bāz Qabāil Is Lashkar Meiñ Shamil Ho Gaye Ho To Makke Pahuñch Kar Is Lashkar Ki Tadād 12 Hazār Ho Gai Ho, Bahar Hāl Madine Se Chalte Waqt Huzoor ﷺAur Tamām Sahaba-e-Kibār Rozdār The "Maqāme Kadeed" Meiñ Pahuñche To Pāni Mānga aur Apni Sawari Par Baithe Hue Poore Lashkar Ko Dikha Kar Āpne Din Meiñ Pāni Nosh Farmāya aur Sab Ko Roza Chhod Dene Ka Hukm Diya Chunānche Āp Aur Āp Ke Ashāb Ne Safar Aur Jihad Meiñ Hone Ki Wajah Se Roza Rakhna Mauqoof Kar Diya. (Bukhari)

Hazrat Abbas Waghaira Se Mulāqāt

Jab Huzoorﷺ Maqāme Zuhafa Meiñ Pahuñche To Wahāñ Huzoorﷺ Ke Chacha Hazrate Abbas Apne Ahlo Ayāl Ke Sāth Khidmate Aqdas Meiñ Hāzir Hue, Ye Musalman Ho Kar Āye The Balki Isse Bahut Pehle Musalman Ho Chuke The Aur Huzoorﷺ Ki Marzi Se Makke

Meiñ Muqeem The Aur Hujjaj Ko Zamzam Pilane Ke Muazzaz Ohde Par Fāiz The Aur Āp Ke Sāth Meiñ Huzoorﷺ Ke Chacha Haris Bin Abdul Muttalib Ke Farzand Jin Ka Nām Abu Sufyan Thā Abi Umayya Jo Ummul Momineen Hazrate Bibi Umme Salamah Radiallahu Ta'ala Ànha Ke Sautele Bhai Bhi The, Bārgāhe Aqdas Meiñ Hāzir Hue, In Donoñ Sāhibo Ki Hāziri Ka Hāl Jab Huzoorﷺ Ko Màloom Hua To Āp Ne In Donoñ Sahibo Ki Mulāqāt Se Inkar Farmā Diya, Kyuñki In Donoñ Ne Huzoorﷺ Ko Bahut Izāyeiñ Pahuñchai Thi Khusoosan Abu Sufyan Bin Al Hāris Āp Ke Chachazad Bhai Jo Ailāne Nubuwwat Se Pehle Āp Ke Intehāyi Ja Nisāro Meiñ Se The Magar Ailāne Nubuwwat Ke Bād Inhone Apne Qaseedo Meiñ Itni Sharmnak Aur Behuda Hiju Huzoorﷺ Ki Kar Dāli Thi Ke Āp Ka Dil Zakhmi Ho Gaya Tha, Isliye Āp In Donoñ Se Intehāyi Narāz Wa Bezār The Magar Hazrate Bibi Umme Salamah Radiallahu Ta'ala Ànha Ne In Donoñ Ka Qusoor Muāf Karne Ke Liye Bahut Hi Pur Zor Sifarish Ki Aur Abu Sufyan Bin Al Hāris Ne Ye Keh Diya Ke Agar Rasoolullahﷺ Ne Mera Qusoor Muāf Na Farmāya To Maiñ Apne Chhote Chhote Bachhoñ Ko Le Kar Arab Ke Registan Meiñ Chala Jāuñga Tāki Wahāñ Baghair Dāna Pāni Ke Bhook Pyās Se Tadap Tadap Kar Maiñ Aur Mere Bachhe Fana Ho Jayenge, Hazrate Bibi Umme Salamah Radiallahu Ta'ala Ànha Ne Bārgāhe Risālat Meiñ Ābdeeda Ho Kar Àrz Kiya Ke Ya Rasoolallahﷺ ! Kya Āp Ke Chacha Ka Beta aur Āp Ki Phuphi Ka Beta Tamām Insānoñ Se Zyāda Bad Naseeb Rahega? Kya In Donoñ Ko Āp Ki Rahmat Se Koi Hissa Nahiñ Milega? Jān Chhidakne Wāli Biwi Ke In Dard Angez Kalimāt Se Rahmatullil Ālameenﷺ Ke Rahmat Bhare Dil Meiñ Rahmo Karam Aur Afwo Dar Guzar Ke Samundar Maujeiñ Mārne Lage Phir Hazrate Ali Radiallahu Ta'ala Ànhu Ne In Donoñ Ko Ye Mashwara Diya Ke Tum Donoñ Achānak Bārgāhe Risālat Meiñ Sāmne Ja Kar Khade Ho Jāo Aur Jis Tarah Hazrate Yusuf Àlaihissalām Ke Bhaiyoñ Ne Kaha Tha Wahi Tum Donoñ Bhi Kaho Ke: لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ

Tarjuma: Yaqeenan Āp Ko Allah Ta'ala Ne Ham Par Fazeelat Di Hai Aur Ham Bila Shuba Khatawar Haiñ. (Yusuf:91)

Chunānche Un Donoñ Sahibo Ne Darbāre Risālat Meiñ Nagahān Hāzir Ho Kar Yahi Kaha, Ekdam Rahmate Ālamﷺ Ki Jabeene Rahmat Ke Hazāro Sitare Chamakne Lage Aur Āp Ne Un Ke Jawab Meiñ Bi Aynihi Wahi Jumla Āpni Zubane Rahmat Nishān Se Irshad Farmāya Jo Hazrate Yusuf Alahissalam Ne Apne Bhaiyoñ Ke Jawab Meiñ Farmāya Tha Ke:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ

Tarjuma: Āj Tum Se Koi Muakhaza Nahiñ, Allah Tumheiñ Bakhsh De Wo Arhamurrahimeen Hai. (Yusuf:92)

Jab Qusoor Muāf Ho Gaya To Abu Sufyan Bin Al Hāris Ne Tajdāre Do Ālamﷺ Ki Madh Meiñ Ash'ār Likhe Aur Zamāna-e-Jahiliyyat Ke Daur Meiñ Jo Kuchh Āp Ki Hiju Meiñ Likha Tha Uski Mazirat Ki Aur Iske Bād Umr Bhar Nihāyat Sachhe Aur Sābit Qadam Musalman Rahe Magar Haya Ki Wajah Se Rasoolullahﷺ Ke Sāmne Kabhi Sar Nahiñ Uthāte The Aur Huzoorﷺ Bhi In Ke Sāth Bahut Zyada Muhabbat Rakhte The Aur Farmāya Karte The Ke Mujhe Ummeed Hai Ke Abu Sufyan Bin Al Hāris Mere Chacha Hazrate Hamza Radiallahu Ta'ala Ànhu Ke Qāim Maqām Sābit Hoñge.

Meelo Tak Āg Hi Āg

Makke Se Ek Manzil Ke Fasile Par Marruzzahrān Meiñ Pahuñch Kar Islami Lashkar Ne Padāw Dāla aur Huzoorﷺ Ne Fauj Ko Hukm Diya Ke Har Mujahid Apna Alag Alag Chulha Jalaye, 10 Hazār Mujahideen Ne Jo Alag Alag Chulhe Jalaye To Marruzzahrān Ke Poore Maidān Meiñ Meelo Tak Āg Hi Āg Nazar Āne Lagi.

Quraish Ke Jasoos

Go Quraish Ke Jasoos Ko Màloom Hi Ho Chuka Tha Ke Madine Se Faujeiñ Āa Rahi Haiñ Magar Soorate Hāl Ki Tehqeeq Ke Liye Abu Sufyan Bin Harb, Hakeem Bin Hizam Wa Budail Bin Warqa Ko

Apna Jasoos Bana Kar Bheja, Hazrate Abbas Radiallahu Ta'ala Ànhu Behad Fikrmand Ho Kar Quraish Ke Anjam Par Afsos Kar Rahe The, Wo Ye Sochte The Ke Agar Rasoolullah ﷺ Itne Azeem Lashkar Ke Sāth Makke Meiñ Fatehana Dakhil Hue To Āj Quraish Ka Khatima Ho Jayega Chunānche Wo Rāt Ke Waqt Rasoolullah ﷺKe Safed Khachhar Par Suwār Ho Kar Is Irade Se Makke Chale Ke Quraish Ko Is Khatre Se Āgah Kar Ke Unheiñ Āmada Kareiñ Ke Chal Kar Huzoorﷺ Se Muāfi Māng Kar Sulah Kar Lo Warna Tumhari Khair Nahiñ Magar Bukhari Ki Riwayat Meiñ Hai Ke Quraish Ko Ye Khabar To Mil Gai Thi Ke Rasoolullahﷺ Madine Se Rawāna Ho Gaye Haiñ Magar Unheiñ Ye Pata Nahi Tha Ke Āp Ka Lashkar Marruzzahrān Tak Āa Gaya Hai Isliye Abu Sufyan Bin Harb Aur Hakeem Bin Hizam Wa Budail Bin Warqa Is Talash Wa Justaju Meiñ Nikle The Ke Rasoolullah ﷺ Ka Lashkar Kahañ Hai? Jab Ye Teeno Marruzzahrān Ke Qareeb Pahuñche To Dekha Ke Meelo Tak Āg Hi Āg Jal Rahi Hai, Ye Manzar Dekh Kar Ye Teeno Hairan Reh Gaye Aur Abu Sufyan Ne Kaha Ke Maine To Zindagi Meiñ Itni Door Tak Phaili Hui Āg Is Maidān Meiñ Jalti Hui Nahiñ Dekhi, Ākhir Ye Kaunsa Qabila Hai? Budail Bin Warqa Ne Kaha Ke Bani Amr Màloom Hote Haiñ, Abu Sufyan Ne Kaha Ke Nahiñ, Bani Amr Itni Kaseer Tadād Meiñ Kahañ Haiñ Jo Un Ki Āg Se Marruzzahrān Ka Poora Maidān Bhar Jayega.

Bahar Hāl Hazrate Abbas Radiallahu Ta'ala Ànhu Ki In Teeno Se Mulāqāt Ho Gai Aur Abu Sufyan Ne Puchha Ke Aye Abbas! Tum Kahañ Se Aa Rahe Ho? Ye Āg Kaisi Hai? Āpﷺ Ne Farmāya Ke Ye Rasoolullahﷺ Ke Lashkar Ki Āg Hai, Hazrate Abbas Radiallahu Ta'ala Ànhu Ne Abu Sufyan Bin Harb Se Kaha Ke Tum Mere Khachhar Ke Pichhe Suwar Ho Jāo Warna Āgar Musalmānoñ Ne Tumheiñ Dekh Liya To Abhi Tum Ko Qatl Kar Dālenge, Jab Ye Log Lashkar Gāh Meiñ Pahuñche To Hazrate Umar Aur Dusre Chand Musalmānoñ Ne Jo Lashkar Gāh Ka Pehra De Rahe The, Abu Sufyan Ko Dekh Liya, Hazrate Umar Radiallahu Ta'ala Ànhu Apne

Jazba-e-Inteqam Ko Zabt Na Kar Sake Aur Abu Sufyan Ko Dekhte Hi Un Ki Zubān Se Nikla Ke Are Ye To Khuda Ka Dushman Abu Sufyan Hai, Daudte Hue Bārgāhe Risālat Meiñ Pahuñche Aur Àrz Kiya Ke Ya Rasoolallah ﷺ!

Abu Sufyan Hāth Āa Gaya Hai, Agar Ijazat Ho To Abhi Uska Sar Uda Dooñ, Itne Meiñ Hazrate Abbas Radiallahu Ta'ala Ànhu Bhi Un Teeno Mushriko Ko Sāth Liye Hue Darbāre Rasool Meiñ Hāzir Ho Gaye Aur Un Logoñ Ki Jān Bakhshi Ki Sifarish Pesh Kar Di Aur Ye Kaha Ke Ya Rasoolallahﷺ ! Maine In Sabho Ko Amān De Di Hai.

Abu Sufyan Ka Islam

Abu Sufyan Bin Harb Ki Islam Dushmani Koi Dhaki Chhupi Cheez Nahiñ Thi, Makke Meiñ Rasoole Kareemﷺ Ko Sakht Se Sakht Izāyeiñ Deni, Madine Par Bār Bār Hamla Karna, Qabāile Arab Ko Ishteāl Dila Kar Huzoorﷺ Ke Qatl Ki Bāraha Sāzisheiñ, Yahoodiyoñ Aur Tamām Kuffāre Arab Se Sāzbaz Kar Ke Islam Aur Bāniye Islam Ke Khatime Ki Koshisheiñ Ye Wo Naqabile Muāfi Jaraim The Jo Pukār Pukār Kar Keh Rahe The Ke Abu Sufyan Ka Qatl Bilkul Durust Wa Jāiz Aur Bar Mahal Hai Lekin Rasoole Kareem Jin Ko Qur'ān Ne Raoofur Raheem Ke Laqab Se Yād Kiya Hai, Un Ki Rahmat Chumkar Chumkar Kar Abu Sufyan Ke Kān Meiñ Keh Rahi Thi Ke Aye Mujrim Mat Dar, Ye Dunya Ke Salateen Ka Darbār Nahiñ Hai Balki Ye Rahmatullil Ālamneen Ki Bārgāhe Rahmat Hai, Bukhari Shareef Ki Riwayat To Yahi Hai Ke Abu Sufyan Bārgāhe Aqdas Meiñ Hāzir Hue To Fauran Hi Islam Qabool Kar Liya, Isliye Jān Bach Gai. (Bukhari)

Magar Ek Riwayat Ye Bhi Hai Ke Hakeem Bin Hizam Aur Budail Bin Warqa Ne To Fauran Rāt Hi Meiñ Islam Qabool Kar Liya Magar Abu Sufyan Ne Subah Ko Kalima Padha. (Zurqani)

Aur Bāz Riwayāt Meiñ Ye Bhi Āya Hai Ke Abu Sufyan Aur Huzoor ﷺKe Darmiyan Ek Mukalma Hua Iske Bād Abu Sufyan Ne Apne Islam Ka Āilan Kiya, Wo Mukalma Ye Hai:

Huzoorﷺ : Kyuñ Aye Abu Sufyan! Kya āb Bhi Tumheiñ Yaqeen Nahiñ Āya Ke Khuda Ek Hai?

Abu Sufyan: Kyuñ Nahiñ Koi Aur Khuda Hota To Āj Hamāre Kām Āta.

Huzoor: Kya Is Meiñ Tumheiñ Koi Shak Hai Ke Maiñ Allah Ka Rasool Hooñ?

Abu Sufyan: Hān! Is Meiñ To Abhi Mujhe Kuchh Shuba Hai.

Magar Phir Iske Bād Unhoñ ne Kalima Padh Liya aur Us Waqt Go

Un Ka Imān Mutazalzil Tha Lekin Bād Meiñ Bil Ākhir Wo Sachhe Musalman Ban Gaye, Chunānche Ghazwa-e-Tāif Meiñ Musalmānoñ Ki Fauj Meiñ Shamil Ho Kar Inhone Kuffār Se Jung Ki Aur Isi Meiñ In Ki Ek Ānkh Zakhmi Ho Gai, Phir Ye Junge Yarmook Meiñ Bhi Jihad Ke Liye Gaye.

Lashkare Islam Ka Jāho Jalāl

Mujahideene Islam Ka Lashkar Jab Makke Ki Taraf Badha To Huzoorﷺ Ne Hazrate Abbas Radiallahu Ta'ala Ànhu Se Farmāya Ke Āp Abu Sufyan Ko Kisi Aise Maqām Par Khada Kar Deiñ Ke Ye Afwāje Ilahi Ka Jalāl Apni Ānkhoñ Se Dekh Le, Chunānche Jahāñ Rasta Kuchh Tang Tha Ek Buland Jagah Par Hazrate Abbas Radiallahu Ta'ala Ànhu Ne Abu Sufyan Ko Khada Kar Diya, Thodi Der Ke Bād Islami Lashkar Samundar Ki Maujo Ki Tarah Umandta Hua Rawāna Hua aur Qabāile Arab Ki Faujeiñ Hathyar Saj Saj Kar Yake Bād Deegare Abu Sufyan Ke Sāmne Se Guzarne Lagi, Sab Se Pehle Qabila-e-Ghifār Ka Ba Waqār Parcham Nazar Āya, Abu Sufyan Ne Seham Kar Puchha Ke Ye Kaun Log Haiñ? Hazrate Abbas Radiallahu Ta'ala Ànhu Ne Kaha Ke Ye Qabila-e-Ghifār Ke Shahsuwar Haiñ, Abu Sufyan Ne Kaha Ke Mujhe Qabila-e-Ghifār Se Kya Matlab Hai? Phir Juhaina Phir Sād Bin Hujaim Phir Sulaim Ke Qabāil Ki Faujeiñ Zarq Barq Hathyaro Meiñ Doobe Hue Parcham Lehrate Aur Takbeer Ke Nāre Marte Hue Sāmne Se Nikal Gaye, Abu Sufyan Har Fauj Ka Jalāl Dekh Kar Mar'oob Ho Ho Jāte The Aur Hazrate Abbas Se Har Fauj Ke Bāre Meiñ Puchhte Jāte The Ke Ye Kaun Haiñ? Ye Kin Logoñ Ka Lashkar Hai? Iske Bād Ansar Ka Lashkare Pur Anwār Hai Itni Ajeeb Shān Aur Aisi Nirali Ān Bān Se Chala Ke Dekhne Wāloñ Ke Dil Dehal Gaye, Abu Sufyan Ne Is Fauj Ki Shāno Shaukat Se Hairan Ho Kar Kaha Ke Aye Abbas! Ye Kaun Log Haiñ? Āp Ne Farmāya Ke Ye Ansar Haiñ Nagahān Ansar Ke Alambardar Hazrate Sād Bin Obada Radiallahu Ta'ala Ànhu Jhanda Liye Hue Abu Sufyan Ke Qareeb Se Guzre Aur Jab Abu Sufyan Ko Dekha To

Buland Āwaz Se Kaha Ke Aye Abu Sufyan:

اَلْیَوْمَ یَوْمُ الْمَلْحَمَۃِ اَلْیَوْمَ تُسْتَحَلُّ الْکَعْبَۃُ

Āj Ghamsān Ki Jung Ka Din Hai, Āj Kābe Meiñ Khunrezi Halāl Kar Di Jayegi.

Abu Sufyan Ye Sun Kar Ghabra Gaye Aur Hazrate Abbas Radiallahu Ta'ala Ànhu Se Kaha Ke Aye Abbas! Sun Lo! Āj Quraish Ki Halakat Tumheiñ Mubarak Ho, Phir Abu Sufyan Ko Chain Nahiñ Āya To Puchha Ke Bahut Der Ho Gai, Abhi Tak Maine Muhammadﷺ Ko Nahiñ Dekha Ke Wo Kaun Se Lashkar Meiñ Haiñ! Itne Meiñ Huzoorﷺ Parchame Nubuwwat Ke Sāye Meiñ Apne Noorani Lashkar Ke Humrāh Paighambarana Jāho Jalāl Ke Sāth Numoodar Hue, Abu Sufyan Ne Jab Shehanshāhe Kaunainﷺ Ko Dekha To Chilla Kar Kaha Ke Aye Huzoor! Kya Āp Ne Suna Ke Sād Bin Obada Kya Kehte Haiñ? Irshad Farmāya Ke Unhoñ ne Kya Kaha Hai? Abu Sufyan Bole Ke Unhoñ ne Ye Kaha Hai Ke Āj Kāba Halāl Kar Diya Jayega, Āpne Irshad Farmāya Ke Sād Bin Obada Ne Ghalat Kaha, Āj To Kābe Ki Azmat Ka Din Hai, Āj To Kābe Ko Libas Pehnane Ka Din Hai Aur Huzoorﷺ Ne Farmāya Ke Sād Bin Obada Ne Itni Ghalat Bāt Kyuñ Keh Di, Āp Ne Unke Hāth Se Jhanda Le Kar Unke Bete Qais Bin Sād Ke Hāth Meiñ De Diya aur Ek Riwayat Meiñ Ye Hai Ke Jab Abu Sufyan Ne Bārgāhe Rasool Meiñ Ye Shikāyat Ki Ke Ya Rasoolallahﷺ ! Abhi Abhi Sād Bin Obada Ye Kehte Hue Gaye Haiñ Ke Āj Ghamsan Ladāi Ka Din Hai To Huzoorﷺ Khafgi Ka Izhār Farmāte Hue Irshad Farmāya Ke Sād Bin Obada Ne Ghalat Kaha, Balki Aye Abu Sufyan! اَلْیَوْمَ یَوْمُ الْمَرْحَمَۃِ Āj Ka Din To Rahmat Ka Din Hai. (Zurqani)

Phir Fatehana Shāno Shaukat Ke Sāth Bāniye Kāba Ke Janasheen Huzoor Rahmatullil Ālameenﷺ Ne Makke Ki Sarzameen Meiñ Nuzoole Ijlāl Farmāya aur Hukm Diya Ke Mera Jhanda Maqāme Hujoon Ke Pās Gāda Jāye Aur Hazrate Khalid Bin Waleed

Radiallahu Ta'ala Ànhu Ke Nām Farmān Jāri Farmāya Ke Wo Faujo Ke Sāth Makke Ke Bālai Hisse Yāni Kadā Ki Taraf Se Makke Meiñ Dakhil Ho. (Bukhari)

Fātehe Makka Ka Pehla Farmān

Tajdāre Do Ālamﷺ Ne Makke Ki Sarzameen Meiñ Qadam Rakhte Hi Jo Pehla Farmān Jāri Farmāya Wo Ye Ailān Tha Ke Jis Se Lafz Lafz Meiñ Rahmato Ke Darya Maujeiñ Mār Rahe Haiñ:

Jo Shakhs Hathyār Dāl Dega Uske Liye Amān Hai, Jo Shakhs Apna Darwāza Band Kar Lega Uske Liye Amān Hai, Jo Kābe Meiñ Dakhil Ho Jayega Uske Liye Amān Hai Is Mauqe Par Hazrate Abbas Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Abu Sufyan Ek Fakhr Pasand Ādmi Hai Iske Liye Koi Aisi Imteyazi Bāt Farmā Dijiye Ke Is Ka Sar Fakhr Se Uncha Ho Jāye To Āp Ne Farmā Diya Ke Jo Abu Sufyan Ke Ghar Meiñ Dakhil Ho Jāye Uske Liye Amān Hai.

Iske Bād Abu Sufyan Makke Meiñ Buland Āwaz Se Pukar Pukar Kar Ailān Karne Laga Ke Aye Quraish! Muhammadﷺ Itna Bada Lashkar Le Kar Āye Haiñ Ke Is Ka Muqabla Karne Ki Kisi Meiñ Bhi Tāqat Nahiñ Hai Jo Abu Sufyan Ke Ghar Meiñ Dakhil Ho Jāye Uske Liye Amān Hai, Abu Sufyan Ki Zubān Se Ye Kam Himmati Ki Bāt Sun Kar Uski Biwi Hind Binte Utba Jal Bhun Kar Kabāb Ho Gai Aur Taish Meiñ Āa Kar Abu Sufyan Ki Mooñchh Pakad Li Aur Chilla Kar Kehne Lagi Ke Aye Bani Kinana! Is Kambakht Ko Qatl Kar Do Ye Kaisi Buzdili Aur Kam Himmati Ki Bāt Bak Raha Hai, Hind Ki Is Cheekho Pukār Ki Āwaz Sun Kar Tamām Banu Kinana Ka Khāndān Abu Sufyan Ke Makān Meiñ Jama Ho Gaya aur Abu Sufyan Ne Sāf Sāf Keh Diya Ke Is Waqt Ghusse Aur Taish Ki Bāto Se Kuchh Kām Nahiñ Chal Sakta, Ye Khairiyat Hai Ke Unhoñ ne Ailān Kar Diya Hai Ke Jo Abu Sufyan Ke Makān Meiñ Chala Jāye Uske Liye Amān Hai Lihāza Zyada Se Zyada Log Mere Makān Meiñ Āa Kar Panāh Le Leiñ, Abu Sufyan Ke Khāndān Wāloñ Ne Kaha Ke Tere Makān Meiñ Bhala Kitne Insan Āa Sakeñge? Abu Sufyan

Ne Bataya Ke Muhammadﷺ Ne Un Logoñ Ko Bhi Amān De Di Hai Jo Apne Darwaze Band Kar Leiñ Ya Masjide Harām Meiñ Dakhil Jāyeiñ Ya Hathyār Dāl Deiñ, Abu Sufyan Ka Ye Bayān Sun Kar Koi Abu Sufyan Ke Makān Meiñ Chala Gaya, Koi Masjide Harām Ki Taraf Bhāga, Koi Apna Hathyar Zameen Par Rakh Kar Khada Ho Gaya.

Huzoorﷺ Ke Is Ailāne Rahmat Nishān Yāni Mukammal Amno Amān Ka Farmān Jāri Kar Dene Ke Bād Ek Qatra Khoon Behne Ka Koi Imkān Hi Nahiñ Tha Lekin Ikrima Bin Abu Jahl Wa Safwan Bin Umayya Wa Suhail Bin Amr Aur Jamāsh Bin Qais Ne Maqāme Khandama Meiñ Mukhtalif Qabāil Ke Aubāsh Ko Jama Kiya Tha, In Logoñ Ne Hazrate Khalid Bin Waleed Radiallahu Ta'ala Ànhu Ki Fauj Meiñ Se 200 Ādmiyoñ Hazrate Kurz Bin Jabir Fahri Aur Hubaish Bin Ash'ar Radiallahu Ta'ala Ànhum Ko Shaheed Kar Diya aur Islami Lashkar Par Teer Barsana Shuru Kar Diya, Bukhari Ki Riwayat Meiñ Inhi Do Hazrāt Ki Shahādat Ka Zikr Hai Magar Zurqani Waghaira Kitāboñ Se Pata Chalta Hai Ke Teen Sahaba Ko Kuffāre Quraish Ne Qatl Kar Diya, Do Wo Jo Upar Zikr Liye Gaye Aur Ek Hazrate Muslima Bin Al Meela Radiallahu Ta'ala Ànhu aur 12 Ya 13 Kuffār Bhi Māre Gaye Aur Bāqi Maidān Chhod Kar Bhāg Nikle.

Huzoorﷺ Ne Jab Dekha Ke Talwareiñ Chamak Rahi Haiñ To Āpﷺ Ne Daryaft Farmāta Ke Maine To Khalid Bin Al Waleed Ko Jung Karne Se Mana Kar Diya Tha Phir Ye Talwareiñ Kaisi Chal Rahi Haiñ? Logoñ Ne Àrz Kiya Ke Pehal Kuffār Ki Taraf Se Hui Hai, Isliye Ladne Ke Siwa Hazrate Khalid Bin Al Waleed Radiallahu Ta'ala Ànhu Ke Pās Koi Chāra-e-Kār Nahiñ Rah Gaya Tha, Ye Sun Kar Irshad Farmāya Ke Qaza-e-Ilahi Yahi Thi Aur Khuda Ne Jo Chaha Wahi Behtar Hai. (Zurqani)

Tājdāre Do Ālamﷺ Ka

Makke Meiñ Dākhila

Huzoorﷺ Jab Fātehana Haisiyat Se Makke Meiñ Dakhil Hone Lage To Āp Apni Ooñtni "Qaswa" Meiñ Suwar The. Ek Siyāh Rang Ka Imāma Bandhe Huye The, Bukhari Shareef Meiñ Hai Ke Āp Ke Sar Par "Mighfar" Tha. Āp Ke Ek Janib Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Aur Doosri Janib Usaid Bin Huzair Radi Allahu Ta'ala Ànhu The Aur Āp Ke Charo Taraf Josh Meiñ Bhara Hua aur Hathiyaro Meiñ Dooba Hua Lashkar Tha Jis Ke Darmiyan Kubba-e-Nabawi Tha. Is Shāno Shauqat Ko Dekh Kar Abu Sufiyan Ne Hazrate Abbas Radi Allahu Ta'ala Ànhu Se Kaha Ke Aye Abbas! Tumhara Bhateeja To Badshāh Ho Gaya. Hazrate Abbas Radi Allahu Ta'ala Ànhu Ne Jawab Diya Ke Tera Bura Ho Aye Abu Sufiyan! Ye Badshāhat Nahi Hai Balki Ye Nubuwwat Hai. Is Shahana Juloos Ke Jāho Jalal Ke Bawjood Shahanshāhe Risālatﷺ Ki Shāne Tawazo Ka Ye Ālam Tha Ke Āp Surah Fath Ki Tilawat Farmāte Huye Is Tarah Sar Jhukaye Huye Ooñtni Par Baithe Huye The Ke Āpka Sar Ooñtni Ke Palān Se Lag Jāta Tha. Āpﷺ Ki Ye Kaifiyyate Tawazo Khuda Wande Quddus Ka Shukr Ada Karne Aur Us Ki Bargāhe Azmat Meiñ Apne Izz Wa Niyazmandi Ka Izhar Karne Ke Liye Thi. (Zurqani, Jild 2, Page 320-321)

Makke Meiñ Huzoorﷺ Ki Qiyām Gāh:

Bukhari Ki Riwayat Hai Ks Huzoorﷺ Fathe Makka Ke Din Hazrate Ali Radi Allahu Ta'ala Ànhu Ki Bahan Hazrate Umme Hāni Binte Abi Tālib Radiallahu Ta'ala Ànha Ke Makan Par Tashreef Le Gaye Aur Waha Ghusl Farmāya aur Phir 8 Rak'at Namaze Chasht Padhi. Ye Namaz Bahut Hi Mukhtasar Taur Par Ada Farmāyi Lekin Rukoo Sajda Mukammal Taur Par Ada Farmāte Rahe. (Bukhari, Jild 2, Page 615)

Ek Riwāyat Meiñ Ye Bhi Āya Hai Ke Āpﷺ Ne Hazrate Beebi Umme Hāni Radi Allahu Ta'ala Ànha Se Farmāya Ke Kya Ghar Meiñ Kuch

Khāna Bhi Hai? Umme Hāni Ne Àrz Kiya Ya Rasoolallahﷺ ! Khushk Roti Ke Chand Tukde Haiñ. Mujhe Badi Sharm Dāman Geer Hoti Hai Ke Isko Āpke Sāmne Pesh Kar Dooñ. Irshad Farmāya Ke "Lāo" Phir Āpﷺ Ne Apne Daste Mubarak Se Un Khushk Rotiyoñ Ko Toda aur Pāni Meiñ Bhigokar Narm Kiya aur Hazrate Umme Hāni Radi Allahu Ta'ala Ànha Ne Un Rotiyoñ Ke Sālan Ke Liye Namak Pesh Kiya To Āpﷺ Ne Farmāya Ke Kya Koi Sālan Ghar Meiñ Nahi Hai? Unhoñ ne Àrz Kiya Ke Mere Ghar Meiñ "Sirke" Ke Siwa Kuch

Bhi Nahi Hai. Āpﷺ Ne Irshad Farmāya Ke "Sirka" Lāo. Āp Ne Sirka Ko Roti Par Dāla aur Tanawul Farmā Kar Khuda Ka Shukr Baja Lāye. Phir Farmāya Ke "Sirka" Behtarin Sālan Hai Aur Jis Ghar Meiñ Sirka Hoga Us Ghar Wāle Mohtaj Na Hoñge. Phir Hazrate Umme Hāni Radi Allahu Ta'ala Ànha Ne Àrz Kiya Ke Ya Rasoolallah ﷺ! Maine Hāris Bin Hishām (Abu Jahl Ke Bhai) Aur Zuhair Bin Umayya Ko Amān De Di Hai. Lekin Mere Bhai Hazrate Ali Radi Allahu Ta'ala Ànhu In Donoñ Ko Is Jurm Meiñ Qatl Karna Chahte Haiñ Ke In Donoñ Ne Hazrate Khalid Bin Waleed Radi Allahu Ta'ala Ànhu Ki Fauj Se Jung Ki Hai To Huzoorﷺ Ne Farmāya Ke Aye Umme Hāni Radi Allahu Ta'ala Ànha! Jis Ko Tum Ne Amān De Di Us Ke Liye Hamāri Taraf Se Bhi Amān Hai. (Bukhari, Jild 2, Page 326)

Baitullāh Meiñ Dākhila:

Huzoorﷺ Ka Jhanda "Hajoon" Meiñ Jis Ko Āj Kal Jannatul Ma'ala Kahte Haiñ. "Masjidul Fath" Ke Qareeb Meiñ Gāda Gaya Phir Āp Apni Ooñtni Par Suwar Ho Kar Aur Hazrate Osama Bin Zaid Radi Allahu Ta'ala Ànhu Ko Ooñtni Par Apne Peeche Bitha Kar Masjide Harām Ki Taraf Rawāna Huye Aur Hazrate Bilal Radi Allahu Ta'ala Ànhu Aur Kābe Ke Kaleed Bardār Usman Bin Talha Bhi Āpke Sath The. Āp Ne Masjide Harām Meiñ Apni Ooñtni Ko Bithaya aur Kābe Ka Tawāf Kiya aur Hajre Aswad Ko Bosa Diya.

(Bukhari, Jild 2, Page 614 Waghaira)

Ye Inqilābe Zamāna Ki Ek Hairat Angez Misāl Hai Ke Hazrate

Ibrahim Khalilullāh Àlaihissalām Jin Ka Laqab "But Shikan" Hai Un Ki Yādgar Khāna-e-Kāba Ke Androone Hisār 360 Buto Ki Qitār Thi. Fātehe Makkaﷺ Ka Hazrate Khaleel Àlaihissalām Ka Janashine Jaleel Hone Ki Haisiyat Se Farze Awwaleen Tha Ke Yādgāre Khaleel Ko Buto Ki Najis Aur Gandi Ālaisho Se Pāk Kareiñ. Chunānche Āpﷺ Khud Ba Nafse Nafees Ek Chadi Le Kar Khade Huye Aur In Buto Ko Chadi Ki Nok Se Thoñke Mār Kar Girāte Jāte The.

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Tarjuma: Ki Āyat Tilawat Farmāte Jāte The Yāni Haq Āa Gaya aur Bātil Mit Gaya aur Bātil Mitne Ki Hi Cheez Thi.

(Bukhari Jild 2, Page 614 Fathe Makka Waghaira)

Phir Un Buto Ko Jo Ain Kābe Ke Andar The, Huzoorﷺ Ne Hukm Diya Ke Wo Sab Nikale Jāyeiñ. Chunānche Wo Sab But Nikāl Bahar Kiye Gaye. Unhi Buto Meiñ Se Hazrate Ibrahim Wa Hazrate Ismayil Ke Mujassame Bhi The Jin Ke Hatho Meiñ Fāl Kholne Ke Teer The. Āpﷺ Ne Un Ko Dekh Kar Farmāya Ke Allāh Ta'ala In Kāfiro Ko Mār Dāle. In Kāfiro Ko Khoob Màloom Hai Ke In Donoñ Paighambaro Ne Kabhi Bhi Fāl Nahi Khola. Jab Tak Ek Ek But Kābe Ke Andar Se Na Nikal Gaya, Āpﷺ Ne Kābe Ke Andar Qadam Nahi Rakha Jab Tamām Buto Se Kāba Pāk Ho Gaya To Āp Apne Sath Hazrate Usama Bin Zaid Aur Hazrate Bilal Radi Allahu Ta’ala anhuma aur Usman Bin Talha Hajbi Ko Le Kar Khāna-e-Kāba Ke Andar Tashreef Le Gaye Aur Baitullāh Shareef Ke Tamām Gosho Meiñ Takbeer Padhi Aur 2 Rak'at Namaz Bhi Ada Farmāyi Is Ke Bād Bahar Tashreef Lāye. (Bukhari, Jild 1, Page 218)

Kāba-e-Muqaddasa Ke Andar Se Jab Āp Bahar Nikle To Usman Bin Talha Ko Bula Kar Kābe Ki Kunji Un Ke Hāth Meiñ Ata Farmāyi Aur Irshad Farmāya Ke:

خُذُوْهَا خَالِدَةً تَالِدَةً لَا يَنْزِعُهَا مِنْكُمْ اِلَّا ظَالِمٌ ـ

Lo Ye Kunji Humesha Humesha Ke Liye Tum Logoñ Meiñ Rahegi Ye Kunji Tum Se Wo Hi Cheenega Jo Zālim Hoga.

(Zurqani, Jild 2, Page 239)

Shahanshāhe Risālat ﷺ Ka Darbāre Ām:

Is Ke Bād Tājdāre Do Ālam ﷺ Ne Shahanshāhe Islam Ki Haisiyat Se Harame Ilāhi Meiñ Sab Se Pahla Darbāre Ām Munaqid Farmāya Jis Meiñ Afwaze Islam Ke Alawa Hazaro Kuffār Wa Mushrikeen Ke Khawaso Ām Ka Ek Zabardast Izdihām Tha. Is Shahanshāhi Khutbe Meiñ Āp Ne Sirf Ahle Makka Hi Se Nahi Balki Tamām Aqwame Ālam Se Khitabe Ām Farmāte Huye Ye Irshad Farmāya Ke:

"Ek Khuda Ke Siwa Koi Mabood Nahi. Us Ka Koi Shāreek Nahi. Us Ne Apna Wāda Sach Kar Dikhaya. Us Ne Apne Bande (Huzoor ﷺ) Ki Madad Ki Aur Kuffār Ke Tamām Lashkaroñ Ko Tanha Shikast De Di, Tamām Fakhr Ki Bateiñ, Tamām Purane Khoonoñ Ka Badla, Tamām Purane Khoon Baha aur Jahiliiyat Ki Rasmeiñ Sab Mere Pairo Ke Neeche Haiñ. Sirf Kābe Ki Tauliyat Aur Hujjaj Ko Pāni Pilana Ye Do Ezāz Is Se Mustasna Haiñ. Aye Qaume Quraish! Ab Jahiliiyat Ka Ghuroor Aur Khāndānoñ Ki Iftikhar Khuda Ne Mita Diya. Tamām Log Hazrate Ādam Àlaihissalām Ki Nasl Se Haiñ Aur Hazrate Ādam Àlaihissalām Mitti Se Banaye Gaye Haiñ.

Is Ke Bād Huzoor ﷺ Ne Qur'ān e Majeed Ki Ye Āyat Tilawat Farmāyi Jis Ka Tarjuma Ye Hai:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُم مِّن ذَكَرٍ وَّأُنْثَى وَجَعَلْنَكُمْ شُعُوبًا وَّقَبَآئِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللهِ أَتْقَكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ

Tarjuma: Aye Logoñ! Ham Ne Tum Ko Ek Mard Aur Ek Aurat Se Paida Kiya aur Tumhare Liye Qabeele Aur Khāndān Bana Diye Tāki Tum Āpas Meiñ Ek Doosre Ki Pehchān Rakho Lekin Khuda Ke Nazdeek Sab Se Zyada Shareef Wo Hai Jo Sab Se Zyada Parhezgar Hai. Yaqeenan Allāh Ta'ala Bada Jānne Wāla aur

Khabar Rakhne Wāla Hai. (Pārah 26, Surah Hujurāt, 13)

Beshak Allāh Ne Sharab Ki Khareedo Farokht Ko Haram Farmā Diya Hai. (Seerate Ibne Hissham, Jild 2, Page 412 Mukhtasran Aur Bukhari Waghaira)

Kuffāre Makka Se Khitab:

Is Ke Bād Shahanshāhe Qaunainﷺ Ne Is Hazaro Ke Majma Meiñ Ek Gehri Nigāh Dāli To Dekha Ke Sar Jhukaye, Nigaheiñ Neechi Kiye Huye Larza Wa Tarsa Āshrāfe Quraish Khade Huye Hai. In Zālimo Aur Aur Zafakāro Meiñ Wo Log Bhi The Jinhone Āpﷺ Ke Rasto Meiñ Kāte Bichhaye The Aur Wo Log Bhi The Jo Bāraha Āp Par Pattharoñ Ki Bārish Kar Chuke The. Wo Khooñkhar Bhi The Jinhone Bār Bār Āpﷺ Par Qatilana Hamle Kiye The. Wo Be Raham Wa Be Dard Bhi The Jinhone Āp Ke Dandane Mubarak Ko Shaheed Aur Āp Ke Chehra-e-Anwar Ko Lahoo Luhan Kar Dāla Tha. Wo Aubash Bhi The Jo Baras'hā Baras Tak Apni Bohtan Tarashiyoñ Aur Sharmnak Galiyoñ Se Āpﷺ Ke Qalbe Mubarak Ko Zakhmi Kar Chuke The. Wo Saffaq Wa Darinda Sifat Bhi The Ke Jo Āpﷺ Ke Gale Meiñ Chadar Ka Fanda Dāl Kar Āp Ka Gala Ghoñt Chuke The. Wo Zulmo Sitam Ke Mujassme Aur Pāp Ke Putle Bhi The Jinhone Āp Ki Sāhib Zādi Hazrate Jainab Radi Allahu Ta'ala Ànha Ko Neza Mār Kar Ooñt Se Gira Diya Tha aur Un Ka Hamal Sākit Ho Gaya Tha. Wo Āp Ke Khoon Ke Pyāse Bhi The Jin Ko Tishna Labi Aur Pyās Khoone Nabuwwat Ke Siwa Kisi Cheez Se Nahi Bujh Sakti Thi. Wo Zafakār Wa Khooñkhar Bhi The Jin Ke Jārihana Hamlo Aur Zālimana Yalghar Se Bār Bār Madeena-e-Munawwara Ke Daro Deewār Dahal Chuke The. Huzoorﷺ Ke Pyāre Chacha Hazrate Hamza Radi Allahu Ta'ala Ànhu Ke Qātil Aur Un Ki Nāk, Kān Kātne Wāle, Un Ki Ānkheiñ Fodne Wāle, Un Ka Jigar Chabane Wāle Bhi Is Majma Meiñ Maujood The Wo Sitam Ghar Jinhone Sham-e-Nubuwwat Ke Jāñ Nisār Parwano Hazrate Bilāl, Hazrate Suhaib, Hazrate Ammar, Hazrate Khabbab, Hazrate Khubaib, Hazrate Zaid Bin Dasina Radi Allahu Ta'ala Ànhum Waghaira Ko Rassiyoñ

Se Bāndh Bāndh Kar Kode Mār Mār Kar Jalti Huyi Reto Par Litaya Tha, Kisi Ko Āg Ke Dahakte Huye Koyilo Par Sulaya Tha, Kisi Ko Chataiyoñ Meiñ Lapet Lapet Kar Nāko Meiñ Dhuye Diye The, Saikdo Bār Gala Ghota Tha Ye Tamam Joro Jafā Aur Zulm Wa Sitam Gāri Ke Paikar, Jin Ke Jism Ke Roñgte Roñgte Aur Badan Ke Bāl Bāl Zulmo Udwan Aur Sarkashi Wa Tughyan Ke Bawal Se Khaufnak Jurmo Aur Sharmnak Mazālim Ke Pahād Ban Chuke The. Āj Ye Sab Ke Sab Das Bārah Hazar Muhājireen Wānsār Ke Lashkar Ki Hirāsat Meiñ Mujrim Bane Khade Huye Kānp Rahe The Aur Apne Dilo Meiñ Ye Soch Rahe The Ke Shayad Āj Hamāri Lāshoñ Ko Kutto Se Nochwa Kar Hamāri Botiya Cheelo Aur Kawwo Ko Khila Di Jayengi Aur Ansār Wa Muhājireen Ki Ghazab Nāk Faujeiñ Hamāre Bacche Bacche Ko Khāko Khoon Meiñ Mila Kar Hamāri Naslo Ko Nesto Nabood Kar Dālengi Aur Hamāri Bastiyoñ Ko Tākht Wa Tārāj Kar Ke Tehas Nehas Kar Dālengi In Mujrimo Ke Seeno Meiñ Khauf Wa Hirās Ka Toofan Uth Raha Tha. Dahshat Aur Dar Se In Ke Badno Ki Boti Boti Fadak Rahi Thi, Dil Dhadak Rahe The, Kaleje Mooñh Meiñ Āa Gaye The Aur Ālame Yās Meiñ Inheiñ Zameen Se Asman Tak Dhuye Hi Dhuye Ke Khaufnak Bādal Nazar Āa Rahe The. Isi Mayoosi Aur Na Ummeedi Ki Khatarnak Faza Meiñ Ek Dam Shahanshāhe Risālatﷺ Ki Nigahe Rahmat In Pāpiyo Ki Taraf Mutawajje Huyi Aur In Mujrimo Se Āp Ne Poocha Ke "Bolo! Tum Ko Kuch Màloom Hai? Ke Āj Maiñ Tum Se Kya Muāmla Karne Wāla Hooñ."

Is Dahshat Angez Aur Khaufnak Suwal Se Mujirimeen Hawās Bākhta Ho Kar Kānp Uthe Lekin Jabine Rahmat Ke Paighambarana Tewar Ko Dekh Kar Ummedo Beem Ke Mahshar Meiñ Larazte Huye Sab Yak Zuban Ho Kar Bole Ke Āp Karam Wāle Bhai Aur Karam Wāle Bāp Ke Bete Haiñ. Sab Ki Lalchayi Huyi Nazreiñ Jamale Nabuwwat Ka Mooñh Tak Rahi Thi Aur Sab Ke Kān Shahanshāhe Nubuwwat Ka Faisla Kun Jawab Sunne Ke Muntazir The Ki Ek Dam Dafatan Fātehe Makka Ne

Apne Kareemana Lahje Meiñ Irshad Farmāya Ke:

لَاتَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ فَاذْهَبُوْا اَنْتُمُ الطُّلَقَآءُ۔

Āj Tum Par Koi Ilzām Nahi, Jāo Tum Sab Āzād Ho!!!

(Zurqani, Jild 2, Page 328)

Bilkul Ghair Mutawaqqe Taur Par Ek Dam Achānak Ye Farmāne Risālat Sun Kar Jab Mujrimo Ki Ānkheiñ Farte Nadamat Se Ashkbar Ho Gayi Aur Un Ke Dilo Ki Gehraiyoñ Se Jazbate Shukriyya Ke Āsār Ānsuo Ki Dhar Ban Kar Un Ke Rukhsar Par Machalne Lage Aur Kuffār Ki Zubano Par, لَا اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

Ke Nāro Se Harame Kāba Ke Daro Deewār Par Har Taraf Anwar Ki Bārish Hone Lagi. Na Gahān Bilkul Hi Achānak Aur Dafatan Ek Ajeeb Inqilab Barpa Ho Gaya Ke Sama Hi Badal Gaya, Faza Palat Gayi Aur Ek Dam Aisa Mahsoos Hone Laga Ke,

Jaha Tareek Tha, Be Noor Tha aur Sakht Kāla Tha
Koi Parde Se Kya Nikla Ke Ghar Ghar Meiñ Ujāla Tha.

Kuffār Ne Mujahireen Ki Jāidado, Makano, Dukano Par Ghasibana Qabza Jama Liya Tha. Ab Waqt Tha Ke Muhājireen Ko Un Ke Huqooq Dilaye Jāte Aur Un Sab Jaidādo, Makano, Dukano Aur Samano Ko Makke Ke Ghasibo Ke Qabze Se Wa Guzār Kar Ke Muhājireen Ke Sipurd Kiye Jāte Lekin Shahanshāhe Risālat Ne Muhājireen Ko Hukm De Diya Ke Wo Apni Kul Jaidād Khushi Khushi Makka Wāloñ Ko Hiba Kar Deiñ.

Allāhu Akbar! Aye Aqwame Ālam Ki Tareekhi Dastabi! Batao Kya Duniya Ke Kisi Fāteh Ki Kitābe Zindagi Meiñ Koi Aisa Haseeno Zarri'n Waraq Hai? Aye Dharti! Khuda Ke Liye Bata! Aye Asman! lillāh Bol. Kya Tumhare Darmiyan Koi Aisa Fāteh Guzra Hai? Jis

Ne Apne Dushmano Ka Sath Aisa Husne Sulook Kiya Ho? Aye Chand Aur Suraj Ki Chamakti Aur Doorbeen Nigāho! Kya Tum Ne Lakho Baras Ki Gardishe Lailo Nahar Meiñ Koi Aisa Tajdār Dekha Hai? Tum Is Ke Siwa aur Kya Kahoge? Ke Ye Nabi Jamalo Jalāl Ka Wo Be Misāl Shahkar Hai Ke Shahane Ālam Ke Liye Is Ka Tasawwur Bhi Muhāl Hai. Isiliye Ham Tamām Duniya Ko Challenge Ke Sāth Dawate Nazāra Dete Haiñ Ke,

Chashme Aqam Ye Nazarābad Tak Dekhe,
Rif'ate Shane Rafana Laka Zikrak Dekhe.

Doosra Khutba:

Fathe Makka Ke Doosre Din Bhi Āpﷺ Ne Ek Khutba Diya Jis Meiñ Harame Kāba Ke Ahkām Wa Ādab Ki Taleem Di Ke Haram Meiñ Kisi Ka Khoon Bahana, Jānwaroñ Ko Mārna, Shikār Karna, Darakht Khatna, Izkhir Ke Siwa Koi Ghas Katna Haram Hai Aur Allāh Azzawajalla Ne Ghadi Bhar Ke Liye Apne Rasool Àlaihissalām Ko Haram Meiñ Jung Karne Ki Ijazat Di Phir Qiyamat Tak Ke Liye Kisi Ko Haram Meiñ Jung Ki Ijazat Nahi Hai. Allāh Azzawajalla Ne Is Ko Haram Bana Diya Hai. Na Mujh Se Pahle Kisi Ke Liye Is Shahar Meiñ Khoon Rezi Halal Ki Gayi Na Mere Bād Qiyamat Tak Kisi Ke Liye Halal Ki Jayegi.

(Bukhari, Jild 2, Page 617)

Ansār Ko Firāqe Rasoolﷺ Ka Dar:

Ansar Ne Quraish Ke Sath Jab Rasoolallahﷺ Ke Is Kareemana Husne Sulook Ko Dekha aur Huzoorﷺ Kuch Dino Tak Makke Meiñ Thahar Gaye To Ansār Ko Ye Khatra Lāhiq Ho Gaya Ke Shayad Rasoolallah ﷺPar Apni Qaum Aur Watan Ki Muhabbat

Ghalib Āa Gayi Hai Kahi Aisa Na Ho Ke Āp Makke Meiñ Iqāmat Farmā Leiñ Aur Ham Log Āpﷺ Se Door Ho Jāyeiñ. Jab Huzoorﷺ Ko

Ansār Ke Is Khayal Ki Ittila Huyi To Āp Ne Farmāya Ke Ma'az Allāh! Aye Ansār! اَلْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ

Ab To Hamāri Zindagi Aur Wafāt Tumhare Hi Sath Hai.

Ye Sun Kar Farte Masarrat Se Ansār Ki Ānkhoñ Se Ānsu Jāri Ho Gaye Aur Sab Ne Kaha Ke Ya Rasoolallahﷺ Hum Logoñ Ne Jo Kuch Dil Meiñ Khayal Kiya Ya Zuban Se Kaha Is Ka Sabab Āpki Zāte Muqaddasa Ke Sath Hamara Jazba-e-Ishq Hai. Kyoñ Ke Āpﷺ Ki Judayi Ka Tasawwur Hamāre Liye Na Qabile Bardasht Ho Raha Tha. (Zurqani, Jild 2, Page 333 Wa Seerat Ibne Hissham, Jild 2, Page 416)

Kābe Ki Chat Par Azān:

Jab Namaz Ka Waqt Āya To Huzoorﷺ Ne Hazrate Bilāl Radi Allahu Ta'ala Ànhu Ko Hukm Diya Ke Kābe Ki Chhat Par Chadhkar Azān Deiñ. Jis Waqt Allāhu Akbar Allāhu Akbar Ki Imān Afroz Sada Buland Huyi To Haram Ke Hisār Aur Kābe Ke Daro Deewār Par Imāni Zindagi Ke Āsār Namoodar Ho Gaye Magar Makke Ke Wo Nau Muslim Jo Abhi Kuch Thande Pad Gaye The Azān Ki Āwaz Sunkar Unke Dilo Meiñ Ghairat Ki Āg Phir Bhadak Uthi. Chunānche Riwāyat Hai Ke Hazrate Itāb Bin Usaid Ne Kaha Ke Khuda Ne Mere Bāp Ki Lāj Rakh Li Ke Is Āwaz Ko Sunne Se Pahle Hi Us Ko Duniya Se Utha Liya aur Ek Doosre Sardār Sardāre Quraish Ke Mooñh Se Nikla Ke "Ab Jeena Bekar Hai."

(Asāba Tazkira Itāb Bin Usaid) (Jild 2, Page 451 Wa Zurqani, Jild 2, Page 346)

Magar Is Ke Bād Huzoorﷺ Ke Faize Sohbat Se Hazrate Itāb Bin Usaid Radi Allahu Ta'ala Ànhu Ke Dil Meiñ Noore Imāni Ka Suraj Chamak Utha aur Wo Sādiqul Imān Musalman Ban Gaye. Chunānche Makke Se Rawāna Hote Waqt Huzoorﷺ Ne Inhi Ko Makke Ka Hākim Bana Diya. (Seerate Ibne Hisham, Jild 2, 413 Wa 440)

Baiate Islam:

Is Ke Bād Huzoorﷺ Kohe Safā Ki Pahadi Ke Neeche Ek Buland Maqām Par Baithe Aur Log Zooq Dar Zooq Āa Kar Āp Ke Daste

Haq Parast Par Islam Ki Baiat Karne Lage. Mardo Ki Baiat Khatm Ho Chuki To Auratoñ Ki Bāri Āyi. Huzoorﷺ Har Baiat Karne Wāli Aurat Se Jab Wo Tamām Sharait Ka Iqrār Kar Leti To Āpﷺ Us Se Farmā Dete The Ke "Maine Tujh Se Baiat Le Li" Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Khuda Ki Qasam! Āp ﷺKe Hāth Ne Baiat Ke Waqt Kisi Aurat Ke Hath Ko Nahiñ Chhua. Sirf Kalam Hi Se Baiat Farmā Lete The. (Bukhari, Jild 1, Page 375)

Inhi Auratoñ Meiñ Niqab Odh Kar Hind Binte Utba Bin Rabi'ā Bhi Baiat Ke Liye Āyi Jo Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Ki Beewi Aur Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ki Wālida Haiñ. Ye Wohi Hind Haiñ Jinhone Junge Uhud Meiñ Hazrate Hamza Radi Allahu Ta'ala Ànhu Ka Shikam Chāk Kar Ke Un Ke Jigar Ko Nikal Kar Chaba Dāla Tha aur Un Ke Kān, Nāk Ko Kāt Kar Aur Ānkh Ko Nikal Kar Ek Dhāge Meiñ Piro Kar Gale Ka Hār Banāya Tha. Jab Ye Baiat Ke Liye Āyi To Huzoorﷺ Nihayat Dileri Ke Sath Guftagu Ki. In Ka Mukalma Hasbe Zail Hai. **Rasoolallahﷺ :** Tum Khuda Ke Sath Kisi Ko Shāreek Mat Karna.

Hind Binte Utba: Ye Iqrār Āp Ne Mardo Se To Nahi Liya

Lekin Bahar Hāl Ham Ko Manzoor Hai.

Rasoolallahﷺ : Chori Mat Karna.

Hind Binte Utba: Mai Apne Shauhar (Abu Sufyan) Ke Māl Meiñ Se Kuch Le Liya Karti Hooñ. Màloom Nahi Ye Bhi Jaiz Hai Ya Nahi?

Rasoolallahﷺ : Apni Aulad Ko Qatl Na Karna.

Hind Binte Utba: Ham Ne To Baccho Ko Pāla Tha aur Jab Wo Bade Ho Gaye To Āp Ne Junge Badr Meiñ Unko Mār Dāla. Ab Āp Jāneiñ Aur Wo Jāneiñ. (Tabrani, Jild 3, Page 643 Mukhtasran)

Bahar Hāl Hazrate Abu Sufyan Aur Un Ki Beewi Hind Binte Utba Donoñ Musalman Ho Gaye (Radi Allahu Ta'ala anhuma) Lihāza In Donoñ Ke Bāre Meiñ Bad Ghumani Ya In Donoñ Ki Shān Meiñ Bad

Zubāni Rawāfiz Ka Mazhab Hai. Ahle Sunnat Ke Nazdeek In Donoñ Ka Shumar Sahaba aur Sahabiyyat Radi Allahu Ta'alānhum Ājmayeen Ki Fehrist Meiñ Hai.

Ibteda Meiñ Go In Donoñ Ke Imān Meiñ Kuch Tazabzub Raha Ho Magar Bād Meiñ Ye Donoñ Sādiqul Imān Musalman Ho Gaye Aur Imān Hi Par In Donoñ Ka Khatima Hua. (Radi Allahu Ta'ala anhuma) Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Hind Binte Utba Radi Allahu Ta'ala Ànha Bargāhe Nubuwwat Meiñ Āyi Aur Ye Àrz Kiya Ke Ya Rasoolallahﷺ ! Roo-e-Zameen Par Āp Ke Ghar Wāloñ Se Zyada Kisi Ghar Wāle Ka Zaleel Hona Mujhe Mahboob Na Tha. Magar Ab Mera Ye Hāl Hai Ke Roo-e-Zameen Par Āp Ke Ghar Wāloñ Se Zyada Kisi Ghar Wāle Ka Izzat Dār Hona Mujhe Pasand Nahi. (Bukhari, Jild 1, Page 539)

Isi Tarah Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Ke Bāre Meiñ Muhaddis Ibne Asākir Ki Ek Riwāyat Hai Ke Ye Masjide Harām Meiñ Baithe Huye The Aur Huzoorﷺ Sāmne Se Nikle To Inhone Apne Dil Meiñ Ye Kaha Ke Kaun Si Tāqat In Ke Pass Aisi Hai Ke Ye Ham Par Ghālib Rahte Haiñ. To Huzoorﷺ Ne In Ke Dil Meiñ Chhupe Huye Khayal Ko Jān Liya aur Qareeb Āa Kar Āp Ne Un Ke Seene Par Hāth Māra aur Farmāya Ke Ham Khuda Ki Tāqat Se Ghalib Āa Jāte Haiñ. Ye Sun Kar Inhone Buland Āwaz Se Kaha Ke "Mai Shahādat Deta Hooñ Ke Beshak Āp Allāh Ke Rasool Haiñ." Aur Muhaddis Hākim Aur In Ke Shagird Imām Baihaki Ne Hazrate Ibne Abbas Radi Allahu Ta'ala Ànhum Se Riwayat Ki Hai Ke Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Ne Huzoorﷺ Ko Dekh Kar Apne Dil Meiñ Kaha Ke Kāsh! Mai Ek Fauj Jama Kar Ke Dobara In Se Jung Karta" Idhar In Ke Dil Meiñ Ye Khayal Āya Hi Tha Ke Huzoorﷺ Ne Āge Badh In Ke Seene Par Hāth Māra aur Farmāya Ke "Agar Tu Aisa Karega To Allāh Ta'ala Tujhe Zaleelo Khwār Kar Dega." Yeh Sun Kar Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Tauba Wa Istighfār Karne Lage Aur Àrz Kiya Ke Mujhe Is Waqt Āp Ki Nubuwwat Ka Yaqeen Hāsil Ho Gaya Kyoñ Ke Āp Ne Mere Dil

Meiñ Chhupe Huye Khayal Ko Jān Liya. (Zurqani, Jild 2, Page 346)

Ye Bhi Riwayat Meiñ Hai Ke Jab Sab Se Pahle Huzoorﷺ Ne In Par Islam Pesh Farmāya Tha To Inhone Kaha Tha Ke Phir Maiñ Apne Ma'abood Uzza Ko Kya Karuñga? To Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Bar Jasta Farmāya Tha Ke "Tum Uzza Par Pakhana Kar Dena" Chunānche Huzoorﷺ Ne Jab Uzza Ko Todne Ke Liye.

Hazrate Khālid Bin Al Waleed Radi Allahu Ta'ala Ànhu Ko Rawāna Farmāya To Sath Meiñ Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Ko Bhi Bheja aur Unhoñ ne Apne Hath Se Apne Ma'abood Uzza Ko Tod Dāla. Yeh Muhammad Bin Ishāq Ki Riwāyat Hai Aur Ibne Hisham Ki Riwāyat Ye Hai Ke Uzza Ko Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Toda Tha. (Zurqani, Jild 2, Page 349) Wallahu A'alam

But Parasti Ka Khatima:

Guzashta Āwrāq Meiñ Ham Tahreer Kar Chuke Ke Khāna-e-Kāba Ke Tamām Buto Aur Deewaro Ki Tasāwir Ko Tod Phod Kar Aur Mita Kar Makke Ko To Huzoorﷺ Ne But Parasti Ki Lānat Se Pāk Kar Hi Diya Tha Lekin Makke Ke Atrāf Meiñ Bhi But Parasti Ke Chand Marākiz The Yāni Lāt, Manāt, Sawa'a, Uzza Ye Chand Bade Bade But The Jo Mukhtalif Qabayil Ke Ma'abood The. Huzoorﷺ Ne Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ke Lashkaroñ Ko Bhej Kar In Buto Ko Tod Phod Kar But Parasti Ke Sāre Tilism Ko Tehas Nehas Kar Diya aur Makka Neez Is Ke Atrāf Wa Jawanib Ke Tamām Buto Ko Nesto Nabood Kar Diya. (Zurqani, Jild 2, Page 349)

Is Tarah Bāni-e-Kāba Hazrate Khaleelullāh Àlaihissalām Ke Janasheen Huzoor Rahmatullil Ālameenﷺ Ne Apne Moorise Āla Ke Mission Ko Mukammal Farmā Diya aur Dar Haqeeqat Fathe Makka Ka Sab Se Bada Yahi Maqsad Tha Ke Shirk Wa But Parasti Ka Khātima aur Tauheede Khuda Wandi Ka Bolbāla Ho Jāye. Chunānche Ye Azeem Maqsad Behamdihi Ta'ala Ba Darja-e-Atam Hāsil Ho Gaya Ke,

آنجا که بود نعره کفار و مشرکاں اکنوں   خروش نعره اللہ اکبر است

Chand Na Qābile Muāfi Mujrimeen:

Jab Makka Fatah Ho Gaya To Huzoorﷺ Ne Ām Muāfi Ka Āilan Kar Diya. Magar Chand Aise Mujrimeen The Jin Ke Bāre Meiñ Tājdāre Do Ālamﷺ Ne Ye Farmān Jāri Farmā Diya Ke Ye Log Agar Islam Na Qubool Kareiñ To Ye Log Jahāñ Bhi Mileiñ Qatl Kar Diye Jāyeiñ Khwāh Wo Ghilafe Kāba Hi Meiñ Kyoñ Na Chhupe Ho. In Mujrimo Meiñ Se Bāz Ne To Islam Qubool Kar Liya aur Bāz Qatl Ho Gaye In Meiñ Se Chand Ka Mukhtasar Tazkira Tahreer Kiya Jāta Hai:

(1) "Abdul Uzza Bin Khatal" Ye Musalman Ho Gaya Tha To Is Ko Huzoorﷺ Ne Zakat Ke Jānwar Wusool Karne Ke Liye Bheja aur Sāth Meiñ Ek Doosre Musalman Ko Bhi Bhej Diya. Kisi Bāt Par Donoñ Meiñ Takrār Ho Gayi To Is Ne Musalman Ko Qatl Kar Diya aur Qisās Ke Dar Se Tamām Jānwaroñ Ko Le Kar Makke Bhag Nikla aur Murtad Ho Gaya. Fathe Makka Ke Din Ye Bhi Ek Neza Le Kar Musalmānoñ Se Ladne Ke Liye Ghar Se Nikla Tha. Lekin Muslim Afwāj Ka Jalāl Dekh Kar Kānp Utha aur Neza Phenk Kar Bhaga aur Kābe Ke Pardoñ Meiñ Chhup Gaya.

Hazrate Saeed Bin Harees Makhzoomi Aur Abu Barzāslami Radi Allahu Ta'ala Ànhum Ne Mil Kar Is Ko Qatl Kar Diya.

(Zurqani, Jild 2, Page 322)

(2) "Huvairas Bin Naqeed" Yeh Shayar Tha aur Huzoorﷺ Ki Hiju Likha Karta Tha aur Khooni Mujrim Bhi Tha. Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Is Ko Qatl Kar Diya.

(3) "Muqees Bin Sababa" Is Ko Nameela Bin Abdullah Ne Qatl Kiya, Yeh Bhi Khooni Tha.

(4) "Hāris Bin Talātala" Yeh Bhi Bada Hi Moozi Tha. Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Is Ko Qatl Kiya.

(5) "Kuraiba" Yeh Ibne Khatal Ki Laundi Thi. Rasoolallah ﷺKi Hiju Gāya Karti Thi. Yeh Bhi Qatl Ki Gayi.

Makke Se Farār Ho Jāne Wāle:

Chār Ashkhās Makke Se Bhag Nikle The Un Logoñ Ka Mukhtasar Tazkira Yeh Hai:

(1) "Ikrima Bin Abu Jahal" Yeh Abu Jahal Ke Bete Haiñ. Is Liye In Ki Islam Dushmani Ka Kya Kahna? Yeh Bhag Kar Yaman Chale Gaye Lekin In Ki Beewi "Umme Hakeem" Jo Abu Jahl Ki Bhateeji Thi Inhone Islam Qubool Kar Liya aur Apne Shauhar Ikrima Ke Liye Bārgahe Risālat Meiñ Muāfi Ki Darkhwāt Pesh Ki. Huzoorﷺ Ne Muāf Farmā Diya. Umme Hakeem Khud Yaman Gayi Aur Muāfi Ka Hāl Bayan Kiya. Ikrima Hairan Reh Gaye Aur Intihayi Ta'ajjub Ke Sath Kaha Ke Kya Mujh Ko Muhammadﷺ Ne Muāf Kar Diya! Bahar Hāl Apni Beewi Ke Sāth Bārgāhe Risālat Meiñ Musalman Ho Kar Hāzir Huye Huzoorﷺ Ne Jab In Ko Dekha To Behad Khush Huye Aur Is Tezi Se In Ki Taraf Badhe Ke Jisme Athar Se Chadar Gir Padi. Phir Hazrate Ikrima Radi Allahu Ta'ala Ànhu Ne Khushi Khushi Huzoorﷺ Ke Daste Haq Parast Par Baiate Islam Ki.

(Muatta Imām Mālik, Kitabun Nikāh Waghaira)

(2) "Safwan Bin Umayya" Ye Umayya Bin Khalaf Ke Farzand Haiñ. Apne Bāp Umayya Hi Ki Tarah Ye Bhi Islam Ke Bahut Bade Dushman The. Fathe Makka Ke Din Bhag Kar Jadda Chale Gaye. Hazrate Umair Bin Wahb Radi Allahu Ta'ala Ànhu Ne Darbāre Risālat Meiñ In Ki Sifarish Pesh Ki Aur Àrz Kiya Ke Ya Rasoolallahﷺ ! Quraish Ka Ek Raees Safwan Makke Se Jila Watan Hua Chahta Hai. Huzoorﷺ Ne In Ko Bhi Muāfi Ata Farmā Di Aur Amān Ke Nishān Ke Taur Par Hazrate Umair Radi Allahu Ta'ala Ànhu Ko Apna Imama Inayat Farmāya. Chunānche Woh Muqaddas Imama Le Kar "Jadda" Gaye Aur

Safwan Ko Makke Le Kar Āye. Safwan Junge Hunain Tak Musalman Nahi Huye. Lekin Is Ke Bād Islam Qubool Kar Liya. (Tabrani, Jild 3, Page 645)

(3) "Ka'ab Bin Zuhair" Yeh Sanne 9 Hijri Meiñ Apne Bhai Ke Sath Madeena Āa Kar Musharraf Ba Islam Huye Aur Huzoorﷺ Ki Madh Meiñ Apna Mashhoor Qaseeda "Bi Anta S'ād" Padha. Huzoorﷺ Ne Khush Ho Kar In Ko Apni Chadare Mubarak Ināyat Farmāyi. Huzoorﷺ Ki Yeh Chadare Mubarak Hazrate Ka'ab Bin Zuhair Radi Allahu Ta'ala Ànhu Ke Pās Thi. Hazrate Ameere Muawiya Radi Allahu Ta'ala Ne Apne Daure Saltanat Meiñ In Ko Das Hazār Dirham Pesh Kiya Ke Yeh Muqaddas Chadar Humeiñ De Do. Magar Inhone Sāf Inkar Kar Diya aur Farmāya Ke Rasoolallahﷺ Ki Yeh Chadare Mubarak Harghiz Harghiz Kisi Ko Nahi De Sakta. Lekin Ākhir Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ne Hazrate Ka'ab Bin Zuhair Radi Allahu Ta'ala Ànhu Ki Wafāt Ke Bād In Ke Wariso Ko Bees Hazār Dirham De Kar Woh Chadar Le Li Aur Arsa-e-Darāz Tak Woh Chadar Salateene Islam Ke Pās Ek Muqaddas Tabarruk Ban Kar Bāqi Rahi. (Madarij, Jild 2, Page 338)

(4) "Wahshi" Yahi Woh Wahshi Haiñ Jinhone Junge Uhud Meiñ Huzoorﷺ Ke Chacha Hazrate Hamza Radi Allahu Ta'ala Ànhu Ko Shaheed Kar Diya Tha. Yeh Bhi Fathe Makka Ke Din Bhag Kar Tāif Chale Gaye The Magar Fir Tāif Ke Ek Wafd Ke Hamrāh Bārgāhe Risālat Meiñ Hāzir Ho Kar Musalman Ho Gaye. Huzoor ﷺNe In Ki Zabān Se Apne Chacha Ke Qatl Ki Khooni Dastan Suni Aur Ranjo Ghum Meiñ Doob Gaye Magar In Ko Bhi Āp Ne Muāf Farmā Diya. Lekin Yeh Farmāya Ke Wahshi! Tum Mere Sāmne Na Āya Karo. Hazrate Wahshi Radi Allahu Ta'ala Ànhu Ko Is Ka Behad Malāl Rahta Tha. Phir Jab Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Khilāfat Ke Zamane Meiñ Musailmatul Kazzab Nubuwwat Ka Dāwa Kiya aur Lashkare Islam Ne Is Maloon Se Jihad Kiya To

Hazrate Wahshi Radi Allahu Ta'ala Ànhu Bhi Apna Neza Le Kar Jihad Meiñ Shamil Huye Aur Musailmatul Kazzab Ko Qatl Kar Diya. Hazrate Wahshi Radi Allahu Ta'ala Ànhu Apni Zindagi Meiñ Kaha Karte The Ke "Maine Daure Jahiliiyat Meiñ Behtarin Insan (Hazrate Hamza Radi Allahu Ta'ala Ànhu) Ko Qatl Kiya aur Apne Daure Islam Meiñ Bad Tareen Ādmi (Musailmatul Kazzab) Ko Qatl Kiya. Inhone Darbāre Aqdas Meiñ Apne Jarāim Kāi'tirāf Kar Ke Àrz Kiya Ke Kya Khuda Mujh Jaise Mujrim Ko Bhi Bakhsh Dega? To Ye Āyat Nāzil Huyi Ke.

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

Tarjuma: Yāni Aye Habeeb Āp Farmā Dijiye Ke Aye Mere Bando! Jinhone Apni Jāno Par Had Se Zyada Gunāh Kar Liya Hai Allāh Ki Rahmat Se Na Ummed Mat Ho Jāo. Allāh Tamām Gunaho Ko Bakhsh Dega. Wo Yaqeenan Bada Bakhshne Wāla aur Bahut Meharban Hai. (Zumar: 53) (Madarijun Nubuwwah, Jild 2, Page 302)

Makke Ka Intizam:

Huzoorﷺ Ne Makke Ka Nazmo Nasq Aur Intizam Chalane Ke Liye Hazrate Itāb Bin Usaid Radi Allahu Ta'ala Ànhu Ko Makke Ka Hākim Muqarrar Farmā Diya aur Hazrate Ma'az Bin Jabal Radi Allahu Ta'ala Ànhu Ko Is Khidmat Par Mamoor Farmāya Ke Wo Nau Muslimo Ko Masail Wa Āhkame Islam Ki Taleem Dete Raheiñ. (Madarijun Nubuwwah, Jild 2, Page 324)

Is Meiñ Ikhtilaf Hai Ke Fatah Ke Bād Kitne Dino Tak Huzoore Aqdasﷺ Ne Makke Meiñ Qiyam Farmāya. Abu Daood Ki Riwāyat Hai Ke 17 Din Tak Āp Makke Meiñ Muqeem Rahe. Aur Tirmizi Ki Riwāyat Se Pata Chalta Hai Ke 18 Din Āp Ka Qiyām Raha Lekin Imām Bukhari Rahmatullah Ta'ala alaih Ne Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Se Riwāyat Ki Hai Ke 19 Din Āp Makke Meiñ Thahre Rahe. (Bukhari, Jild 2, Page 615)

In Teeno Riwayato Meiñ Is Tarah Tatbeeq Di Ja Sakti Hai Ke Abu Daood Ki Riwāyat Meiñ Makke Meiñ Dākhil Hone Aur Makke Se Rawangi Ke Donoñ Dino Ko Shumar Nahi Kiya Isiliye 17 Din Muddate Iqāmat Batayi Hai Aur Tirmizi Ki Riwāyat Meiñ Makka Meiñ Āne Ke Din Ko To Shumar Kar Liya. Kyoñ Ke Āp Subah Ko Makke Meiñ Dākhil Huye The Aur Makke Se Rawangi Ke Din Ko Shumar Nahi Kiya. Kyoñ Ke Āp Subah Sawere Hi Makke Se Hunain Ke Liye Rawāna Ho Gaye The Aur Imām Bukhari Ki Riwāyat Meiñ Āne Aur Jāne Ke Donoñ Dino Ko Bhi Shumar Kar Liya Gaya Hai. Isiliye 19 Din Āp Makke Meiñ Muqeem Rahe.

Isi Tarah Is Meiñ Bada Ikhtilaf Hai Ke Makka Kaun Si Tareekh Meiñ Fatah Hua? Aur Āp Kis Tareekh Ko Makke Meiñ Fatihana Dakhil Huye? Imām Baihaqi Ne 13 Ramzan, Imām Muslim Ne 16 Ramzan, Imām Ahmad Ne 18 Ramzan Bataya aur Bāz Riwāyāt Meiñ 17 Ramzan Aur 18 Ramzan Bhi Marwi Hai. Magar Muhammad Bin Ishaq Ne Apne Mashayikh Ki Ek Jamat Se Riwāyat Karte Huye Farmāya Ke 20 Ramzan Sanā 8 Hijri Ko Makka Fatah Hua. Wallāhu Ta'ala Ālam. (Zurqani, Jild 2, Page 299)

Junge Hunain:

"Hunain" Makke Aur Tāif Ke Darmiyan Ek Maqam Ka Nām Hai. Tareekhe Islam Meiñ Is Jung Ka Doosra Nām "Ghazwa-e-Hawazin" Bhi Hai. Isiliye Ke Is Ladayi Meiñ "Bani Hawazin" Se Muqabla Tha. Fathe Makka Ke Bād Ām Taur Se Tamām Arab Ke Log Islam Ke Halqa Bagosh Ho Gaye Kyoñ Ke In Meiñ Aksar Wo Log The Jo Islam Ki Haqqaniyat Ka Poora Poora Yaqeen Rakhne Ke Bawjood Quraish Ke Dar Se Musalman Hone Meiñ Tawaqquf Kar Rahe The Aur Fathe Makka Ka Intizar Kar Rahe The. Phir Chooñki Arab Ke Dilo Meiñ Kābe Ka Behad Ehtiram Tha aur In Ka Etiqād Tha Ke Kābe Par Kisi Bātil Parast Ka Qabza Nahi Ho Sakta.

Isiliye Huzoorﷺ Ne Jab Makke Ko Fatah Kar Liya To Arab Ke Bacche Bacche Ko Islam Ki Haqqaniyyat Ka Poora Poora Yaqeen Ho Gaya

aur Wo Sab Ke Sab Jooq Dar Jooq Balki Fauj Dar Fauj Islam Meiñ Dakhil Hone Lage. Bāqi Māndārab Ki Bhi Himmat Na Rahi Ke Islam Ke Muqabile Meiñ Hathiyar Utha Sakeiñ. Lekin Maqāme Hunain Meiñ "Hawazin" Aur "Saqeef" Nām Ke Do Qabeele Ābad The Jo Bahut Hi Jung Joo Aur Funoone Jung Se Waqif The. In Logoñ Par Fathe Makka Ka Ulta asar Pada. In Logoñ Par Ghairat Suwar Ho Gayi Aur In Logoñ Ne Ye Khayal Qāyim Kar Liya Ke Fathe Makka Ke Bād Hamāri Bāri Hai Isiliye In Logoñ Ne Ye Tay Kar Liya Ke Musalmānoñ Par Jo Is Waqt Makka Meiñ Jama Haiñ Ek Zabardast Hamla Kar Diya Jāye. Chunānche Huzoorﷺ Ne Hazrate Abdullah Bin Abi Hadrad Radi Allahu Ta'ala Ànhu Ko Tahqeeqat Ke Liye Bheja. Jab Unhoñ ne Waha Se Wāpas Āa Kar In Qabayil Ki Jungi Taiyariyoñ Ka Hāl Bayan Kiya aur Bataya Ke Qabeela-e-Hawazin Aur Saqeef Ne Apne Tamām Qabayil Ko Jama Kar Liya Hai Aur Qabeela-e-Hawazin Ka Raeese Āzam Mālik Bin Auf In Tamām Afwāj Ka Sipah Salār Hai Aur 100 Baras Se Zāyid Umr Ka Boodha. "Duraid Bin Al-Summah" Jo Arab Ka Mashhoor Shayar Aur Māna Hua Bahādur Tha Bataure Musheer Ke Maidāne Jung Meiñ Laya Gaya Hai Aur Ye Log Apni Auratoñ Baccho Balki Jānwaroñ Tak Ko Maidāne Jung Meiñ Lāye Haiñ Tāki Koi Sipahi Maidān Se Bhagne Ka Khayal Bhi Na Kar Sake.

Huzoorﷺ Ne Bhi Shawwal Sanne 8 Hijri Meiñ 12000 Ka Lashkar Jama Farmāya. 10000 To Muhājireen Wa Ansār Waghaira Ka Wo Lashkar Tha Jo Madeene Se Āpke Sath Āya Tha aur 2000 Nau Muslim The Jo Fathe Makka Meiñ Musalman Huye The.

Āpﷺ Ne Us Lashkar Ko Sath Lekar Is Shano Shauqat Ke Sath Hunain Ka Rukh Kiya Ke Islami Afwāj Ki Kasrat Aur Uske Jāho Jalal Ko Dekh Kar Be Ikhtiyar Bāz Sahaba Radi Allahu Ta'ala Ànhum Ki Zaban Se Ye Alfaz Nikal Gaya Ke "Āj Bhala Ham Par Kaun Ghalib Āa Sakta Hai." Lekin Khuda Wande Ālam Azzawajalla Ko Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Kāpni Faujo Ki Kasrat Par Nāz Karna Pasand Nahi Āya. Chunānche Fakhro Nāzish

Ke Ye Anjam Hua Ke Pahle Hi Hamle Meiñ Qabeela-e-Hawāzin Wa Saqeef Ke Teerandazo Ne Jo Teero Ki Barish Ki Aur Hazaro Ki Tadad Meiñ Talwareiñ Le Kar Musalmānoñ Par Toot Pade To Wo 2000 Nau Muslim Aur Kuffāre Makka Jo Lashkare Islam Meiñ Shamil Ho Kar Makke Se Āye The Ek Dam Sar Par Pair Rakh Kar Bhag Nikle. Un Logoñ Ki Bhagdad Dekh Kar Ansār Wa Muhājireen Ke Bhi Pāo Ukhad Gaye. Huzoor Tajdāre Do Ālamﷺ Ne Jo Nazar Utha Kar Dekha To Ginti Ke Chand Ja Nisāro Ke Siwa Sab Farār Ho Chuke The. Teero Ki Barish Ho Rahi Thi. 12000 Ka Lashkar Farār Ho Chuka Tha Magar Khuda Àzzawajal la Ke Rasoolﷺ Ke Pāye Istiqamat Meiñ Bāl Barābar Bhi Lagzish Nahi Huyi. Balki Āpﷺ Akele Ek Lashkar Balki Ek Ālame Kāynat Ka Majmua Bane Huye Na Sirf Pahād Ki Tarah Date Rahe Balki Apne Safed Khacchar Par Suwar Barābar Āge Hi Badhte Rahe Aur Āpﷺ Ki Zabane Mubarak Par Ye Alfaz Jāri The Ke : اَنَا النَّبِیُّ لَا کَذِب اَنَا ابْنُ عَبْدِ الْمُطَّلِب

"Mai Nabi Hooñ Ye Jhooth Nahi Hai Mai Abdul Muttalib Ka Beta Hooñ" Isi Hālat Meiñ Āpﷺ Ne Dāhini Taraf Dekh Kar Buland Āwaz Se Pukara Ke "Ya Muāsharal Ansār" Fauran Āwaz Āyi Ke "Ham Hāzir Haiñ Ya Rasoolallahﷺ !" Phir Bāyi Janib Rukh Kar Ke Farmāya Ke "Ya Lal Muhājireen" Fauran Āwaz Āyi Ke "Ham Hāzir Haiñ Ya Rasoolallahﷺ !" Hazrate Abbas Radi Allahu Ta'ala Ànhu Chooñki Bahut Hi Buland Āwaz The. Āp Ne Un Ko Hukm Diya Ke Ansār Wa Muhājireen Ko Pukaro. Unhoñ ne "Ya Muāsharal Ansār" Aur "Ya Lal Muhājireen" Ka Nāra Māra To Ek Dam Tamām Fauje Palat Padi Aur Log Is Qadr Tezi Ke Sath Dodh Pade Ke Jin Logoñ Ke Ghode Izdiham Ki Wajah Se Na Mud Sake Unhoñ ne Halka Hone Ke Liye Apni Zirheiñ Phenk Di Aur Ghodo Se Kood Kood Kar Dode Aur Kuffār Ke Lashkar Par Jhapat Pade Aur Is Tarah Jā Bāzi Ke Sāth Ladne Lage Ke Dam Zadan Meiñ Jung Ka Pānsa Palat Gaya. Kuffār Bhag Nikle Kuch Qatl Ho Gaye Jo Rah Gaye Giriftār Ho Gaye. Qabeela-e-Saqeef Ki Faujeiñ Badi Bahāduri Ke Sath Jamkar

Musalmānoñ Se Ladti Rahi Yaha Tak Ke Unke 70 Bahādur Kat Gaye. Lekin Jab Unke Alambardar Usman Bin Abdullah Qatl Ho Gaya To Un Ke Pāoñ Bhi Ukhad Gaye. Aur Fathe Mubeen Ne Huzoor Rahmatullil Ālameenﷺ Ke Qadmoñ Ka Bosa Liya aur Kaseer Tadad Wa Miqdar Meiñ Māle Ghanimat Hāth Āya.

وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَّضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ ثُمَّ أَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَأَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۚ وَ ذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۚ

(Bukhari, Jild 2, Page 621, Ghazwa-e-Tāyif)

Yahi Wo Mazmoon Hai Jis Ko Qur'ane Hakeem Ne Nihāyat Muassir Andaz Meiñ Bayan Farmāya Ke:

Tarjuma: Aur Hunain Ka Din Yād Karo Jab Tum Apni Kasrat Par Nāza The To Wo Tumhare Kuch Kām Na Āyi Aur Zameem Itni Wasee Hone Ke Bawjood Tum Par Tang Ho Gayi. Phir Tum Peeth Pher Kar Bhag Nikle Phir Allāh Ne Apni Taskeen Utari Apne Rasool Aur Musalmānoñ Par Aur Aise Lashkro Ko Utār Diya Jo Tumheiñ Nazar Nahiñ Āye Aur Kāfiro Ko Azāb Diya aur Kāfiro Ki Yahi Saza Hai.

Hunain Meiñ Shikast Kha Kar Kuffār Ki Faujeiñ Bhag Kar Kuch To "Autās" Meiñ Jama Ho Gayi Aur Kuch "Tāyif" Ke Qile Meiñ Ja Kar Panāh Guzi'n Ho Gayi. Isiliye Kuffār Ki Faujo Ko Mukammal Taur Par Shikast Dene Ke Liye "Autās" Aur "Tāyif" Par Bhi Hamla Karna Zaroori Ho Gaya.

Junge Autās:

Chunānche Huzoorﷺ Ne Hazrate Abu Āmir Ash'ari Radi Allahu Ta'ala Ànhu Ki Mā Tahti Meiñ Thodi Si Fauj "Autās" Ki Taraf Bhej Di. Duraid Bin Assimma Kayi Hazar Ki Fauj Le Kar Nikla. Duraid Bin Assimma Ke Bete Ne Hazrate Abu Āmir Ash'ari Radi Allahu Ta'ala Ànhu Ke Zānu Par Ek Teer Māra Hazrate Abu Āmir Ash'ari

Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ke Chacha The. Apne Chacha Ko Zakhmi Dekh Kar Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Daudh Kar Apne Chacha Ke Pass Āye Aur Poocha Ke Chacha Jān! Āp Ko Kis Ne Teer Māra Hai? To Hazrate Abu Āmir Radi Allahu Ta'ala Ànhu Ne Ishare Se Bataya Ke Wo Shakhs Mera Qātil Hai. Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Josh Meiñ Bhare Huye Us Kāfir Ko Qatl Karne Ke Liye Daudhe To Wo Bhag Nikla. Magar Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ne Us Ka Peecha Kiya aur Yeh Kah Kar Ke Aye O Bhāgne Wāle! Kya Tujh Ko Sharm Aur Ghairat Nahi Āti? Jab Us Kāfir Ne Ye Garm Garm Tāna Suna To Thahar Gaya Phir Donoñ Meiñ Talwār Ke Do Do Hāth Huye Aur Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ne Ākhir Us Ko Qatl Kar Ke Dam Liya. Phir Apne Chacha Ke Pās Āye Aur Khush Khabari Sunahi Ke Chacha Jān! Khuda Ne Āp Ke Qātil Ka Kām Tamām Kar Diya. Phir Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ne Apne Chacha Ke Zānu Se Wo Teer Khinch Kar Nikala To Chooñki Zahar Meiñ Bujhaya Hua Tha Is Liye Zakhm Se Bajaye Khoon Ke Pāni Bahne Laga. Hazrate Abu Āmir Radi Allahu Ta'ala Ànhu Ne Hazrate Abu Moosa Radi Allahu Ta'ala Ànhu Ko Fauj Ka Sipah Sālar Banāya aur Yeh Wasiyyat Ki, Ke Rasoolallahﷺ Ki Khidmat Meiñ Mera Salām Àrz Kar Dena aur Mere Liye Dua Ki Darkhwast Karna. Yeh Wasiyyat Ki Aur Un Ki Rooh Parwaz Kar Gayi.

Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Jab Is Jung Se Fārigh Ho Kar Maiñ Bārgāhe Risālat Meiñ Hāzir Hua aur Apne Chacha Ka Salām Aur Paigām Pahuñchaya To Us Waqt Tajdāre Do Ālamﷺ Ek Bān Ki Charpayi Par Tashreef Farmā The Aur Āp Ki Pushte Mubarak Aur Pahloo-e-Aqdas Meiñ Bān Ke Nishān Pade Huye The. Āp Ne Pāni Manga Kar Wuzoo Farmāya.

Phir Apne Donoñ Hatho Ko Itna Uncha Uthaya Ke Maine Āp Ki Donoñ Baghalo Ki Safedi Dekh Li Aur Is Tarah Āp Ne Dua Māngi Ke "Ya Allāh! Azzawajal Tu Abu Āmir Radi Allahu Ta'ala Ànhu Ko

Qiyamat Ke Din Bahut Se Insānoñ Se Zyada Buland Martaba Bana De." Yeh Karam Dekh Kar Hazrate Abu Moosa Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Mere Liye Bhi Dua Farmā Dijiye. To Yeh Dua Farmāyi Ke "Ya Allāh! Azzawajal Tu Abdullah Bin Qais Ke Gunaho Ko Bakhsh De Aur Is Ko Qiyamat Ke Din Izzat Wāli Jagah Meiñ Dākhil Farmā." Abdullah Bin Qais Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ka Nām Hai.

(Bukhari, Jild 2, Page 619, Ghazwa-e-Autās)

Bahar Kaif Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ne Duraid Bin Assimma Ke Bete Ko Qatl Kar Diya aur Islami Alam Ko Apne Hath Meiñ Le Liya. Duraid Bin Assimma Budhape Ki Wajah Se Ek Haudaj Par Suwar Tha. Is Ko Hazrate Rabiya Bin Rafee'a Radi Allahu Ta'ala Ànhu Ne Khud Usi Ki Talwār Se Qatl Kar Diya. Is Ke Bād Kuffār Ki Faujoñ Ne Hathiyar Dāl Diya aur Sab Giriftār Ho Gaye. In Qaidiyoñ Meiñ Huzoorﷺ Ki Razayi Bahan Hazrate "Sheema" Radi Allahu Ta'ala Ànha Bhi Thi.

Yeh Hazrate Beebi Halima Sa'diya Radi Allahu Ta'ala Ànha Ki Sāhib Zādi Thi. Jab Logoñ Ne In Ko Giriftār Kiya To Inhone Kaha Ke Mai Tumhare Nabi Ki Bahan Hooñ. Musalman In Ko Shanakht Ke Liye Bārgahe Nubuwwat Meiñ Lāye To Huzoorﷺ Ne In Ko Pehchān Liya aur Joshe Muhabbat Meiñ Āp Ki Ānkheiñ Nam Ho Gayi Aur Āp Ne Apni Chadare Mubarak Zameen Par Bicha Kar Un Ko Bithaya aur Kuch Ooñt Kuch Bakriya In Ko De Kar Farmāya Ke Tum Āzād Ho.

Agar Tumhara Jee Chahe To Mere Ghar Par Chal Kar Raho Aur Agar Apne Ghar Jāna Chaho To Maiñ Tum Ko Waha Pahuñcha Dooñ. Unhoñ ne Apne Ghar Jāne Ki Khwāhish Zāhir Ki To Nihāyat Hi Izzato Ehtiram Ke Sāth Wo Un Ke Qabile Pahuñcha Di Gayi.

(Tibrani, Jild 3, Page 668)

Tāyif Ka Muhāsra:

Ye Tahreer Kiya Ja Chuka Hai Ke Hunain Se Bhagne Wāli Kuffār

Ki Faujeiñ Kuch To Autās Meiñ Ja Kar Thahri Thi Aur Kuch Tāyif Ke Qatl Meiñ Ja Kar Panāh Guzi'n Ho Gayi Thi. Autās Ki Faujeiñ To Āp Pad Chuke Ke Shikast Kha Kar Hathiyar Dāl Dene Par Majboor Ho Gayi Aur Sab Giriftār Ho Gayi. Lekin Tāyif Meiñ Panāh Lene Wāloñ Se Bhi Jung Zaroori Thi. Isiliye Huzoorﷺ Ne Hunain Aur Autās Ke Amwale Ghaneemat Aur Qaidiyoñ Ko "Maqāme Zi'irrana" Meiñ Jama Kar Ke Tāyif Ka Rukh Farmāya.

Tāyif Khud Ek Bahut Hi Mahfooz Shahar Tha Jis Ke Charo Taraf Shahar Panāh Ki Deewār Bani Huyi Thi Aur Yaha Ek Bahut Hi Mazboot Qat'ā Bhi Tha. Yaha Ka Raise Āzam Urwah Bin Mas'ood Saqafi Tha Jo Abu Sufyan Ka Damad Tha.

Yaha Saqeef Ka Jo Khāndān Ābad Tha Wo Izzat Wa Sharafat Meiñ Quraish Ka Ham Palla Shumar Kiya Jāta Tha. Kuffār Ki Tamām Faujeiñ Sāl Bhar Ka Rashan Le Kar Tāyif Ke Qile Meiñ Panāh Guzi'n Ho Gayi Thi. Islami Afwāj Ne Tāyif Pahuñch Kar Shahar Ka Muhāsra Kar Liya Magar Qile Ke Andar Se Kuffār Ne Is Zoro Shor Ke Sath Teero Ki Barish Shuru Kar Di Ke Lashkare Islam Is Ki Tāb Na La Saka aur Majbooran Is Ko Pase Pa Hona Pada. 18 Din Tak Shahar Ka Muhasra Jāri Raha Magar Tāyif Fath Nahi Ho Saka. Huzoorﷺ Ne Jab Jung Ke Māhiro Se Mashwara Farmāya To Hazrate Naufal Bin Muawiya Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke "Ya Rasoolallahﷺ Lomdi Apne Bhat Meiñ Ghus Gayi Hai. Agar Koshish Jāri Rahi To Pakad Li Jayegi Lekin Agar Chhodh Di Jāye To Is Se Koi Andesha Nahi." Ye Sun Kar Huzoor ﷺ Ne Muhāsra Utha Lene Ka Hukm De Diya. (Zurqani, Jild 3, Page 33)

Tāyif Ke Muhāsre Meiñ Bahut Se Musalman Zakhmi Huye Aur Kul 12 As'hāb Shaheed Huye. 7 Quraish, 4 Ansār Aur Ek Shakhs Bani Lais Ke. Zakhmiyoñ Meiñ Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ke Sāhibzāde Abdullah Bin Abu Bakr Radi Allahu Ta'ala Ànhu Bhi The Wo Yeh Ek Teer Se Zakhmi Ho Gaye The. Phir Acche Bhi Ho Gaye, Lekin Ek Muddat Ke Bād Phir In Ka Zakhm

Fat Gaya aur Apne Wālide Mājjd Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ke Daure Khilafat Meiñ Isi Zakhm Se Un Ki Wafāt Ho Gayi. (Zurqani, Jild 3, Page 30)

Tāyif Ki Masjid:

Yeh Masjid Jis Ko Hazrate Amr Bin Umayya Radi Allahu Ta'ala Ànhu Ne Ta'meer Kiya Tha Ek Tareekhi Masjid Hai. Is Junge Tāyif Meiñ Azwāje Mutahharat Meiñ Se Do Azwāj Sath Thi Hazrate Umme Salmah Aur Hazrate Zainab Radi Allahu Ta'ala anhuma In Donoñ Ke Liye Huzoorﷺ Ne Do Khaime Gāde The Aur Jab Tak Tāyif Ka Muhāsra Raha Āp In Donoñ Khaimo Ke Darmiyan Meiñ Namazeiñ Padhte Rahe. Jab Bād Meiñ Qabila-e-Saqeef Ke Logoñ Ne Islam Qubool Kar Liya To In Logoñ Ne Isi Jagah Par Masjid Bana Li. (Zurqani, Jild 2, Page 31)

Junge Tāyif Meiñ But Shikani:

Jab Huzoor ﷺ Ne Tāyif Ka Irāda Farmāya To Hazrate Tufail Bin Amr Dausi Radi Allahu Ta'ala Ànhu Ko Ek Lashkar Ke Sath Bheja Ke Wo "Zul Kafain" Ke But Khane Ko Barbad Kar Deiñ. Yaha Umar Bin Hamama Dausi Ka But Tha Jo Lakdi Ka Bana Hua Tha. Chunānche Hazrate Tufail Bin Amr Dausi Radi Allahu Ta'ala Ànhu Ne Waha Ja Kar But Khane Ko Munhadim Kar Diya aur But Ko Jala Diya.

But Ko Jalate Waqt Wo In Ash'ār Ko Padhte Jāte The:

يَاذَا الْكَفَّيْنِ لَسْتُ مِنْ عِبَادِكَا

مِيلَادُنَا أَقْدَمُ مِنْ مِيلَادِكَا

إِنِّي حَشَوْتُ النَّارَ فِي فُؤَادِكَا

Aye Zal Kafain! Maiñ Tera Banda Nahi Hooñ Meri Paidayish Teri Paidayish Se Badi Hai. Maine Tere Dil Meiñ Āg Laga Di Hai.

Hazrate Tufail Bin Amr Dausi Radi Allahu Ta'ala Ànhu 4 Din Meiñ

Is Muhim Se Farigh Ho Kar Huzoorﷺ Ke Pās Tāyif Meiñ Pahuch Gaye. Yeh "Zul Kafain" Se Qila Todne Ke Ālat Manjaniq Waghaira Bhi Lāye The. Chunānche Islām Meiñ Sab Se Pahli Yahi Manjaniq Hai Jo Tāyif Ka Qila Todne Ke Liye Lagayi Gayi. Magar Kuffār Ki Faujo Ne Teer Andāzi Ke Sath Sath Garm Lohe Ki Salakheiñ Fenkni Shuru Kar Di Is Wajah Se Qila Todne Meiñ Kamyabi Na Ho Sake. (Zurqani, Jild 3, Page 31)

Isi Tarah Huzoor Ne Hazrate Ali Radi Allahu Ta'ala Ànhu Ko Bheja Ke Tāyif Ke Atrāf Meiñ Jo Ja Baja Saqeef Ke But Khane Haiñ Un Sab Ko Munhadim Kar Deiñ. Chunānche Āp Ne Un Buto Aur But Khano Ko Tod Phod Kar Mismār Wa Barbād Kar Diya. Aur Jab Laut Kar Khidmate Aqdas Meiñ Hāzir Huye To Huzoorﷺ In Ko Dekh Kar Behad Khush Huye Aur Bahut Der Tak In Se Tanhayi Meiñ Guftagu Farmāte Rahe, Jis Se Logoñ Ko Bahut Ta'ajjub Hua.

(Madarijun Nubuwwah, Jild 2, Page 318)

Tāyif Se Rawangi Ke Waqt Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp Qabila-e-Saqeef Ke Kuffār Ke Liye Halakat Ki Dua Farmā Dijiye. To Āp Ne Dua Māngi Ke: اَللّٰھُمَّ اھْدِ ثَقِیْفًا وَّاْتِ بِھِمْ

Ya Allāh! (Azzawajal) Saqeef Ko Hidāyat De Aur In Ko Mere Pās Pahucha De. (Muslim, Jild 2, Page 307)

Chunānche Āpﷺ Ki Yeh Dua Maqbool Huyi Ke Qabila-e-Saqeef Ka Wafd Madine Pahuñcha aur Poora Qabeela Musharraf Ba Islam Ho Gaya.

Māle Ghanimat Ki Taqseem:

Tāyif Se Muhāsra Utha Kar Huzoorﷺ "Zi'irāna" Tashreef Lāye. Yaha Āmwāle Ghanimat Ka Bahut Bada Zakheera Jama Tha. 24 Hazar Ooñt, 40 Hazar Se Zāyid Bakriya, Kayi Man Chandi Aur 6000 Qaidi. (Seerat Ibne.Hisham, Jild 2, Page 488 Wa Zurqani)

Asārine Jung Ke Bāre Meiñ Āpﷺ Ne In Ke Rishtedāroñ Ke Āne Ka

Intizar Farmāya. Lekin Kayi Din Guzarne Ke Bawjood Jab Koi Na Āya To Āp Ne Māle Ghanimat Ko Taqsim Farmā Dene Ka Hukm De Diya. Makka aur Is Ke Atrāf Ke Nau Muslim Raeeso Ko Āp Ne Bade Bade Ināmo Se Nawaza. Yaha Tak Ke Kisi Ko 300 Ooñt, Kisi Ko 200 Ooñt, Kisi Ko 100 Ooñt Inām Ke Taur Par Ata Farmā Diya. Isi Tarah Bakriyoñ Ko Bhi Nihāyat Fayyazi Ke Sath Taqsim Farmāya. (Seerat Ibne Hisham, Jild 2, Page 489)

Ansāriyoñ Se Khitab:

Jin Logoñ Ko Āpﷺ Ne Bade Badei Ñamāt Se Nawaza Wo Umooman Makke Wāle Nau Muslim The. Is Par Bāz Nau Jawan Ansariyoñ Ne Kaha Ke:

"Rasoolallahﷺ Quraish Ko Is Qadr Ata Farmā Rahe Haiñ Aur Ham Logoñ Ka Kuch Bhi Khayal Nahi Farmā Rahe Haiñ. Halañki Hamāri Talwaroñ Se Khoon Tapak Raha Hai.

(Bukhari, Jild 2, Page 620, Ghazwa-e-Tāyif)

Aur Ansār Ke Kuch Naujawāno Ne Āpas Meiñ Yeh Bhi Kaha aur Apni Dil Shikni Ka Izhār Kiya Ke Jab Shādid Jung Ka Mauqa Hota To Ham Ansariyoñ Ko Pukara Jata Hai Aur Ghanimat Doosre Logoñ Ko Di Ja Rahi Hai. (Bukhari, Jild 2, Page 621, Ghazwa-e-Tāyif)

Āp Huzoorﷺ Ne Jab Ye Charcha Suna To Tamām Ansariyoñ Ko Ek Khaime Meiñ Jama Farmāya aur Un Se Irshad Farmāya Ke Aye Ansar! Kya Tum Logoñ Ne Aisa Āisa Kaha Hai? Logoñ Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Hamāre Sardāroñ Meiñ Se Kisi Ne Bhi Kuch Nahi Kaha Hai. Hān Chand Nayi Umr Ke Ladkoñ Ne Zaroor Kuch Kah Diya Hai.

Huzoorﷺ Ne Ansar Ko Mukhatab Farmā Kar Irshad Farmāya Ke:

Kya Yeh Sach Nahi Ke Tum Pahle Gumrah The, Khuda Ne Mere Zariye Se Tum Meiñ Ittifaq Wa Ittihad Paida Farmāya, Tum Muflis The, Khuda Ne Mere Zariye Se Tum Ko Ghani Bana Diya.

(Bukhari, Jild 2, Page 620, Ghazwa-e-Tāyif)

Huzoorﷺ Yeh Farmāte Jāte The Aur Ansar Āp Ke Har Jumle Ko Sun Kar Yeh Kahte Jāte The Ke "Allāh Aur Rasool Ka Ham Par Bahut Bada Ehsān Hai." Āpﷺ Ne Irshad Farmāya Ke Aye Ansar! Tum Log Yooñ Mat Kaho, Balki Mujh Ko Yeh Jawab Do Ke Ya Rasoolallahﷺ ! Jab Logoñ Ne Āp Ko Jhutlaya To Ham Logoñ Ne Āp Ki Tasdeeq Ki. Jab Logoñ Ne Āp Ko Chhodh Diya To Ham Logoñ Ne Āpko Thikana Diya. Jab Āp Be Saro Samani Ki Halat Meiñ Āye To Ham Ne Har Tarah Se Āp Ki Khidmat Ki. Lekin Aye Ansariyoñ! Maiñ Tum Se Ek Suwal Karta Hooñ Tum Mujhe Is Ka Jawab Do. Suwal Yeh Hai Ke Kya Tum Logoñ Ko Yeh Pasand Nahi Ke Sab Log Yaha Se Mālo Daulat Le Kar Apne Ghar Jāyeiñ Aur Tum Log Allāh Ke Nabi Ko Le Kar Apne Ghar Jāo. Khuda Ki Qasam! Tum Log Jis Cheez Ko Le Kar Apne Ghar Jāoge Wo Us Mālo Daulat Se Bahut Badh Kar Hai Jis Ko Wo Log Le Kar Apne Ghar Jayenge.

Yeh Sun Kar Ansar Be Ikhtiyar Cheekh Pade Ki Ya Rasoolallahﷺ ! Ham Is Par Rāzi Haiñ. Ham Ko Sirf Allāh Azzawajal Ka Rasool Chahiye Aur Aksar Ansar Ka To Yeh Hāl Ho Gaya Ke Wo Rote Rote Be Qarār Ho Gaye Aur Ansuo Se Un Ki Dadhiya Tar Ho Gayi. Phir Āpﷺ Ne Ansar Ko Samjhaya Ke Makke Ke Log Bilkul Hi Nau Muslim Haiñ. Maine In Logoñ Ko Jo Kuch Diya Hai Yeh Un Ke Istihqāq Ki Bina Par Nahi Hai Balki Sirf Un Ke Dilo Meiñ Islam Ki Ulfat Paida Karne Ki Gharz Se Diya Hai, Phir Irshad Farmāya Ke Agar Hijrat Na Hoti To Maiñ Ansar Meiñ Se Hota aur Agar Tamām Log Kisi Wādi Aur Ghāti Meiñ Chaleiñ Aur Ansar Kisi Doosri Wādi Aur Ghāti Meiñ Chaleiñ To Maiñ Ansar Ki Wādi Aur Ghāti Meiñ Chalooñga. (Bukhari, Jild 2, Page 621, Ghazwa-e-Tāyif)

Qaidiyoñ Ki Rihayi:

Āp Jab Amwale Ghanimat Ki Taqseem Se Farigh Ho Chuke To Qabeela-e- Bani Sād Ke Rayees Zuhair Abu Sard Chand Muazzizin Ke Sath Bārgāhe Risālat Meiñ Hāzir Huye Aur Asarine Jung Ki

Rihayi Ke Bāre Meiñ Darkhwast Pesh Ki. Is Mauqe Par Zuhair Abu Sard Ne Ek Bahut Mutassir Taqreer Ki, Jis Ka Khulasa Yeh Hai Ke:

Aye Muhammadﷺ ! Āp Ne Hamāre Khāndān Ki Aurat Haleema Ka Doodh Piya Hai. Āp Ne Jin Auratoñ Ko In Chhaparo Meiñ Qaid Kar Rakha Hai Un Meiñ Se Bahut Si Āp Ki (Razayi) Foofiya aur Bahut Si Āpki Khalayeiñ Haiñ. Khuda Ki Qasam! Agar Arab Ke Badshāho Meiñ Se Kisi Badshāh Ne Hamāre Khāndān Ki Kisi Aurat Ka Doodh Piya Hota To Ham Ko Us Se Bahut Zyada Ummedeiñ Hoti Aur Āp Se To Aur Bhi Zyada Hamāri Tawaqqoat Wabasta Haiñ. Lihāza Āp In Sab Qaidiyoñ Ko Riha Kar Dijiye.

Zuhair Ki Taqreer Sunkar Huzoorﷺ Bahut Zyada Mutassir Huye Aur Āp Ne Farmāya Ki Maine Āp Logoñ Ka Bahut Zyada Intizar Kiya Magar Āp Logoñ Ne Āne Meiñ Bahut Zyada Der Laga Di. Bahar Kaif Mere Khāndān Wāloñ Ke Har Hisse Meiñ Jis Qadr Laundi Ghulām Āye Haiñ. Maine Un Sab Ko Āzād Kar Diya. Lekin Ab Ām Rihayi Ki Tadbeer Yeh Hai Ke Namaz Ke Waqt Jab Majma Ho To Āp Log Apni Darkhwast Sab Ke Sāmne Pesh Kareiñ. Chunānche Namaze Zuhar Ke Waqt Un Logoñ Ne Yeh Darkhwast Majma Ke Sāmne Pesh Ki Aur Huzoorﷺ Ne Majma Ke Sāmne Ye Irshad Farmāya Ke Mujh Ko Sirf Apne Khāndān Wāloñ Par Ikhtiyar Hai Lekin Maiñ Tamām Musalmānoñ Se Sifarish Karta Hooñ Ke Qaidiyoñ Ko Riha Kar Diya Jāye Yeh Sun Kar Tamām Ansar Wa Muhājireen Aur Doosre Tamām Mujahideen Ne Bhi Àrz Kiya Ke Ya Rasoolallahﷺ ! Hamara Hissa Bhi Hāzir Hai. Āp In Logoñ Ko Bhi Āzād Farmā Deiñ. Is Tarah Daf'atan 6000 Asārine Jung Ki Rihayi Ho Gayi. (Seerate Ibne Hisham, Jild 4, Page 488-489)

Bukhari Shareef Ki Riwayat Yeh Hai Ke Huzoorﷺ Das Dino Tak "Hawazin" Ke Wafd Ka Intizar Farmāte Rahe. Jab Wo Log Na Āye To Āp Ne Māle Ghanimat Aur Qaidiyoñ Ko Mujahideen Ke Darmiyan Taqseem Farmā Diya. Is Ke Bād Jab "Hawazin" Ka Wafd Āya aur Unhoñ ne Apne Islam Ka Āilan Kar Ke Yeh Darkhwast

Pesh Ki Ke Hamāre Māl Aur Qaidiyoñ Ko Wāpas Kar Diya Jāye To Huzoorﷺ Ne Farmāya Ke Mujhe Sacchi Bāt Hi Pasand Hai. Lihāza Sun Lo! Ke Māl Aur Qaidi Donoñ Ko To Maiñ Wāpas Nahi Kar Sakta. Hān In Donoñ Meiñ Se Ek Ko Tum Ikhtiyār Kar Lo Ya Māl Le Lo Ya Qaidi. Yeh Sun Kar Wafd Ne Qaidiyoñ Ko Wāpas Lena Manzoor Kiya. Is Ke Bād Āp Ne Fauj Ke Sāmne Ek Khutba Padha aur Hamdo Sana Ke Bād Irshad Farmāya Ke:

Aye Musalmānoñ! Yeh Tumhare Bhai Tāyib Ho Kar Āa Gaye Haiñ Aur Meri Yeh Rāy Hai Ke Maiñ In Ke Qaidiyoñ Ko Wāpas Kar Doo To Tum Meiñ Se Jo Khushi Khushi Is Ko Manzoor Kare Wo Apne Hisse Ke Qaidiyoñ Ko Wāpas Kar De Aur Jo Yeh Chahe Ke In Qaidiyoñ Ke Badle Meiñ Doosre Qaidiyoñ Ko Le Kar In Ko Wāpas Kare To Maiñ Ye Wada Karta Hooñ Ke Sabse Pahle Allāh Ta'ala Mujhe Jo Māle Ghanimat Ata Farmāyega Maiñ Is Meiñ Se Us Ka Hissa Dooñga.

Yeh Sun Kar Sāri Fauj Ne Kah Diya Ke Ya Rasoolallahﷺ ! Ham Sab Ne Khushi Khushi Sab Qaidiyoñ Ko Wāpas Kar Diya. Āp Ne Irshad Farmāya Ke Is Tarah Pata Nahi Chalta Ke Kis Ne Ijazat Di Aur Kis Ne Nahi Di? Lihāza Tum Log Apne Apne Chaudhriyo Ke Zariye Mujhe Khabar Do.

Chunānche Har Qabeele Ke Chaudhariyoñ Ne Darbāre Risālat Meiñ Āa Kar Àrz Kar Diya Ke Hamāre Qabeele Wāloñ Ne Khush Dili Ke Sath Apne Hisse Ke Qaidiyoñ Ko Wāpas Kar Diya.

(Bukhari, Jild 1, Page 345)

Ghaib Dā’n Rasoolﷺ

Rasoolallahﷺ Ne Hawazin Ke Wafd Se Daryaft Farmāya Ke Mālik Bin Auf Kaha Haiñ? Unhoñ ne Bataya Ke Woh "Saqeef" Ke Sath Tāyif Meiñ Haiñ. Āp Ne Farmāya Ke Tum Log Mālik Bin Auf Ko Khabar Kar Do Ke Agar Wo Musalman Ho Kar Mere Pass Āa Jāyeiñ To Mai Us Ka Sāra Māl Us Ko Wāpas De Dooñga. Is Ke Alawa Us Ko 100 Ooñt Aur Bhi Dooñga. Mālik Bin Auf Ko Jab Yeh Khabar Mili

To Woh Rasoolallahﷺ Ki Khidmat Meiñ Musalman Ho Kar Hāzir Ho Gaye Aur Huzoorﷺ Ne Un Ka Kul Māl Un Ke Sipurd Farmā Diya aur Wāde Ke Mutābiq 100 Ooñt Is Ke Alawa Bhi Ināyat Farmāye. Mālik Bin Auf Āpﷺ Ke Is Khulqe Azeem Se Behad Mutassir Huye Aur Āp Ki Mad'h Meiñ Ek Qaseeda Padha Jis Ke 2 Sher Yeh Haiñ:

مَا اِنْ رَاَيْتُ وَلَا سَمِعْتُ لِوَاحِدٍ فِي النَّاسِ كُلِّهِمْ بِمِثْلِ مُحَمَّدٍ اَوْفٰى وَاَعْطٰى لِلْجَزِيْلِ اِذَا اجْتُدِىْ وَمَتٰى تَشَاْ

يُخْبِرْكَ عَمَّا فِيْ غَدٍ

Yāni Tamām Insanoñ Meiñ Hazrat Muhammadﷺ Ki Misl Na Maine Dekha Na Suna Jo Sab Se Zyada Wāde Ko Poora Karne Wāle Aur Sabse Zyada Māle Kaseer Ata Farmāne Wāle Haiñ. Aur Jab Tum Chaho Un Se Pooch Lo Wo Kal Āyinda Ki Khabar Tum Ko Bata Deñge Riwayāt Hai Ke Nāt Ke Ye Ash'ār Sun Kar Huzoorﷺ In Se Khush Ho Gaye Aur In Ke Liye Kalimate Khair Farmāte Huye Bataure In'ām Ek Jubba Bhi Ināyat Farmāya.

(Seerate Ibne Hisham, Jild 4, Page 491) (Madarijun Nubuwwah, Jild 2, Page 324)

Umra-e-Ji'irrānah:

Is Ke Bād Nabi-e-Kareemﷺ Ne Ji'irrānah Hi Se Umre Ka Irāda Farmāya aur Ehrām Bandh Kar Makke Tashreef Le Gaye Aur Umrah Ada Karne Ke Bād Phir Madeene Wāpas Tashreef Le Gaye Aur Zul Qādah, Sanā 8 Hijri Ko Madeene Meiñ Dākhil Huye.

Sanā 8 Hijri Ke Mutafarriq Wāqiāt:

(1) Isi Sāl Rasoolallahﷺ Ke Farzand Hazrte Ibrahim Radi Allahu Ta'ala Ànhu Hazrate Mariya Qibtiya Radi Allahu Ta'ala Ànha Ke Shikam Se Paida Huye. Huzoorﷺ Ko In Se Be Panāh Muhabbat Thi. Taqreeban 1.5 Sāl Ki Umr Meiñ In Ki Wafāt Ho Gayi. Ittifaq Se Jis Din In Ki Wafāt Huyi Suraj Grahan Hua Chooñki Arabo Ka Aqeeda Tha Ke Kisi Azeemushshan Insan Ki Maut Par Suraj Grahan Lagta Hai. Isiliye Logoñ Ne Yeh Khayal Kar Liya Ke Yeh Suraj Grahan Hazrate Ibrahim

Radi Allahu Ta'ala Ànhu Ki Wafāt Ka Nateeja Hai. Jahiliiyat Ke Is Aqeede Ko Door Farmāne Ke Liye Huzoor ﷺ Ne Ek Khutba Diya Jis Meiñ Āp Ne Irshad Farmāya Ke Chand Aur Suraj Meiñ Kisi Ki Maut Wa Hayat Ki Wajah Se Grahan Nahi Lagta Balki Allāh Ta'ala Is Ke Zariye Apne Bando Ko Khauf Dilata Hai. Is Ke Bād Āp ﷺ Ne Namaze Kusoof Jama'at Ke Sath Padhi. (Bukhari, Jild 1, Page 142)

(2) Isi Sāl Huzoor Nabi-e-Akram ﷺ Ki Sāhibzādi Hazrate Zainab Radi Allahu Ta'ala Ànha Ne Wafāt Pāyi. Yeh Sāhibzādi Sahiba Hazrate Abul Ās Bin Rabee'a Radi Allahu Ta'ala Ànhu Ki Manqooha Thi. Inhone Ek Farzand Jis Ka Nām "Ali" Tha aur Ek Ladki Jin Ka Nām "Umama" Tha, Apne Bād Chhoda. Hazrate Beebi Fatima Zahra Radi Allahu Ta'ala Ànha Ne Hazrate Ali Murtaza Radi Allahu Ta'ala Ànhu Ko Wasiyyat Ki Thi Ke Meri Wafāt Ke Bād Āp Hazrate Umama Radi Allahu Ta'ala Ànha Se Nikāh Kar Leiñ.

Chunānche Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Hazrate Sayyida Fatima Radi Allahu Ta'ala Ànha Ki Wasiyyat Par Amal Kiya.

(3) Isi Sāl Madeene Meiñ Ghalle Ki Girani (Mehengayi/Qeemat) Bahut Zyada Badh Gayi To Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Darkhwast Ki, Ke Ya Rasoolallah ﷺ ! Āp Ghalle Ka Bhāw Muqarrar Farmā Deiñ To Huzoor ﷺ Ne Ghalle Ki Qeemat Par Control Farmāne Se Inkar Farmā Diya aur Irshad Faramaya Ke Allāh Hi Bhāw Muqarrar Farmāne Wāla Hai Wo Hi Rozi Ko Tang Karne Wāla, Kushada Karne Wāla, Rozi Rasā'a Hai. (Madarijun Nubuwwah, Jild 2, Page 325)

(4) Bāz Muarrikheen Ke Baqaul Isi Sāl Masjide Nabawi Meiñ Mimbar Shareef Rakha Gaya. Is Se Qabl Huzoor ﷺ Ek Sutoon Se Tek Laga Kar Khutba Padha Karte The Aur Bāz Muarrikheen Ka Qaul Hai Ke Mimbar Sanā 7 Hijri Meiñ

Rakha Gaya. Yeh Mimbar Lakdi Ka Bana Hua Tha Jo Ek Ansari Aurat Ne Banwa Kar Masjid Meiñ Rakhwaya Tha. Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ne Chāha Ke Maiñ Is Mimbar Ko Tabarrukan Mulke Shām Le Jāu Magar Unhoñ ne Jab Is Ko Iski Jagah Se Hataya To Achānak Sāre Shahar Meiñ Andhera Chhā Gaya Ke Din Meiñ Tāre Nazar Āne Lage. Yeh Manzar Dekh Kar Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Bahut Sharminda Huye Aur Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Se Mazirat Khwāh Huye Aur Unhoñ ne Is Mimbar Ke Neeche Teen Seedhiyo Ka Izāfa Kar Diya. Jis Se Mimbare Nabawi Ki Teen Purani Seedhiya Upar Ho Gayi Tāki Huzoorﷺ Aur Khulafa-e-Rashideen Jin Seedhiyo Par Khade Hokar Khutba Padhte The Ab Doosra Koi Khateeb In Par Qadam Na Rakhe. Jab Yeh Mimbar Bahut Zyada Purana Ho Kar Intihayi Kamzor Ho Gaya To Khulafa-e-Abbasiya Ne Bhi Is Ki Marammat Karwayi.

(5) Isi Sāl Qabeela-e-Abdul Qais Ka Wafd Hāzire Khidmat Hua. Huzoorﷺ Ne Un Logoñ Ko Khush Āmadeed Kaha aur Un Logoñ Ke Haq Meiñ Dua Farmāyi Ke "Aye Allāh! Azzawajal Tu Abdul Qais Ko Bakhsh De" Jab Ye Log Bārgāhe Risālat Meiñ Pahuñche To Apni Suwāriyo Se Kood Kar Daudh Pade Aur Huzoorﷺ Ke Muqaddas Qadam Ko Choomne Lage Aur Āpﷺ Ne Un Logoñ Ko Mana Nahi Farmāya. (Madarijun Nubuwwah, Jild 2, Page 330)

Chaudahwa Bāb

Hijrat Ka Nawa'n Sāl

Sanā 9 Hijri:

Sanā 9 Hijri Bahut Se Wāqiāte Ajeeba Se Labrez Hai. Lekin Chand Wāqiāt Bahut Hi Aham Haiñ Jin Ko Muarrikheen Ne Bahut Hi Bast-o-Tafseel Ke Sath Zikr Kiya Hai Ham In Wāqiāt Ko Apni Mukhtasar Kitab Meiñ Nihāyat Hi Ikhtisar Ke Sath Alag Alag Unwano Ke Sath Qalam Band Karte Haiñ.

Āyate Takhyeer Wa Eela:

"Takhyeer" Aur "Eela" Yeh Shariat Ke Do Istilahi Alfāz Haiñ. Shauhar Apni Beewi Ko Apni Taraf Se Yeh Ikhtiyar De De Ke Wo Chahe To Talaq Le Le Aur Chahe To Apne Shauhar Hi Ke Nikāh Meiñ Reh Jāye Is Ko "Takhyeer" Kahte Haiñ. Aur "Eela" Yeh Hai Ke Shauhar Ye Qasam Kha Le Ke Maiñ Apni Beewi Se Sohbat Nahi Karuñga. Huzoore Aqdasﷺ Ne Ek Martaba Apni Azwaje Mutahharat Radi Allahu Ta'ala anhunna Se Naraz Ho Kar Ek Mahine Ka "Eela" Farmāya Yāni Āpﷺ Ne Yeh Qasam Kha Li Ke Maiñ Ek Māh Tak Apni Azwāje Muqaddasa Se Sohbat Nahi Karuñga. Phir Is Ke Bād Āp ﷺNe Apni Tamām Muqaddas Beewiyo Ko Talaq Hāsil Karne Ka Ikhtiyar Bhi Soñp Diya Magar Kisi Ne Bhi Talaq Lena Pasand Nahi Kiya.

Huzoorﷺ Ki Narazi Aur Itāb Ka Sabab Kya Tha aur Āpﷺ Ne "Takhyeer Wa Eela" Kyoñ Farmāya? Is Ka Waqiya Yeh Hai Ke Huzoore Aqdas ﷺKi Muqaddas Beewiya Taqreeban Sab Māldar Aur Bade Gharano Ki Ladkiya Thi. "Hazrate Umme Habiba" Radi Allahu Ta'ala Ànha Raeese Makka Hazrate Abu Sufyan Radi Allahu Ta'ala Ànhu Ki Sāhibzādi Thi. "Hazrate Juwairiya" Radi Allahu Ta'ala Ànha Qabeela-e-Bani Al Mustalaq Ke Sardāre Āzam Hāris Bin Zarār Ki Beti Thi.

"Hazrate Safiyya" Radi Allahu Ta'ala Ànha Banu Nazeer Aur

Khaibar Ke Raeese Āzam Huyaiy Bin Akhtab Ki Noore Nazar Thi. "Hazrate Āyisha" Radi Allahu Ta'ala Ànha Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Pyāri Beti Thi. "Hazrate Hafsa" Radi Allahu Ta'ala Ànha Hazrate Umar Farooque Radi Allahu Ta'ala Ànhu Ki Chahiti Sāhibzādi Thi. "Hazrate Zainab Binte Jahash" Aur "Hazrate Umme Salma" Radi Allahu Ta'ala anhuma Bhi Khāndāne Quraish Ke Ooñche Ooñche Gharo Ki Nāzo Nemat Meiñ Pali Huyi Ladkiya Thi. Zāhir Hai Ke Yeh Ameer Zadiya Bachpan Se Ameerana Zindagi Aur Raeesana Mahaul Ki Ādi Thi Aur In Ka Rahan Sahan Khurdo Nosh, Libas Wa Poshak Sab Kuch Ameer Zadiya Ki Raeesana Zindagi Ka Āyina Dār Tha aur Tajdāre Do Ālamﷺ Ki Muqaddas Zindagi Bilkul Hi Zāhidana aur Dunyawi Takallufat Se Yaksar Begana Thi. Do Do Mahine Kāshāna-e-Nubuwwat Meiñ Choolha Nahi Jalta Tha. Sirf Khajoor Aur Pāni Par Poore Gharane Ki Zindagi Basar Hoti Thi. Libas Wa Poshak Meiñ Bhi Paighambarana Zindagi Ki Jhalak Thi. Makan Aur Ghar Ke Sāzo Saman Meiñ Bhi Nubuwwat Ki Sādgi Numaya Thi. Huzoorﷺ Apne Sarmaye Ka Aksaro Beshtar Hissa Apni Ummat Ke Ghuraba Wa Fuqara Par Sarf Farmā Dete The Aur Apni Azwaje Mutahharat Ko Ba Qadre Zarurat Hi Kharch Ata Farmāte The Jo In Raees Zadiyo Ke Hasbe Khwāh Zebo Zeenat Aur Ārayish Wa Zebayish Ke Liye Kāfi Nahi Hota Tha. Isiliye Kabhi Kabhi In Ummat Ki Māo Ka Paimana-e-Sabro Qana'at Labrez Ho Kar Chhalak Jata Tha aur Wo Huzoorﷺ Se Mazeed Rakamo Ka Mutaliba aur Taqaza Karne Lagti Thi. Chunānche Ek Martaba Azwaje Mutahharat Radi Allahu Ta'ala anhunna Ne Muttafiqa Taur Par Āp ﷺSe Mutaliba Kiya Ke Āp Hamāre Akhrajat Meiñ Izāfa Farmāyeiñ. Azwaje Mutahharat Radi Allahu Ta'ala anhunna Ki Yeh Adayeiñ Mehre Nubuwwat Ke Qalbe Nāz Par Bār Guzri Aur Āp ﷺKe Sukoone Khatir Meiñ Is Qadr Khalal Andaz Huyi Ke Āp Ne Baraham Ho Kar Ye Qasam Kha Li Ke Ek Mahine Tak Azwaje Mutahharat Radi Allahu Ta'ala anhunna Se Na Milenge. Is Tarah

Ek Māh Ka Āpﷺ Ne "Eela" Farmā Liya.

Ajeeb Ittifaq Ke Inhi Ayyam Meiñ Āpﷺ Ghode Se Gir Pade Jis Se Āp Ki Mubarak Pindli Meiñ Moch Āa Gayi. Is Takleef Ki Wajah Se Āpﷺ Ne Bāla Khane Par Gosha Nashini Ikhtiyar Farmā Li Aur Sab Se Milna Julna Chhodh Diya.

Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Waqiyāt Ke Qareeno Se Yeh Qiyas Ārayi Kar Li Ke Āp ﷺ Ne Apni Tamām Muqaddas Beewiyo Ko Talaq De Di Aur Yeh Khabar Jo Bilkul Ghalat Thi Bijli Ki Tarah Fail Gayi. Aur Tamām Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ranjo Ghum Se Pareshan Hāl Aur Is Sadma-e-Jankāh Se Nidhal Hone Lage.

Is Ke Bād Jo Waqiyāt Pesh Āye Woh Bukhari Shareef Ki Mutaddad Riwāyāt Meiñ Mufassal Taur Par Mazkoor Haiñ. In Waqiyāt Ka Bayan Hazrate Umar Farooq Radi Allahu Ta'ala Ànhu Ki Zuban Se Suniye.

Hazrate Umar Farooq Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maiñ Aur Mera Ek Padosi Jo Ansari Tha Ham Donoñ Ne Āpas Meiñ Yeh Tay Kar Liya Tha Ke Ham Donoñ Ek Din Bāri Bāri Se Bārgahe Risālat Meiñ Haziri Diya Kareñge Aur Din Bhar Ke Waqiyāt Se Ek Doosre Ko Muttala Karte Rahege. Ek Din Kuch Rāt Guzarne Ke Bād Mera Padosi Ansari Āya aur Zor Zor Se Mera Darwāza Peetne Laga aur Chilla Chilla Kar Mujhe Pukārne Laga. Maine Ghabra Kar

Darwāza Khola To Us Ne Kaha Ke Āj Ghazab Ho Gaya. Maine Us Se Poocha Ke Kya Ghassaniyo Ne Madeene Par Hamla Kar Diya? (Un Dino Shām Ke Ghassani Madeene Par Hamle Ki Taiyariya Kar Rahe The.)

Ansari Ne Jawab Diya Ke Aji Is Se Bhi Badh Kar Hadsa Roonuma Ho Gaya. Woh Yeh Ke Huzoorﷺ Ne Apni Tamām Beewiyo Ko Talaq De Di. Hazrate Umar Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Maiñ Is Khabar Se Behad Mutawahhish Ho Gaya aur Alassabāh Maine

Madeene Pahuch Kar Masjide Nabawi Meiñ Namaze Fajr Ada Ki. Huzoor ﷺ Namaz Se Farigh Hote Hi Bāla Khane Par Ja Kar Tanha Tashreef Farmā Ho Gaye Aur Kisi Se Koi Guftagu Nahi Farmāyi. Maiñ Masjid Se Nikal Kar Apni Beti Hafsa Ke Ghar Gaya To Dekha Ke Wo Baithi Ro Rahi Hai. Maine Us Se Kaha Ke Maine Pahle Hi Tum Ko Samjha Diya Tha Ke Tum Rasoolallahﷺ Ko Tang Mat Kiya Karo Aur Tumhare Akhrajat Meiñ Jo Kami Hua Kare Wo Mujh Se Māng Liya Karo Magar Tum Ne Meri Bāt Par Dhyan Nahi Diya. Phir Maine Poocha Ke Kya RasoolallahﷺNe Sabho Ko Talaq De Di Hai? Hafsa Ne Kaha Maiñ Kuch Nahiñ Jānti. Rasoolallahﷺ Bāla Khane Par Haiñ Āp Un Se Daryaft Kareiñ. Maiñ Waha Se Uth Kar Masjid Meiñ Āya To Sahaba-e-Kirām Radi Allahu Ta'ala Ànhu Ko Bhi Dekha Ke Wo Mimbar Ke Pās Baithe Ro Rahe Haiñ. Maiñ Un Ke Pās Thodi Der Baitha Lekin Meri Tabiyat Meiñ Sukoon Wa Qarār Nahi Tha. Isiliye Maiñ Uth Kar Bāla Khane Ke Pass Āya aur Pahredār Ghulām "Rabāh" Se Kaha Ke Tum Mere Liye Andar Āne Ki Ijazat Talab Karo. Rabāh Ne Laut Kar Jawab Diya Ke Maine Àrz Kar Diya Lekin ĀpNe Koi Jawab Nahi Diya. Meri Uljhan Aur Betabi Aur Zyada Badh Gayi Aur Maine Darbār Se Dobara Ijazat Talab Karne Ki Darkhwast Ki Phir Bhi Koi Jawab Nahi Mila. To Maine Buland Āwaz Se Kaha Ke Aye Rabāh! Tum Mera Nām Le Kar Ijazat Talab Karo.

Shayad RasoolallahﷺKo Yeh Khayal Ho Ke Maiñ Apni Beti Hafsa Ke Liye Koi Sifarish Le Kar Āya Hooñ. Tum Àrz Kar Do Ke Khuda Ki Qasam! Agar RasoolallahﷺMujhe Hukm Farmāyeiñ To Maiñ Abhi Abhi Apni Talwār Se Apni Beti Hafsa Ki Gardan Uda Dooñ. Is Ke Bād Mujh Ko Ijazat Mil Gayi Jab Maiñ Bargāhe Risālat Meiñ Bāryāb Hua To Meri Ānkhoñ Ne Ye Manzar Dekha Ke Āpﷺ Ek Khiribān Ki Charpayi Par Lete Huye Haiñ Aur Āp ﷺ Ke Jisme Nāzuk Par Bān Ke Nishān Pade Huye Haiñ Phir Maine Nazar Utha Kar Idhar Udhar Dekha To Ek Taraf Thode Se "Jau" Rakhe Huye The Aur Ek Taraf Ek Khāl Khooñti Par Latak Rahi Thi. Tajdāre Do ĀlamﷺKe Khazane

Ki Yeh Kaynāt Dekh Kar Mera Dil Bhar Āya aur Meri Ānkhoñ Meiñ Ansoo Āa Gaye. Huzoorﷺ Ne Mere Rone Ka Sabab Poocha To Maine Àrz Kiya Ke Ya Rasoolallahﷺ! Is Se Badh Kar Rone Ka aur Kaun Sa Mauqa Hoga? Ke Qaisaro Kisra Khuda Ke Dushman To Nemato Meiñ Doobe Huye Aisho Ishrat Ki Zindagi Basar Kar Rahe Haiñ Aur Āp ﷺ Khuda Ke Rasoole Muazzam Hote Huye Is Hālat Meiñ Haiñ.

Āpﷺ Ne Irshad Farmāya Ke Aye Umar! Kya Tum Is Par Rāzi Nahiñ Ho Ke Qaisaro Kisra Duniya Leiñ Aur Ham Ākhirat. Is Ke Bād Maine Huzoorﷺ Ko Manoos Karne Ke Liye Kuch Aur Bhi Guftagu Ki Yaha Tak Ke Meri Bāt Sun Kar Huzoorﷺ Ke Labe Anwar Par Tabassum Ke Āsār Numaya Ho Gaye. Us Waqt Maine Àrz Kiya Ke Ya Rasoolallahﷺ ! Kya Āp Ne Apni Azwaje Mutahharat Radi Allahu Ta'ala anhunna Ko Talaq De Di Hai? Āpﷺ Ne Farmāya Ke "Nahi". Mujhe Is Qadr Khushi Huyi Ke Farte Masarrat Se Maine Takbeer Ka Nāra Māra. Phir Maine Yeh Guzarish Ki Ke Ya Rasoolallahﷺ ! Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Masjid Meiñ Gham Ke Māre Baithe Ro Rahe Haiñ Agar Ijazat Ho To Maiñ Ja Kar Un Logoñ Ko Muttala Kar Dooñ Ke Talaq Ki Khabar Sarāsar Ghalat Hai. Chunānche Mujhe Is Ki Ijazat Mil Gayi Aur Meiñe Jab Āa Kar Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ko Is Ki Khabar Di To Sab Log Khush Ho Kar Hashshash Bashshash Ho Gaye Aur Sab Ko Sukoonoñ Itminān Hāsil Ho Gaya.

Jab Ek Mahina Guzar Gaya aur Huzoorﷺ Ki Qasam Poori Ho Gayi To Āpﷺ Bālakhane Se Utar Āye Is Ke Bād hi Āyate Takhyeer Nāzil Huyi Jo Yeh Hai:

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ
كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝

Tarjuma: Aye Nabi! Apni Beewiyo Se Farmā Dijiye Ke Agar Tum Duniya Ki Zindagi Aur Is Ki Ārayish Chahti Ho To Āo Maiñ Tumheiñ Kuch Māl Dooñ Aur Acchi Tarah Chodh Dooñ Aur Agar

Tum Allāh Aur Us Ke Rasool Aur Ākhirat Ka Ghar Chahti Ho To Beshak Allāh Ne Tumhari Neki Waliyo Ke Liye Bahut Bada Ajr Taiyyar Kar Rakha Hai.

Is Āyate Bayyināt Ka Mā Hasal Aur Khulasa- e - Matlab Ye Hai Ke Rasoole Khuda ﷺ Ko Khuda Wande Quddoos Ne Yeh Hukm Diya Ke Āp Apni Muqaddas Beewiyo Se Muttala Farmā Deiñ Ke Do Cheezeiñ Tumhare Sāmne Haiñ. Ek Duniya Ki Zeenat Wa Ārayish Aur Doosri Ākhirat Ki Nemat. Agar Tum Duniya Ki Zebo Zeenat Chahti Ho To Paighambar Ki Zindagi Chooñki Bilkul Bhi Zāhidana Hai Isiliye Paighambar Ke Ghar Meiñ Tumheiñ Yeh Duniyawi Zeenat Wa Ārayish Tumhari Marzi Ke Mutābiq Nahiñ Mil Sakti, Lihāza Tum Sab Mujh Se Judayi Hāsil Kar Lo. Maiñ Tumheiñ Rukhsati Ka Joda Pahna Kar Aur Kuch Māl De Kar Rukhsat Kar Dooñga. Aur Agar Tum Khuda Wa Rasool Aur Ākhirat Ki Nemato Ki Talabgar Ho To Phir Rasoole Khuda Ke Damane Rahmat Se Chimti Raho. Khuda Azzawajal Ne Tum Neko Karo Ke Liye Bahut Hi Badājro Sawab Taiyyar Kar Rakha Hai Jo Tum Ko Ākhirat Meiñ Milega. (Bukhari Kitabut Talaq)

Is Āyat Ke Nuzool Ke Bād Sab Se Pahle Huzoor ﷺ Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ke Pās Tashreef Le Gaye Aur Farmāya Ke Aye Āyisha! Maiñ Tumhare Sāmne Ek Bāt Rakhta Hooñ Magar Tum Is Ke Jawab Meiñ Jaldi Mat Karna aur Apne Wālidain Se Mashwara Kar Ke Mujhe Jawab Dena. Is Ke Bād Āp ﷺ Ne Mazkoora Bāla Takhyeer Ki Āyat Tilawat Farmā Kar Un Ko Sunayi To Unhoñ ne Bar Jasta Arz Kiya Ke Ya Rasoolallah ﷺ !

فَفِيْ اَيِّ هٰذَا اَسْتَامِرُ اَبَوَيَّ فَاِنِّيْ اُرِيْدُ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ (بخاری ج2ص92باب من خیر نساءہ)

Is Muāmle Meiñ Bhala Maiñ Kya Apne Wālidain Se Mashwara Karoon Maiñ Allāh Aur Us Ke Rasool Aur Ākhirat Ke Ghar Ko Chahti Hooñ. (Bukhari, Jild 2, Page 792)

Phir Āp ﷺ Ne Yake Bād Deegare Tamām Azwaje Mutahharat Radi

Allahu Ta’ala anhunna Ko Alag Alag Āyte Takhyeer Suna Suna Kar Sab Ko Ikhtiyar Diya aur Sab Ne Wahi Jawab Diya Jo Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Jawab Diya Tha.

Allahu Akbar! Yeh Waqiya Is Bāt Ki Āftab Se Zyada Raushan Daleel Hai Ke Azwaje Mutahharat Radi Allahu Ta’ala anhunna Ko Huzoorﷺ Ki Zāt Se Kis Qadr Āshiqana Sheftagi Aur Wālihana Muhabbat Thi Ke Kayi Kayi Sokano Ki Maujoodgi Aur Khāna-e-Nubuwwat Ki Sāda aur Zāhidana Tarze Muasharat Aur Tangi Turshi Ki Zindagi Ke Bawjood Yeh Raees Zadiya Ek Lamhe Ke Liye Bhi Rasool Ke Dāmne Rahmat Se Judayi Gawara Nahi Kar Sakti Thi.

Ek Ghalat Fehmi Ka Izāla:

Ahadees Ki Riwayato Aur Tafseero Meiñ "Eela" Āyate "Takhyeer" Aur Hazrate Āyisha Wa Hafsa Radi Allahu Ta’ala anhuma Ka "Muzahira" In Waqiyāt Ko Ām Taur Par Alag Alag Is Tarah Bayan Kiya Gaya Hai Ke Goya Yeh Mukhtalif Zamane Ke Mukhtalif Wāqiyāt Haiñ. Is Se Ek Kam Ilm Wa Kam Fahm Aur Zahir Been Insan Ko Yeh Dhoka Ho Sakta Hai Ke Shayad Rasoole Khudaﷺ Aur Āp Ki AzwajeMutahharat Ke Talluqat Khush Gawar Na The Aur Kabhi "Eela" Kabhi "Takhyeer" Kabhi "Muzahira" Humesha Ek Na Ek Jhagda Hi Rahta Tha Lekin Ahle Ilm Par Makhfi Nahi Ke Yeh Teeno Wāqiyāt Ek Hi Silsile Ki Kadiya Haiñ. Chunānche Bukhari Shareef Ki Chand Riwāyāt Khusoosan Bukhari Kitabun Nikāh Bābe Mau'izaturrajul Ibnatuh Li Hāli Zaujiha Meiñ Hazrate Abdullah Bin Abbas Radi Allahu Ta’ala anhuma Ki Jo Mufassal Riwāyat Hai, Us Meiñ Sāf Taur Par Yeh Tasreeh Hai Ke Huzoorﷺ Ka Eela Karna aur Azwaje Mutahharat Radi Allahu Ta’ala anhunna Se Alag Ho Kar Bālakhane Par Tanha Nashini Kar Lena, Hazrate Āyisha Wa Hazrate Hafsa Radi Allahu Ta’ala anhuma Ka Muzahira Karna, Āyate Takhyeer Ka Nāzil Hona, Yeh Sab Wāqiyāt Ek Doosre Se Munsalik Aur Jude Huye Haiñ Aur Ek Hi Waqt Meiñ Yeh Sab

Wāq'e Huye Haiñ. Warna Huzoorﷺ Aur Āp Ki Azwaje Mutahharat Radi Allahu Ta’ala anhunna Ke Khush Gawar Talluqat Jis Qadar Āshiqana Ulfat Wa Muhabbat Ke Āyina Dār Rahe Haiñ Qiyamat Tak Is Ki Misāl Nahi Mil Sakti Aur Nubuwwat Ki Muqaddas Zindagi Ke Be Shumar Wāqiyāt Is Ulfat Wa Muhabbat Ke Talluqat Par Gawāh Haiñ. Jo Ahadees Wa Seerat Ki Kitāboñ Meiñ Asman Ke Sitāro Ki Tarah Chamakte Aur Dastane Ishqo Muhabbat Ke Chamanistano Meiñ Mausame Bahār Ke Phoolo Ki Tarah Mahakte Haiñ.

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّعَلٰی آلِہٖ وَاَصْحَابِہٖ وَاَزْوَاجِہِ الطَّاھِرَاتِ اُمَّھَاتِ الْمُؤْمِنِیْنَ اَبَدَ الْاٰبِدِیْنَ بِرَحْمَتِكَ یَا اَرْحَمَ الرَّاحِمِیْنَ۔

Āmilo Ka Taqarrur:

Huzoorﷺ Ne Sanā 9 Hijri Muharram Ke Mahine Meiñ Zakat Wa Sadaqāt Ki Wasooli Ke Liye Āmilo Aur Muhassilo Ko Mukhtalif Qabayil Meiñ Rawāna Farmāya. In Umara Wa Āmileen Ki Fehrist Meiñ Mundarija-e-Zail Hazrāt Khususiyyat Ke Sath Qabile Zikr Haiñ Jin Ko Ibne Sād Ne Zikr Farmāya Hai.

(1) Hazrate Uyaina Bin Hasan Radi Allahu Ta'ala Ànhu Ko Bani Tameem Ki Taraf.

(2) Hazrate Yazeed Bin Hussain Radi Allahu Ta'ala Ànhu Ko Aslam Wa Ghifār.

(3) Hazrate Ubād Bin Bishr Radi Allahu Ta'ala Ànhu Ko Sulaim Wa Muzaina.

(4) Hazrate Rāfe'a Bin Makees Radi Allahu Ta'ala Ànhu Ko Juhaina.

(5) Hazrate Amr Bin Al Ās Radi Allahu Ta'ala Ànhu Ko Bani Fazāra.

(6) Hazrate Zahāq Bin Sufyan Radi Allahu Ta'ala Ànhu Ko Bani Kilāb.

(7) Hazrate Bishr Bin Sufyan Radi Allahu Ta'ala Ànhu Ko Bani Kā'b.

(8) Hazrate Ibnullibatiya Radi Allahu Ta'ala Ànhu Ko Bani Zabyān.

(9) Hazrate Muhājid Bin Abu Umayya Radi Allahu Ta'ala Ànhu Ko Sanā'a.

(10) Hazrate Ziyad Bin Lubaid Ansari Radi Allahu Ta'ala Ànhu Ko Hazrmaut.

(11) Hazrate Adi Bin Hātim Radi Allahu Ta'ala Ànhu Ko Qabeela-e-Tee'a Wa Bani As'ad.

(12) Hazrate Mālik Bin Nuwairah Radi Allahu Ta'ala Ànhu Ko Bani Hanzala.

(13) Hazrate Zabarqan Radi Allahu Ta'ala Ko Bani Sa'ad Ke Nisf Hisse.

(14) Hazrate Qais Bin Āsim Radi Allahu Ta'ala Ànhu Ko Bani Sa'ad Ke Nisf Hisse.

(15) Hazrate Ala Bin Al Hazrami Radi Allahu Ta'ala Ànhu Radi Allahu Ta'ala Ànhu Ko Bahreen.

(16) Hazrate Ali Radi Allahu Ta'ala Ànhu Ko Najrān. Yeh Huzoor Shahanshāhe Risālatﷺ Ke Umara aur Āmileen Haiñ Jin Ko Āp ﷺNe Zaqat Wa Sadaqāt Wa Jizya Wusool Karne Ke Liye Muqarrar Farmāya Tha. (Asahus Sair, Page 335)

Bani Tameem Ka Wafd:

Muharram Sanā 9 Hijri Meiñ Huzoorﷺ Ne Bishr Bin Sufyan Radi Allahu Ta'ala Ànhu Ko Bani Khuza'ā Ke Sadaqāt Wusool Karne Ke Liye Bheja. Inhone Sadaqāt Wusool Kar Ke Jama Kiye Ke Na Gaha'n Un Par Bani Tameem Ne Hamla Kar Diya Woh Apni Jān Bacha Kar Kisi Tarah Madeena Āa Gaye Aur Sāra Mājra Bayan Kiya. Huzoorﷺ Ne Bani Tameem Ki Sarkobi Ke Liye Hazrate

Uyaina Bin Hasan Fazāri Radi Allahu Ta'ala Ànhu Ko Pachas Sawaro Ke Sath Bheja. Unhoñ ne Bani Tameem Par Un Ke Sahra Meiñ Hamla Kar Ke Un Ke 11 Mardo, 21 Auratoñ Aur 30 Ladkoñ Ko Giriftār Kar Liya aur Un Sab Qaidiyoñ Ko Madeene Lāye.

(Zurqani, Jild 3, Page 43)

Is Ke Bād Bani Tameem Ka Ek Wafd Madina Āya Jis Meiñ Is Qabeele Ke Bade Bade Sardār The Aur In Ka Raeese Āzam Aq'ra'a Bin Hābis Aur In Ka Khateeb "Atārad" Aur Shayar "Zabarqan Bin Badr" Bhi Is Wafd Meiñ Sath Āye The. Yeh Log Dan Danate Huye Kāshāna-e-Nubuwwat Ke Pās Pahuñch Gaye Aur Chillane Lage Ke Āp Ne Hamāri Auratoñ Aur Bacchoñ Ko Kis Jurm Meiñ Giriftār Kar Rakha Hai. Us Waqt Meiñ Huzoorﷺ Hazrate Āyisha Radi Allahu Ta'ala Ànha Ke Hujra-e-Mubaraka Meiñ Qailula Farmā Rahe The. Har Chand Hazrate Bilal Aur Doosre Sahaba Radi Allahu Ta'ala Ànhum Ne Un Logoñ Ko Mana Kiya Ke Tum Log Kāshāna-e-Nabawi Ke Pās Shor Na Machao. Namaze Zuhar Ke Liye Khud Huzoorﷺ Masjid Meiñ Tashreef Lāne Wāle Haiñ. Magar Yeh Log Ek Na Māne Shor Machate Hi Rahe Jab Āpﷺ Bahar Tashreef La Kar Masjide Nabawi Meiñ Raunak Afroz Huye To Bani Tameem Ka Raeese Āzam Aq'ra'a Bin Hābis Bola Ke Aye Muhammadﷺ ! Humeiñ Ijazat Dijiye Ke Ham Guftagu Kareiñ Kyoñ Ke Ham Wo Log Haiñ Ke Jis Ki Mad'h Kar Deiñ Wo Muzayyan Ho Jāta Hai Aur Jis Ki Mazammat Kar Deiñ Wo Aib Se Dāghdar Ho Jāta Hai.

Huzoorﷺ Ne Farmāya Ke Tum Log Ghalat Kahte Ho. Yeh Khuda Wande Ta'ala Hi Ki Shān Hai Ke Us Ki Mad'h Zeenat Aur Us Ki Mazammat Dāgh Hai Tum Log Yeh Kaho Ki Tumhara Maqsad Kya Hai? Yeh Sun Kar Bani Tameem Kahne Lage Ke Ham Apne Khateeb Aur Apne Shayar Ko Le Kar Yaha Āye Haiñ Tāki Ham Apne Qābile Fakhr Karnamo Ko Bayan Kareiñ Aur Āp Apne Mufākhar Ko Pesh Kareiñ. Āpﷺ Ne Farmāya Ke Na Maiñ Shero Shayari Ke Liye Bheja Gaya Hooñ Na Is Tarah Ki Mufākharat Ka

Mujhe Khuda Ki Taraf Se Hukm Mila Hai. Maiñ To Khuda Ka Rasool Hooñ Is Ke Bawjood Agar Tum Yahi Karna Chahte Ho To Maiñ Taiyyar Hooñ.

Yeh Sunte Hi Aq'ra'a Bin Hābis Ne Apne Khateeb Atārad Ki Taraf Ishara Kiya. Us Ne Khade Ho Kar Apne Mufākhar Aur Apne Ābao Ajdād Ke Manaqib Par Badi Fasāhato Balaghat Ke Sath Ek Dhuadhar Khutba Padha. Āpﷺ Ne Ansar Ke Khateeb Hazrate Sābit Bin Qais Bin Shamas Radi Allahu Ta'ala Ànhu Ko Jawab Dene Ka Hukm Farmāya. Unhoñ ne Uth Kar Bar Jasta Aisa Faseeho Baleegh Aur Muassir Khutba Diya Ke Bani Tameem Un Ke Zore Kalam Aur Mufākhar Ki Azmat Sun Kar Dang Rah Gaye. Aur In Ka Khateeb Atārad Bhi Hakka Bakka Ho Kar Sharminda Ho Gaya Phir Bani Tameem Ka Shayar "Zabarqan Bin Badr" Utha aur Us Ne Ek Qaseeda Padha. Āpﷺ Ne Hazrate Hassan Bin Sābit Radi Allahu Ta'ala Ànhu Ko Ishara Farmāya To Unhoñ ne Fil Badeeh Ek Aisa Murassa'a aur Fasāhato Balaghat Se Mamoor Qaseeda Padh Diya Ke Tameem Ka Shayar Ulloo Ban Gaya. Bil Ākhir Aq'ra'a Bin Hābis Kahne Laga Ke Khuda Ki Qasam! Muhammadﷺ Ko Ghaib Se Aisi Tayeed Wa Nusrat Hāsil Ho Gayi Hai Ke Har Fazlo Kamal In Par Khatm Hai. Bila Shuba In Ka Khateeb Hamāre Khateeb Se Zyada Faseeho Baleegh Hai Aur In Ka Shayar Hamāre Shayar Se Bahut Badh Chadh Kar Hai. Isiliye Insāf Ka Taqaza Ye Hai Ke Ham In Ke Sāmne Sare Tasleem Kham Karte Haiñ. Chunānche Yeh Log Huzoore Aqdasﷺ Ke Mutee'o Farmā Bardar Ho Gaye Aur Kalima Padh Kar Musalman Ho Gaye. Phir In Logoñ Ki Darkhwast Par Huzoorﷺ Ne In Ke Qaidiyoñ Ko Riha Farmā Diya aur Yeh Log Apne Qabeele Meiñ Wāpas Chale Gaye. Inhi Logoñ Ke Bāre Meiñ Qur'ane Majeed Meiñ Yeh Āyat Nāzil Huyi Ke:

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَآءِ الْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

Tarjuma: Beshak Wo Jo Āp Ko Hujro Ke Bahar Se Pukarte Haiñ. Un Meiñ Aksar Be Aql Haiñ Aur Agar Wo Sabr Karte Yahāñ Tak Ke Āp Un Ke Pās Tashreef Lāte To Yeh Un Ke Liye Behtar Tha aur Allāh Bakhshne Wāla Meharban Hai.

Hātim Tāyi Ki Beti Aur Beta Musalman ﷺ :

Rabiul Awwal Sanā 9 Hijri Meiñ Huzoorﷺ Ne Hazrate Ali Radi Allahu Ta'ala Ànhu Ki Ma Tahti Meiñ 150 Suwaro Ko Isiliye Bheja Ke Wo Qabeela-e-"Tā'a" Ke Butkhane Ko Gira Deiñ. In Logoñ Ne Shahar Falas Meiñ Pahuñch Kar Butkhane Ko Munhadim Kar Dāla aur Kuch Ooñto Aur Bakriyo Ko Pakad Kar Chand Auratoñ Ko Giriftār Kar Ke Yeh Log Madina Lāye. In Qaidiyoñ Meiñ Mashhoor Sakhi Hātim Tāyi Ki Beti Bhi Thi. Hātim Tāyi Ka Beta Ādi Bin Hātim Bhag Kar Mulke Shām Chala Gaya. Hātim Tāyi Ki Ladki Jab Bārgāhe Risālat Meiñ Pesh Ki Gayi To Us Ne Kaha Ke Ya Rasoolallah (ﷺ)! Maiñ Hātim Tāyi Ki Ladki Hooñ. Mere Bāp Ka Intiqal Ho Gaya aur Mera Bhai "Adi Bin Hātim" Mujhe Chodh Kar Bhag Gaya. Maiñ Zayeefa Hooñ Āp Mujh Par Ehsan Kijiye Khuda Āp Par Ehsan Karega. Huzoorﷺ Ne Un Ko Chhodh Diya aur Safar Ke Liye Ek Ooñt Bhi Ināyat Farmāya. Yeh Musalman Ho Kar Apne Bhai Adi Bin Hātim Ke Pās Pahuñchi Aur Us Ko Huzoorﷺ Ke Akhlaqe Nubuwwat Se Āgah Kiya aur Rasoolallahﷺ Ki Bahut Zyada Tareef Ki. Adi Bin Hātim Apni Bahan Ki Zubāni Huzoorﷺ Ke Khulqe Azeem Aur Ādate Kareem Ke Hālat Sun Kar Behad Mutassir Huye Aur Baghair Koi Amān Talab Kiye Huye Madine Hāzir Ho Gaye. Logoñ Ne Bārgahe Nubuwwat Meiñ Yeh Khabar Di Ki Adi Bin Hātim Āa Gaya Hai. Huzoor Rahmatullil Ālameenﷺ Ne Intihayi Karimāna Āndaz Meiñ Adi Bin Hātim Ke Hath Ko Apne Daste Rahmat Meiñ Le Liya aur Farmāya Ke Aye Adi! Tum Kis Cheez Se Bhāge? Kya Lā Ilāha Illallah Kahne Se Tum Bhāge? Kya Khuda Ke Siwa Koi Aur Mabood Bhi Hai? Adi Bin Hātim Ne Kaha Ke "Nahi". Phir Kalima Padh Liya aur Musalman Ho Gaye Inke Islam Qubool Karne Se Huzoorﷺ Ko Is Qadr Khushi Hui Ke Farte Masarrat Se Āp Ka

Chehra-e-Anwar Chamakne Laga aur Āp Ne In Ko Khusoosi Inayāt Se Nawaza.

Hazrate Adi Bin Hātim Radi Allahu Ta'ala Ànhu Bhi Apne Bāp Hātim Ki Tarah Bahut Sakhi The. Hazrate Imām Ahmad Nāqil Haiñ Ke Kisi Ne In Se 100 Dirham Ka Suwal Kiya To Yeh Khafa Ho Gaye Aur Kaha Ke Tum Ne Faqat 100 Dirham Hi Mujh Se Mānga Tum Nahi Jānte Ke Maiñ Hātim Ka Beta Hooñ Khuda Ki Qasam! Maiñ Tum Ko Itni Haqeer Raqam Nahi Dooñga.

Yeh Bahut Hi Shandar Sahabi Haiñ, Khilafate Siddiqe Akbar Meiñ Jab Bahut Se Qabayil Ne Apni Zakat Rok Di Aur Bahut Se Murtad Ho Gaye Yeh Us Daur Meiñ Bhi Pahād Ki Tarah Islam Par Sābit Qadam Rahe Aur Apni Qaum Ki Zakat La Kar Bārgāhe Khilafat Meiñ Pesh Ki Aur Irāq Ki Futuhāt Aur Doosre Islami Jihado Meiñ Mujahid Ki Haisiyat Se Shāreek Huye Aur Sanā 68 Hijri Meiñ 120 Baras Ki Umar Pa Kar Wisāl Farmāya aur Sihāh Sitta Ki Har Kitab Meiñ Āp Radi Allahu Ta'ala Ànhu Ki Riwayat Karda Hadeeseiñ Mazkoor Haiñ. (Zurqani, Jild 3, Page 53)

Ghazwa-e-Tabook

"Tabook" Madina aur Shām Ke Darmiyan Ek Maqam Ka Nām Hai Jo Madine Se 14 Manzil Door Hai. Bāz Muarrikheen Ka Qaul Hai Ke "Tabook" Ek Qal'e Ka Nām Hai Aur Bāz Ka Qaul Hai Ke "Tabook" Ek Chashme Ka Nām Hai. Mumkin Hai Yeh Sab Bāteiñ Maujood Hoñ.

Yeh Ghazwa Sakht Qaht Ke Dino Meiñ Hua. Taweel Safar, Hawa Garm, Suwāri Kam, Khane Peene Ki Takleef, Lashkar Ki Tadad Bahut Zyada, Isiliye Is Ghazwe Meiñ Musalmānoñ Ko Badi Tangi Aur Tang Dasti Ka Samna Karna Pada. Yahi Wajah Hai Hai Ke Is Ghazwe Ko "Jaisul Usarah" (Tang Dasti Ka Lashkar) Bhi Kahte Haiñ Aur Chooñki Munafiqo Ko Is Ghazwe Meiñ Badi Sharmindagi Aur Sharmsāri Uthani Padi Thi. Is Wajah Se Is Ka Nām "Ghazwa-e-Fāziha" (Ruswa Karne Wāla) Bhi Hai. Is Par

Tamām Muarrikheen Ka Ittifaq Hai Ke Is Ghazwe Ke Liye Huzoor ﷺMāhe Rajab Sanā 9 Hijri Jumerat Ke Din Rawāna Huye.

(Zurqani, Jild 3, Page 63)

Ghazwa-e-Tabook Ka Sabab:

Arab Ka Ghassani Khāndān Jo Qaisare Room Ke Sere Asar Mulke Shām Par Hukoomat Karta Tha Chooñki Wo Isāi Tha Isiliye Qaisare Room Ne Us Ko Apna Āla-e-Kār Bana Kar Madine Par Fauj Kashi Kāzm Kar Liya. Chunānche Mulke Shām Ke Jo Saudagar Roghane Zaitoon Bechne Madine Āya Karte The. Unhoñ ne Khabar Di Ke Qaisare Room Ki Hukumat Ne Mulke Shām Meiñ Bahut Badi Fauj Jamā Kar Di Hai. Aur Us Fauj Meiñ Roomiyo Ke Alawa Qabayile Lakhm Wa Juzam Aur Ghassan Ke Tamām Arab Bhi Shāmil Haiñ. In Khabaro Ka Tamām Arab Meiñ Har Taraf Charcha Tha aur Roomiyo Ki Islam Dushmani Koi Dhaki Chhupi Cheez Nahi Thi Isiliye In Khabaro Ko Ghalat Samajh Kar Nazar Andāz Kar Dene Ki Bhi Koi Wajah Nahi Thi. Isiliye Huzoore Akramﷺ Ne Bhi Fauj Ki Taiyari Ka Hukm De Diya.

Lekin Jaisa Ke Ham Tahreer Kar Chuke Ke Us Waqt Hijaze Muqaddas Meiñ Shadeed Qaht Tha aur Be Panāh Shiddat Ki Garmi Pad Rahi Thi In Wujoohat Se Logoñ Ko Ghar Se Nikalna Shāk Guzar Raha Tha. Madine Ke Munafiqeen Jin Ke Nifaq Ka Bhanda Foot Chuka Tha Woh Khud Bhi Fauj Meiñ Shamil Hone Se Ji Churate The Aur Doosro Ko Bhi Mana Karte The. Lekin Is Ke Bawjood 30000 Ka Lashkar Jama Ho Gaya. Magar In Tamām Mujahideen Ke Liye Suwāriyo Aur Samane Jung Ka Intizam Karna Ek Bada Hi Kathin Marhala Tha Kyoñ Ke Log Qaht Ki Wajah Se Intihayi Maflookul Hāl Aur Pareshan The. Is Liye Huzoorﷺ Ne Tamām Qabayile Arab Se Faujeiñ Aur Māli Imdād Talab Farmāyi. Is Tarah Islam Meiñ Kisi Kāre Khair Ke Liye Chanda Karne Ki Sunnat Qāyim Huyi.

Fehriste Chanda Dihandgān:

Hazrate Abu Bakr Siddique Ne Apna Sāra Māl Aur Ghar Ka Tamām Asāsa Yaha Tak Ke Badan Ke Kapde Bhi La Kar Bārgāhe Nubuwwat Meiñ Pesh Kar Diye Aur Hazrate Umar Farooq Radi Allahu Ta'ala Ànhu Ne Apna Ādha Māl Is Chande Meiñ De Diya. Manqool Hai Ke Hazrate Umar Radi Allahu Ta'ala Ànhu Jab Apna Nisf Māl Le Kar Bargāhe Aqdas Meiñ Chale To Apne Dil Meiñ Yeh Khayal Kar Ke Chale The Ke Āj Maiñ Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Se Sabqat Le Jauga Kyoñ Ke Us Din Kāshāna-e-Farooque Meiñ Ittifaq Se Bahut Zyada Māl Tha. Huzoore Aqdasﷺ Ne Hazrate Umar Farooque Radi Allahu Ta'ala Ànhu Se Daryaft Farmāya Ke Aye Umar! Kitna Māl Yahāñ Lāye Aur Kis Qadr Ghar Par Chhoda? Àrz Kiya Ke Ya Rasoolallah (ﷺ)! Ādha Māl Hāzire Khidmat Hai Aur Jab Yahi Suwal Apne Yāre Ghār Siddiqe Akbar Radi Allahu Ta'ala Ànhu Se Kiya To Unhoñ ne Àrz Kiya Ke Maine Allāh Aur Us Ke Rasool Ko Apne Ghar Ka Zakheera Bana Diya Hai. Āpﷺ Ne Irshad Farmāya Ke Tum Donoñ Meiñ Itna Farq Hai Ke Jitna Tum Donoñ Ke Kalamo Meiñ Farq Hai.

Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhu 1000 Ooñt Aur 70 Ghode Mujahideen Ki Suwāri Ke Liye Aur 1000 Ashrafi Fauj Ke Akhrajāt Ki Mad Meiñ Apni Āstin Meiñ Bhar

Kar Lāye Aur Huzoorﷺ Ki Āghoshe Mubarak Meiñ Bakher Diya. Āpﷺ Ne Un Ko Qubool Farmā Kar Yeh Dua Farmāyi Ke: Aye Allāh Tu Usman Se Rāzi Ho Ja, Kyoñ Ke Maiñ Is Se Khush Ho Gaya Hooñ.

Hazrate Abdur Rahman Bin Auf Radi Allahu Ta'ala Ànhu Ne 40000 Dirham Diya aur Àrz Kiya Ke Ya Rasoolallah (ﷺ)! Mere Ghar Meiñ Is Waqt 80000 Dirham The. Ādha Bārgahe Aqdas Meiñ Lāya Hooñ Aur Ādha Ghar Par Bāl Baccho Ke Liye Chhodh Āya Hooñ. Irshad Farmāya Ke Allāh Ta'ala Is Meiñ Bhi Barkat De Jo Tum Lāye Aur Us Meiñ Bhi Barkat Ata Farmāye Jo Tumne Ghar Meiñ Rakha. Is Duaye Nabawi Ka Yeh Asar Hua Ke Hazrate Abdur

Rahman Bin Auf Radi Allahu Ta'ala Ànhu Bahut Zyada Māldar Ho Gaye.

Isi Tarah Tamām Ansar Wa Muhājireen Ne Hasbe Taufeeq Is Chande Meiñ Hissa Liya. Auratoñ Ne Apne Zewrāt Utār Utār Kar Bārgahe Nubuwwat Meiñ Pesh Karne Ki Sa'ādat Hāsil Ki. Hazrate Āsim Bin Adi Ansari Radi Allahu Ta'ala Ànhu Ne Kayi Man Khajooreiñ Di Aur Abu Aqeel Ansari Radi Allahu Ta'ala Ànhu Jo Bahut Hi Muflis The Faqat Ek Sā'a Khajoor Le Kar Hāzire Khidmat Huye Aur Guzarish Ki Ke Ya Rasoolallah (ﷺ)! Maine Din Bhar Meiñ Pāni Bhar Bhar Kar Majdoori Ki To Do Sā'a Khajooreiñ Mujhe Majdoori Meiñ Mili Haiñ. Ek Sā 'āhlo Ayāl Ko De Di Hai Aur Yeh Ek Sā'a Hāzire Khidmat Haiñ.

Huzoor Rahmatullil Ālameenﷺ Ka Qalbe Nazuk Apne Ek Muflis Ja Nisār Ke Is Nazrana-e-Khuloos Se Behad Mutassir Hua aur Āpﷺ Ne Us Khajoor Ko Tamām Mālo Ke Upar Rakh Diya.

(Madarijun Nubuwwah, Jild 2, Page 345-346)

Fauj Ki Taiyyari:

Rasoolallahﷺ Ka Āb Tak Yeh Tareeqa Tha Ke Ghazwāt Ke Muāmle Meiñ Bahut Zyada Rāzdari Ke Sath Taiyari Farmāte The. Yahāñ Tak Ke Asākire Islamiya Ko Ain Waqt Tak Yeh Bhi Na Màloom Hota Tha Ke Kahañ Aur Kis Taraf Jāna Hai? Magar Junge Tabook Ke Mauqe Par Sab Kuch Intizam Ailāniya Taur Par Kiya aur Yeh Bhi Bata Diya Ke Tabook Chalna Hai Aur Qaisare Room Ki Faujo Se Jihād Karna Hai Tāki Log Zyada Se Zyada Taiyari Kar Leiñ.

Hazrāte Sahaba-e-Kirām Radi Allahu Ta'ala Ànhu Ne Jaisa Ke Likha Ja Chuka Dil Khol Kar Chanda Diya Magar Phir Bhi Poori Fauj Ke Liye Suwāriyo Ka Intizam Na Ho Saka. Chunānche Bahut Se Jānbaz Musalman Isi Bina Par Is Jihad Meiñ Shāreek Na Ho Sake Ke In Ke Pās Safar Ka Saman Nahi

Tha Yeh Log Darbāre Risālat Meiñ Shāreek Na Ho Sake Ke In Ke Pās Safar Ka Saman Nahi Tha Yeh Log Darbāre Risālat Meiñ

Suwāri Talab Karne Ke Liye Hāzir Huye Magar Jab Rasoolallahﷺ Ne Farmāya Ke Mere Pās Suwāri Nahi Hai To Yeh Log Apni Be Saro Samani Par Is Tarah Bilbila Kar Roye Ke Huzoor Rahmate Ālamﷺ Ko In Ki Āho Zāri Aur Be Qarāri Par Raham Āa Gaya. Chunānche Qur'ān e Majeed Gawāh Hai Ke:

وَلَا عَلَى الَّذِيْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَيْهِ ۠ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ؕ

Tarjuma: Aur Na Un Logoñ Par Kuch Harj Hai Ke Wo Jab (Aye Rasool) Āp Ke Pās Āye Ke Ham Ko Suwāri Dijiye Aur Āp Ne Kaha Ke Mere Pās Koi Cheez Nahi Jis Par Tumheiñ Suwar Karuñ To Wo Wāpas Gaye Aur Un Ki Ānkhoñ Se Ansoo Jāri The Ke Afsos Hamāre Pās Kharch Nahi Hai.

Tabook Ko Rawāngi:

Bahar Hāl Huzoor ﷺ30000 Ka Lashkar Sath Le Kar Tabook Ke Liye Rawāna Huye Aur Madine Ka Nazmo Nasq Chalane Ke Liye Hazrate Ali Radi Allahu Ta'ala Ànhu Ko Apna Khaleefa Banāya. Jab Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Nihāyat Hi Hasrat Wāfsos Ke Sath Àrz Kiya Ke Ya Rasoolallah (ﷺ)! Kya Āp Mujhe Auratoñ Aur Baccho Meiñ Chhodh Kar Khud Jihād Ke Liye Tashreef Liye Ja Rahe Haiñ To Irshad Farmāya Ke:

اَلَا تَرْضٰى اَنْ تَكُوْنَ مِنِّىْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰى اِلَّا اَنَّهٗ لَيْسَ نَبِىَّ بَعْدِىْ (بخاری ج 2 ص 633 غزوہ تبوک)

Kya Tum Is Par Rāzi Nahiñ Ho Ke Tum Ko Mujh Se Woh Nisbat Hai Jo Hazrate Haroon Àlaihissalām Ko Hazrate Moosa Àlaihissalām Ke Sath Thi Magar Yeh Ke Mere Bād Koi Nabi Nahi Hai.

Yāni Jis Tarah Hazrate Moosa Àlaihissalām Kohe Toor Par Jāte Waqt Hazrate Haroon Àlaihissalām Ko Apni Ummat Bani Israeel Ki Dekh Bhāl Ke Liye Apna Khaleefa Bana Kar Gaye The Isi Tarah Maiñ Tum Ko Apni Ummat Soñp Kar Jihad Ke Liye Ja Raha Hooñ.

Madine Se Chal Kar Maqāme "Saniyyatul Wida'a" Meiñ Āpﷺ Ne Qiyam Farmāya. Phir Fauj Ka Jaiza Liya aur Fauj Ka Muqaddima, Maimana, Maisara Waghaira Murattab Farmāya. Phir Waha Se Kooch Kiya. Munafiqeen Qism Qism Ke Jhoote Uzr Aur Bahane Bana Kar Rah Gaye Aur Mukhlis Musalmānoñ Meiñ Se Bhi Chand Hazrāt Rah Gaye Un Meiñ Ye Hazrāt The: Ka'ab Bin Mālik, Hilāl Bin Umayya, Murārah Bin Rabee'a, Abu Khaisama aur Abu Zar Ghifari (Radi Allahu Ta'ala Ànhum) In Meiñ Se Abu Khaisama aur Abu Zar Ghifari Radi Allahu Ta'ala Ànhu To Bād Meiñ Ja Kar Sharike Jihad Ho Gaye Lekin Teen Awwaluzzikr Nahi Gaye.

Hazrate Abu Zar Ghifari Radi Allahu Ta'ala Ànhu Ke Peeche Rah Jāne Ka Sabab Yeh Hua Ke Un Ka Oñt Bahut Hi Kamzor Aur Thaka Hua Tha. Inhone Us Ko Chand Din Chāra Khilāya Tāki Wo Changa Ho Jāye.

Jab Rawāna Huye To Wo Phir Raste Meiñ Thak Gaya. Majbooran Wo Apna Saman Apni Peeth Par Lād Kar Chal Pade Aur Islami Lashkar Meiñ Shamil Ho Gaye. (Zurqani, Jild 3, Page 71)

Hazrate Abu Khaisama Radi Allahu Ta'ala Ànhu Jāne Ka Irāda Nahi Rakhte The Magar Wo Ek Din Shādid Garmi Meiñ Kahi Bahar Se Āye To Un Ki Beewi Ne Chappar Meiñ Chidkao Kar Rakha Tha.

Thodi Der Bād Us Sāyadar Aur Thandi Jagah Meiñ Baithe Phir Na Gaha'n Un Ke Dil Meiñ Huzoorﷺ Ka Khayal Āa Gaya. Apni Beewi Se Kaha Ke Yeh Kaha Ka Insāf Hai Ki Meiñ To Apni Chappar Meiñ Thandak Aur Sāye Meiñ Āram Wa Chain Se Baitha Rahoon Aur Khudàzzawajal Ke Muqaddas Rasoolﷺ Is Dhoop Ki Tamazat Aur Shādid Loo Ke Thapedo Meiñ Safar Karte Huye Jihad Ke Liye Tashreef Le Ja Rahe Hoñ Ek Dam Un Par Aisi Imāni Ghairat Suwar Ho Gayi Ke Toshe Ke Liye Khajoor Le Kar Ek Ooñt Par Suwar Ho Gaye Aur Tezi Ke Sath Safar Karte Huye Rawāna Ho Gaye. Lashkar Wāloñ Ne Door Se Ek Shutur Suwar Ko Dekha To

Huzoorﷺ Ne Farmāya Ke Abu Khaisama Hoñge Is Tarah Yeh Bhi Lashkare Islam Meiñ Pahuñch Gaye. (Zurqani, Jild 3, Page 71)

Raste Meiñ Qaume Ād Wa Samood Ki Wo Bastiya Mili Jo Qahre Ilahi Ke Azābo Se Ulat Palat Kar Di Gayi Thi. Āpﷺ Ne Hukm Diya Ke Yeh Wo Jagaheiñ Haiñ Jahāñ Khuda Ka āzāb Nāzil Ho Chuka Hai Is Liye Koi Shakhs Yaha Qiyam Na Kare Balki Nihāyat Tezi Ke Sath Sab Log Yaha Se Safar Kar Ke In Azāb Ki Wādiyo Se Jald Bahar Nikal Jayeiñ Aur Koi Yaha Ka Pāni Na Piye Aur Na Kisi Kām Meiñ Lāye. Is Ghazwe Meiñ Pāni Ki Qillat, Shādid Garmi, Suwāriyo Ki Kami Se Mujahideen Ne Behad Takleef Uthayi Magar Manzile Maqsood Par Pahuñch Kar Hi Dam Liya.

Raste Ke Chand Mo'jizāt:

Huzoorﷺ Ne Hazrate Abu Zar Ghifari Radi Allahu Ta'ala Ànhu Ko Dekha Ke Wo Sab Se Alag Chal Rahe Haiñ. To Irshad Farmāya Ke Yeh Sab Se Alag Hi Chalenge Aur Alag Hi Zindagi Guzarenge Aur Alag Hi Wafāt Payenge.

Chunānche Theek Aisa Hi Hua Ke Hazrate Usman Radi Allahu Ta'ala Ànhu Ne Apne Daure Khilafat Meiñ In Ko Hukm De Diya Ke Āp "Rabza" Meiñ Raheiñ. Āp Radi Allahu Ta'ala Ànhu Rabza Meiñ Apni Beewi Aur Ghulām Ke Sāth Rahne Lage. Jab Wafāt Ka Waqt Āya To Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Tum Donoñ Mujhe Ghusl De Kar Aur Kafan Pahna Kar Raste Meiñ Rakh Dena. Jab Shutur Suwaro Ka Pahla Gurauh Mere Janaze Ke Pās Se Guzre To Tum Log Us Se Kahna Ke Yeh Abu Zar Ghifari Ka Janaza Hai In Par Namaz Padh Kar In Ko Dafn Karne Meiñ Hamāri Madad Karo. Khudā azzawajal Ki Shān Ke Sab Se Pahla Jo Kāfila Guzra Us Meiñ Hazrate Abdullah Bin Mas'ood Sahabi Radi Allahu Ta'ala Ànhu The. Āp Radi Allahu Ta'ala Ànhu Ne Jab Yeh Suna Ke Yeh Hazrate Abu Zar Ghifari Radi Allahu Ta'ala Ànhu Ka Janaza Hai. To Unhoñ ne Inna Lillahi Wa Inna Ilaihi Rajioon Padha aur Kāfile Ko Rok Kar Utar Pade Aur Kaha Ke Bilkul Sach Farmāya

Tha Rasoolallahﷺ Ne Ke "Aye Abu Zar! Tu Tanha Chalega, Tanha Marega, Tanha Qabr Se Uthega." Phir Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Aur Kāfile Wāloñ Ne Un Ko Poore Aizāz Ke Sath Dafn Kiya.

Zurqani, Jild 3, Page 74))(Seerate Ibne Hisham, Jild 4, Page 524

Bāz Riwāyatoñ Meiñ Yeh Bhi Āya Ke Un Ki Beewi Ke Pās Kafan Ke Liye Kapda Nahi Tha To Āne Wāle Logoñ Meiñ Se Ek Ansari Ne Kafan Ke Liye Kapda Diya aur Namaze Janaza Padh Kar Dafn Kiya Gaya. (Wallāhu Ta'ala Ālam)

Hawa Uda Le Gayi:

Jab Islami Lashkar Maqāme "Hajar" Meiñ Pahuñcha To Huzoor ﷺNe Hukm Diya Ke Koi Shakhs Akela Lashkar Se Bahar Kahi Door Na Chala Jāye Poore Lashkar Ne Is Hukme Nabawi Ki Itā'at Ki Magar Qabila-e-Banu Sāida Ke 2 Ādmiyoñ Ne Āpﷺ Ke Hukm Ko Nahi Māna. Ek Shakhs Akela Hi Rafa'e Hājat Ke Liye Lashkar Se Door Chala Gaya Wo Baitha Hi Tha Ke Daf'atan Kisi Ne Us Ka Gala Ghoñt Diya aur Wo Usi Jagah Mar Gaya aur Doosra Shakhs Apna Ooñt Pakadne Ke Liye Akele Hi Lashkar Se Kuch Door Chala Gaya To Na Gaha'n Ek Hawa Ka Jhoñka Āya aur Us Ko Uda Kar Qabila-e-Tee'a Ke Donoñ Pahādoñ Ke Darmiyan Fenk Diya aur Wo Halak Ho Gaya. Āpﷺ Ne Un Donoñ Ka anjaām Sun Kar Farmāya Ke Kya Maine Tum Logoñ Ko Mana Nahi Kar Diya Tha. (Zurqani, Jild 3, Page 73)

Gumshuda Ooñtni Kahañ Hai?

Ek Manzil Par Huzoorﷺ Ki Ooñtni Kahi Chali Gayi Aur Log Us Ki Talash Meiñ Sargarda'n Phirne Lage To Ek Munafiq Jis Ka Nām "Zaid Bin Lusait" Tha Kahne Laga Ke Muhammad (ﷺ) Kahte Haiñ Ke Maiñ Allāh Ka Nabi Hooñ Aur Mere Pās Asman Ki Khabreiñ Āti Haiñ Magar In Ko Yeh Pata Nahi Hai Ke In Ki Ooñtni Kahañ Hai? Huzoorﷺ Ne Apne Ahbāb Radi Allahu Ta'ala Ànhum Se Farmāya Ke Ek Shakhs Aisa Āisa Kahta Hai Hālanki Khuda Ki Qasam! Allāh Ta'ala Ke Bata Dene Se Maiñ Khoob Janta Hooñ Ke Meri Ooñtni Kahañ Hai?

Wo Fulān Ghāti Meiñ Hai Aur Ek Darakht Meiñ Us Ki Mahar Ki Rassi Ulajh Gayi Hai. Tum Log Jāo Aur Us Ooñtni Ko Mere Pās Le Kar Āa Jāo. Jab Wo Log Us Jagah Gaye To Theek Aisa Hi Dekha Ke Usi Ghāti Meiñ Wo Ooñtni Khadi Hai Aur Us Ki Mahār Ek Darakht Ki Shākh Meiñ Uljhi Huyi Hai. (Zurqani, Jild 3, Page 75)

Tabook Ka Chashma:

Jab Huzoorﷺ Tabook Ke Qareeb Meiñ Pahuñche To Irshad Farmāya Ke Inshāllāh Ta'ala Kal Tum Log Tabook Ke Chashme Par Pahuñchoge Aur Suraj Buland Hone Ke Bād Pahuñchoge Lekin Koi Shakhs Wahāñ Pahuñche To Pāni Ko Hāth Na Lagaye.

Rasoolallahﷺ Jab Wahāñ Pahuñche To Joote Ke Tasme Ke Barābar Us Meiñ Ek Pāni Ki Dhār Bah Rahi Thi. Āpﷺ Ne Us Meiñ Thoda Sa Pāni Manga Kar Hath Mooñh Dhoya aur Us Pāni Meiñ Kulli Farmāyi. Phir Hukm Diya Ke Is Pāni Ko Chashme Meiñ Undel Do. Logoñ Ne Jab Us Pāni Ko Chashme Meiñ Dāla To Chashme Se Zordār Pāni Ki Moti Dhār Bahne Lagi Aur 30000 Ka Lashkar Aur Tamām Jānwar Us Chashme Ke Pāni Se Serāb Ho Gaye.

(Zurqani, Jild 3, Page 76)

Roomi Lashkar Dar Gaya:

Huzoore Aqdasﷺ Ne Tabook Meiñ Pahuñch Kar Lashkar Ko Padāo Ka Hukm Diya. Magar Door Door Tak Roomi Lashkar Ka Koi Pata Nahi Chala. Waqiya Yeh Hua Ke Jab Roomiyo Ke Jasooso Ne Qaisar Ko Khabar Di Ke Rasoolullāhﷺ 30000 Ka Lashkar Le Kar Tabook Meiñ Āa Rahe Haiñ To Roomiyo Ke Dilo Par Is Qadr Haibat Chha Gayi Ke Wo Jung Se Himmat Hār Gaye Aur Apne Gharo Se Bahar Na Nikal Sake. Rasoolallahﷺ Ne 20 Din Tak Tabook Meiñ Qiyam Farmāya aur Atrāf Wa Jawānib Meiñ Afwāje Ilāhi Ka Jalal Dikha Kar Aur Kuffār Ke Dilo Par Islam Ka Rob Bitha Kar Madine Wāpas Tashreef Lāye Aur Tabook Meiñ Koi Jung Nahi Huyi.

Isi Safar Meiñ "Aila" Ka Sardār Jis Ka Nām "Yahunna" Tha Bārgāhe

Risālat Meiñ Hāzir Hua aur Jizya Dena Qubool Kar Liya aur Ek Safed Khacchar Bhi Darbāre Risālat Meiñ Nazr Kiya Jis Ke Sile Meiñ Tajdāre Do Ālamﷺ Ne Us Ko Apni Chadare Mubarak Ināyat Farmāyi Aur Us Ko Ek Dastawez Tahreer Farmā Kar Ata Farmāyi Ke Wo Apne Girdo Pesh Ke Samundar Se Har Qism Ke Fawayid Hāsil Karta Rahe.

Isi Tarah "Jarba" Aur "Azrooh" Ke Isaiyo Ne Bhi Hāzire Khidmat Ho Kar Jizya Dene Par Riza Mandi Zāhir Ki. Is Ke Bād Huzoorﷺ Ne Hazrate Khālid Bin Waleed Radi Allahu Ta'ala Ànhu Ko 120 Sawaro Ke Sath "Doomatul Jandal" Ke Badshāh "Ukaidir Bin Abdul Mālik" Ki Taraf Rawāna Farmāya aur Irshad Farmāya Ke Wo Rāt Meiñ Neelgāy Ka Shikār Kar Raha Hoga Tum Us Ke Pās Pahuñcho To Us Ko Qatl Mat Karna Balki Us Ko Zinda Giriftār Kar Ke Mere Pās Lāna. Chunānche Hazrate Khālid Bin Waleed Radi Allahu Ta'ala Ànhu Ne Chāñdni Rāt Meiñ Ukaidar Aur Us Ke Bhai Hassan Ko Shikār Karte Huye Pā Liya. Hassan Ne Chooñki Hazrate Khālid Bin Waleed Radi Allahu Ta'ala Ànhu Se Jung Shuru Kar Di. Is Liye Āp Radi Allahu Ta'ala Ànhu Ne Us Ko To Qatl Kar Diya Magar Akeedar Ko Giriftār Kar Liya aur Is Shart Par Us Ko Riha Kiya Ke Wo Madina Bārgahe Aqdas Meiñ Hāzir Ho Kar Sulah Kare. Chunānche Wo Madine Āya aur Huzoorﷺ Ne Us Ko Amān Di.

Is Ghazwe Meiñ Jo Log Ghair Hāzir Rahe Un Meiñ Aksar Munafiqeen The. Jab Huzoorﷺ Tabook Se Madine Wāpas Āye Aur Masjide Nabawi Meiñ Nuzoole Ijlāl Faramaya To Munafiqeen Qasameiñ Kha Kha Kar Apna āpna Uzr Bayan Karne Lage. Huzoor ﷺNe Kisi Se Koi Muākhza Nahi Farmāya Lekin Teen Mukhlis Sahabiyo Hazrate Ka'ab Bin Mālik Wa Hilāl Bin Umayya Wa Murārah Bin Rabee'a Radi Allahu Ta'ala Ànhum Ka 50 Dino Tak Āpﷺ Ne Buycott Farmā Diya. Phir In Teeno Ki Tauba Qubool Huyi Aur In Logoñ Ke Bāre Meiñ Qur'an Ki Āyat Nāzil Huyi. (Is Ka Mufassal Ek Wāz Ham Ne Apni Kitab "Irfāni Taqreereiñ" Meiñ Likh Diya Hai) (Bukhari, Jild 2, Page 634-637)

Jab Huzoorﷺ Madine Ke Qareeb Pahuche Aur Uhud Pahād Dekha To Farmāya Ke Yeh Uhud Hai. Yeh Aisa Pahād Hai Ke Yeh Ham Se Mohabbat Karta Hai Aur Ham Is Se Mohabbat Karte Haiñ.

Jab Āpﷺ Ne Madine Ki Sar Zameen Meiñ Qadam Rakha To Aurateiñ, Bacche Aur Laundi Ghulām Sab Istiqbal Ke Liye Nikal Pade Aur Istiqbaliya Nazmeiñ Padhte Huye Āp Ke Sath Masjide Nabawi Tak Āye. Jab Āpﷺ Masjide Nabawi Meiñ Do Rak'at Namaz Padh Kar Tashreef Farmā Ho Gaye. To Huzoorﷺ Ke Chacha Hazrate Abbas Bin Abdul Muttalib Radi Allahu Ta'ala Ànhu Ne Āp Ki Mad'h Meiñ Ek Qaseeda Padha aur Ahle Madina Ne Bakhairo Āfiyyat Is Dushwar Guzār Safar Se Āpﷺ Ki Tashreef Āwri Par Intihayi Masarrat Wa Shādmani Ka Izhār Kiya aur Un Munafiqeen Ke Bāre Meiñ Jo Jhoote Bahane Bana Kar Is Jihad Meiñ Shāreek Nahi Huye The Aur Bargāhe Nubuwwat Meiñ Qasameiñ Kha Kha Kar Uzr Pesh Kar Rahe The, Qahr o Ghazab Meiñ Bhari Huyi Qur'ane Majeed Ki Āyateiñ Nāzil Huyi Aur Un Munafiqo Ke Nifāq Ka Parda Chāk Ho Gaya.

Zul Bijādain Radi Allahu Ta'ala Ànhu Ki Qabr:

Ghazwa-e-Tabook Meiñ Bajuz Ek Hazrate Zul Bijādain Radi Allahu Ta'ala Ànhu Ke Na Kisi Sahabi Ki Shahādat Huyi Na Wafāt. Hazrate Zul Bijādain Radi Allahu Ta'ala Ànhu Kaun The? Aur In Ki Wafāt Aur Dafn Ka Kaisa Manzar Tha? Yeh Ek Bahut Hi Zauq Āfrin Aur Lazeez Hikāyat Hai. Yeh Qabila-e-Muzaina Ke Ek Yāteem The Aur Apne Chacha Ki Parwarish Meiñ The. Jab Yeh Sine Shu'oor Ko Pahuche Aur Islam Ka Charcha Suna To In Ke Dil Meiñ But Parasti Se Nafrat Aur Islam Qubool Karne Ka Jazba Paida Hua. Magar In Ka Chacha Bahut Hi Kattar Kāfir Tha. Us Ke Khauf Se Yeh Islam Qubool Nahi Kar Sakte The. Lekin Fathe Makka Ke Bād Jab Log Fauj Dar Fauj Islam Meiñ Dākhil Hone Lage To Inhone Apne Chacha Ko Targheeb Di Ke Tum Bhi Damane Islam Meiñ Āa Jāo Kyoñ Ke Maiñ Qaboole Islam Ke Liye Bahut Hi Be Qarar Hooñ.

Yeh Sun Kar In Ke Chacha Ne In Ko Barahna Kar Ke Ghar Se Nikal Diya. Inhone Apni Wālida Se Ek Kambal Māng Kar Us Ko Do Tukde Kar Ke Ādhe Ko Tahband Aur Ādhe Ko Chadar Bana Liya aur Isi Libās Meiñ Hijrat Kar Ke Madina Pahuñch Gaye. Rāt Bhar Masjide Nabawi Meiñ Thahare Rahe. Namaze Fajr Ke Waqt Jab Jamale Muhammadi Ke Anwār Se In Ki Ānkheiñ Munawwar Huyi To Kalima Padh Kar Musharraf Wa Islam Ho Gaye. Huzoorﷺ Ne In Ka Nām Daryāft Farmāya To Inhone Apna Nām Abdul Uzza Bata Diya. Āpﷺ Ne Farmāya Ke Āj Se Tumhara Nām Abdullah Aur Laqab Zul Bijādain (Do Kambalo Wāla) Hai. Huzoorﷺ In Par Bahut Karam Farmāte The Aur Yeh Masjide Nabawi Meiñ Ashābe Suffa Ki Jama'at Ke Sath Rahne Lage Aur Nihāyat Buland Āwaz Se Zauqo Shauq Ke Sath Qur'ane Majeed Padha Karte The. Jab Huzoor ﷺJunge Tabook Ke Liye Rawāna Huye To Yeh Bhi Mujahideen Meiñ Shamil Ho Kar Chal Pade Aur Bade Hi Zauqo Shauq Aur Intihayi Ishtiyaq Ke Sath Darkhwast Ki, Ke Ya Rasoolallāh (ﷺ)! Dua Farmāiye Ke Mujhe Khuda Ki Rāh Meiñ Shahādat Naseeb Ho Jāye. Āp ﷺNe Farmāya Ke Tum Kisi Darakht Ki Chhāl Lāo. Wo Thodi Si Babool Ki Chhāl Lāye. Āpﷺ Ne Un Ke Bazu Par Wo Chhāl Bandh Di Aur Dua Ki, Ke Aye Allāh! Maine Is Ke Khoon Ko Kuffār Par Haram Kar Diya. Inhone Àrz Kiya Ke Ya Rasoolallahﷺ ! Mera Maqsad To Shahādat Hi Hai. Irshad Farmāya Ke Jab Tum Jihād Ke Liye Nikle Ho To Agar Bukhar Meiñ Bhi Maroge Jab Bhi Tum Shaheed Hi Hoge. Khuda àzzawajal Ki Shān Ke Jab Hazrat e Zul Bijādain Radi Allahu Ta'ala Ànhu Tabook Meiñ Pahuñche To Bukhar Meiñ Mubtila Ho Gaye Aur Usi Bukhar Meiñ Un Ki Wafāt Ho Gayi.

Hazrate Bilal Bin Hāris Muzni Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke In Ke Dafn Ka Ājeeb Manzar Tha Ke Hazrate Bilal Muazzin Radi Allahu Ta'ala Ànhu Hath Meiñ Charagh Liye In Ki Qabr Ke Pās Khade The Aur Khud Ba Nafse Nafees Huzoore Akramﷺ In Ki Qabr Meiñ Utre Aur Hazrate Abu Bakr Siddique Wa Hazrate Umar Farooque Radi Allahu Ta'ala Ànhu Ko Hukm Diya Ke Tum Donoñ

Apne Islami Bhai Ki Lāsh Ko Uthao. Phir Āpﷺ Ne Un Ko Apne Daste Mubarak Se Lahd Meiñ Sulaya aur Khud Hi Qabr Ko Kacchi Ooñto Se Band Farmāya aur Phir Yeh Dua Mangi Ke Ya Allāh! Maiñ Zul Bilājain Se Rāzi Hooñ Tu Bhi Is Se Rāzi Ho Jā.

Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Ne Hazrate Zul Bijādain Radi Allahu Ta'ala Ànhu Ke Dafn Ka Manzar Dekha To Be Ikhtiyar Un Ke Mooñh Se Nikla Ke Kash! Zul Bijādain Radi Allahu Ta'ala Ànhu Ki Jagah Yeh Meri Mayyit Hoti.

(Madarijun Nubuwwah, Jild 2, Page 350-351)

Masjide Zirār:

Munafiqo Ne Islam Ki Bekhkani Aur Musalmānoñ Meiñ Phoot Dalne Ke Liye Masjide Quba Ke Muqāble Meiñ Ek Masjid Tāmeer Ki Thi Jo Dar Haqeeqat Munafiqeen Ki Sazisho Aur In Ki Daseesa Kariyo Ka Ek Zabardast Adda Tha. Abu Āmir Rāhib Jo Ansar Meiñ Se Isāyi Ho Gaya Tha Jis Ka Nām Huzoorﷺ Ne Abu Āmir Fāsiq Rakha Tha Us Ne Munafiqeen Se Kaha Ke Tum Log Khufiya Tareeqe Par Jung Ki Taiyariya Karte Raho. Mai Qaisare Room Ke Pās Jakar Wahāñ Se Faujeiñ Lāta Hooñ Tāki Is Mulk Se Islam Ka Nāmo Nishān Mita Dooñ. Chunānche Isi Masjid Meiñ Baith Baith Kar Islam Ke Khilaf Munafiqeen Kametiya Karte The Aur Islam Wa Bāni-e-Islamﷺ Ka Khatima Kar Dene Ki Tadbireiñ Socha Karte The.

Jab Huzoorﷺ Junge Tabook Ke Liye Rawāna Hone Lage To Makkar Munafiqo Ka Ek Giroh Āya aur Mahaz Musalmānoñ Ko Dhoka Dene Ke Liye Bārgahe Aqdas Meiñ Yeh Darkhwast Pesh Ki, Ke Ya Rasoolallāhﷺ ! Ham Ne Beemaro Aur Ma'azooro Ke Liye Ek Masjid Banayi Hai. Āp Chal Kar Ek Martaba Is Masjid Meiñ Namaz Padha Deiñ Tāki Hamāri Yeh Masjid Khuda Ki Bargah Meiñ Maqbool Ho Jāye. Āpﷺ Ne Jawab Diya Ke Is Waqt To Maiñ Jihād Ke Liye Ghar Se Nikal Chuka Hooñ Lihāza Is Waqt To Mujhe Itna Mauqa Nahi Hai. Munafiqeen Ne Kāfi Isrār Kiya Magar Āpﷺ Ne Un Ki Is Masjid Meiñ Qadam Nahi Rakha. Jab Āpﷺ Junge Tabook Se Wāpas Tashreef

Lāye To Munafiqeen Ki Chāl Baziyo Aur In Ki Makkariyo, Dagha Baziyo Ke Bāre Meiñ "Surah Tauba" Ki Bahut Si Āyat Nāzil Ho Gayi Aur Munafiqeen Ke Nifaq Aur In Ki Islam Dushmani Ke Tamām Ramoozo Asrar Be Niqab Ho Kar Nazro Ke Sāmne Āa Gaye. Aur Un Ki Is Masjid Ke Bāre Meiñ Khusoosiyat Ke Sath Yeh Āyateiñ Nāzil Huyi Ke:

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ وَلَيَحْلِفُنَّ
اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝ لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ
تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝

Tarjuma: Aur Wo Log Jinhone Ek Masjid Zarar Pahuñchane Aur Kufr Karne Aur Musalmānoñ Meiñ Phoot Dālne Ki Gharz Se Banayi Aur Is Maqsad Se Ke Log Pahle Hi Se Khuda aur Us Ke Rasool Se Jung Kar Rahe Haiñ Un Ke Liye Ek Kamin Gāh Hāth Āa Jāye Aur Wo Zaroor Qasameiñ Khayenge Ke Ham Ne To Bhalayi Hi Ka Irāda Kiya Hai Aur Khuda Gawāhi Deta Hai Ke Beshak Ye Log Jhoote Haiñ Āp Kabhi Bhi Is Masjid Meiñ Na Khade Hoñ Woh Masjid (Masjide Quba) Jis Ki Buniyad Pahle Hi Din Se Parhezgari Par Rakhi Huy Hai Woh Is Bāt Ki Zyada Haqdar Hai Ke Āp Us Meiñ Khade Hoñ Us Meiñ Aise Log Haiñ Jo Pāki Ko Pasand Karte Haiñ Aur Khuda Pāki Rakhne Wāloñ Ko Dost Rakhta Hai.

(Tauba: 107,108)

Is Āyat Ke Nāzil Ho Jāne Ke Bād Huzoore Aqdasﷺ Ne Hazrate Mālik Bin Dakhsham Wa Hazrat e Ma'an Bin Adi Radi Allahu Ta'ala Ànhu Ko Hukm Diya Ke Is Masjid Ko Munhadim Kar Ke Is Meiñ Āg Laga Deiñ.

Siddiqe Akbar Radi Allahu Ta'ala Ànhu Ameerul Haj:

Ghazwa-e-Tabook Se Wāpasi Ke Bād Huzoorﷺ Ne Zul Qadah Sanna 9 Hijri Meiñ 300 Musalmānoñ Ka Ek Qāfila Madina-e-Munawwara Se Haj Ke Liye Makka- e - Mukarrama Bheja aur Hazrate Abu Bakr

Siddique Radi Allahu Ta'ala Ànhu Ko "Ameerul Haj" Aur Hazrate Ali Murtaza Radi Allahu Ta'ala Ànhu Ko "Naqeebe Islam" Aur Hazrat e Sād Bin Abi Waqqas Wa Hazrate Jābir Bin Abdullah Wa Hazrat e Abu Huraira Radi Allahu Ta'ala Ànhum Ko Muallim Bana Diya aur Apni Taraf Se Qurbani Ke Liye 20 Ooñt Bhi Bheje.

Hazrat e Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Harame Kāba aur Arafat Wa Mina Meiñ Khutba Padha Is Ke Bād Hazrate Ali Radi Allahu Ta'ala Ànhu Khade Huye Aur "Surah-e-Bara'at" Ki 40 Āyateiñ Padh Kar Sunayi Aur Ailān Kar Diya Ke Ab Koi Mushrik Khāna-e-Kāba Meiñ Dākhil Na Ho Sakega Na Koi Barahna Badan Aur Nanga Ho Kar Tawāf Kar Sakega aur 4 Mahine Ke Bād Kuffār Wa Mushrikeen Ke Liye Amān Khatm Kar Di Jayegi. Hazrat e Abu Huraira aur Doosre Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Is Ailān Ki Is Qadr Zor Zor Se Munadi Ki, Ke In Logoñ Ka Gala Baith Gaya. Is Ailān Ke Bād Kuffār Wa Mushrikeen Fauj Ki Fauj Āa Kar Musalman Hone Lage.

(Tibrani, Jild 2, Page 721, Zurqani, Jild 3, Page 90-93)

Sanā 9 Hijri Ke Waqiyāte Mutafarriqa

(1) Is Sāl Poore Mulk Meiñ Har Taraf Amno Amān Ki Fiza Paida Ho Gayi Aur Zakat Ka Hukm Nāzil Hua aur Zakat Ki Wasooli Ke Liye Āmileen Aur Muhassilo Ka Taqarrur Hua.

(Zurqani, Jild 3, Page 100)

(2) Jo Ghair Muslim Qaumeiñ Islami Saltanat Ke Zere Sāya Rahiñ Un Ke Liye Jizya Ka Hukm Nāzil Hua aur Qur'an Ki Yeh Āyat Utri Ke:

حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ۝

Tarjuma: Wo Chhote Ban Kar Jizya āda Kareiñ. Surah-e-Tauba 29)

(1) Sood Ki Hurmat Nāzil Huyi Aur Is Ke Ek Sāl Bād Sanā 10 Hijri Meiñ "Hujjatul Wida'a" Ke Mauqe Par Apne Khutbo Meiñ Huzoor ﷺ Ne Is Ka Khoob Ailān Farmāya. (Bukhari Wa Muslim)

(2) Habsha Ka Badshāh Jin Ka Nām Hazrate As'hama Radi Allahu Ta'ala Ànhu Tha. Jin Ke Zere Sāya Musalman Muhājireen Ne Chand Sāl Habsha Meiñ Panāh Li Thi Un Ki Wafāt Ho Gayi. Huzoorﷺ Ne Madine Meiñ Un Ki Ghāibana Namaze Janaza Padhi Aur Un Ke Liye Maghfirat Ki Dua Māngi.

(3) Isi Sāl Munafiqo Ka Sardār Abdullah Bin Ubayy Mar Gaya. Is Ke Bete Hazrat e Abdullah Radi Allahu Ta'ala Ànhu Ki Darkhwast Par Un Ki Diljooyi Ke Waste Huzoorﷺ Ne Us Munafiq Ke Kafan Ke Liye Apna Pairhan Ata Farmāya aur Us Ki Lāsh Ko Apne Zānu-e-Aqdas Par Rakh Ke Is Ke Kafan Meiñ Apna Luābe Dahan Dāla aur Hazrate Umar Radi Allahu Ta'ala Ànhu Ke Bār Bār Mana Karne Ke Bawjood Chooñki Abhi Tak Mumaniat Nāzil Nahi Huyi Thi Is Liye Huzoorﷺ Ne Is Ke Janaze Ki Namaz Padhayi Lekin Is Ke Bād Yeh Āyat Nāzil Ho Gayi Ke:

وَلَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ

Tarjuma: (Aye Rasool) In (Munafiqo) Meiñ Se Jo Mareiñ Kabhi Āp In Par Namaze Janaza Na Padhiye Aur In Ki Qabr Ke Pass Āp Khade Bhi Na Ho Yaqeenan In Logoñ Ne Allāh Aur Us Ke Rasool Ke Sath Kufr Kiya aur Kufr Ki Hālat Meiñ Yeh Log Mare Haiñ.

(Surah-e-Tauba 84)

Is Āyat Ke Nuzool Ke Bād Phir Kabhi Āpﷺ Ne Kisi Munafiq Ki Namaze Janaza Nahi Padhayi Na Us Ki Qabr Ke Pās Khade Huye.

(Bukhari, Jild 1, Page 169-170, Zurqani, Jild 3, Page 95-96)

Wufoodul Arab:

Huzoore Aqdas Tableeghe Islam Ke Liye Tamām Atrāf Wa āknāf Meiñ Muballighine Islam Aur Āmileen Wa Mujahideen Ko Bheja Karte The. Un Meiñ Se Bāz Qabayil To Muballigheen Ke Sāmne Hi Dawate Islam Qubool Kar Ke Musalman Ho Jāte The Magar Bāz Qabayil Is Bāt Ke Khwāhish Mand Hote The Ke Barāhe Rast Khud

Bargāhe Nubuwwat Meiñ Hāzir Ho Kar Apne Islam Ka āilan Kareiñ. Chunānche Kuch Log Apne Apne Qabiloñ Ke Numayinde Ban Kar Madina-e-Munawwara Āte The Aur Bāni-e-Islamﷺ Ki Zabane Faiz Tarjuman Se Dawate Islam Ka Paigām Sun Kar Apne Islam Ka āilan Karte The Aur Phir Apne Apne Qabiloñ Meiñ Wāpas Ja Kar Poore Qabile Walo Ko Musharraf Ba Islam Karte The. Inhi Qabayil Ke Numayindo Ko Ham "Wufoodul Arab" Ke Unwan Se Bayan Karte Haiñ.

Is Qism Ke Wufood Aur Numayindgane Qabayil Mukhtalif Zamano Meiñ Madina-e-Munawwara Āte Rahe Magar Fathe Makka Ke Bād Na Gaha'n Sāre Arab Ke Khayalat Meiñ Ek Azeem Taghayyur Wāq'e Ho Gaya aur Sab Log Islam Ki Taraf Māyil Hone Lage Kyoñ Ke Islam Ki Haqqaniyat Wāzeh Aur Zāhir Hone Ke Bawjood Bahut Se Qabayil Mahaz Quraish Ke Dabao Aur Ahle Makka Ke Dar Se Islam Qubool Nahi Kar Sakte The. Fathe Makka Ne Is Rukawat Ko Bhi Door Kar Diya aur Ab Dawate Islam Aur Qur'an Ke Muqaddas Paigām Ne Ghar Ghar Pahuñch Kar Apni Haqqaniyat Aur Aijazi Tasarrufat Se Sab Ke Quloob Par Sikka Bitha Diya. Jis Ka Nateeja Yeh Hua Ke Wohi Log Jo Ek Lamhe Ke Liye Islam Ka Nām Sunna aur Musalmānoñ Ki Surat Dekhna Gawāra Nahi Kar Sakte The Āj Parwāno Ki Tarah Sham'e Nubuwwat Par Nisār Hone Lage Aur Jooq Dar Jooq Balki Fauj Dar Fauj Huzoorﷺ Ki Khidmat Meiñ Door Darāz Ke Safar Tay Karte Huye Wufood Ki Shaql Meiñ Āne Lage Aur Ba Riza Wa Raghbat Islam Ke Halqa Bagosh Banne Lage Chooñki Is Qism Ke Wufood Aksaro Beshtar Fathe Makka Ke Bād Sanā 9 Hijri Meiñ Madina-e-Munawwara Āye Is Liye Sanā 9 Hijri Ko Log "Sanatil Wufood" (Numayinda Ka Sāl) Kahne Lage.

Is Qism Ke Wufood Ki Tādad Meiñ Musannifine Seerat Ka Bahut Zyada Ikhtilaf Hai. Hazrat e Shaikh Abdul Haque Muhaddise Dhelwi Alaihirrahma Ne In Wufood Ki Tadad 60 Se Zyada Batayi Hai. (Madarijun Nubuwwah, Jild 2, Page 358)

Aur Allama Qastalani Wa Hafiz Ibne Qayyim Ne Is Qism Ke 14 Wafdo Ka Tazkira Kiya Hai Ham Bhi Apni Is Mukhtasar Kitab Meiñ Chand Wufood Ka Tazkira Karte Haiñ.

Istiqbale Wufood:

Huzoor Sayyide Ālamﷺ Qabayil Se Āne Wāle Wafdo Ke Istiqbal Aur Un Ki Mulāqāt Ka Khas Taur Par Ehtimam Farmāte The. Chunānche Har Wafd Ke Āne Par Āpﷺ Nihāyat Hi Umda Poshak Zebe Tan Farmā Kar Kāshāna-e-Aqdas Se Nikalte Aur Apne Khususi As'hāb Radi Allahu Ta'ala Ànhum Ko Bhi Hukm Dete The Ke Behtareen Libās Pahan Kar Āyeiñ Phir Un Mehmano Ko Acche Se Acche Makano Meiñ Thahrate Aur Un Logoñ Ki Mehman Nawazi Aur Khatir Mudārāt Ka Khas Taur Par Khayal Farmāte The Aur Un Mehmano Se Mulāqāt Ke Liye Masjide Nabawi Meiñ Ek Sutoon Se Tek Laga Kar Nashist Farmāte Phir Har Ek Wafd Se Nihāyat Hi Khushrooyi Aur Khanda Peshani Ke Sath Guftagu Farmāte Aur Un Ki Hājato Aur Hālato Ko Poori Tawajjo Ke Sath Sunte Aur Phir Un Ko Zaroori Aqaid Wa āhkame Islam Ki Taleem Wa Talqeen Bhi Farmāte Aur Har Wafd Ko Un Ke Darajato Marātib Ke Lihāz Se Kuch Na Kuch Naqd Ya Saman Bhi Tahāyif Aur In'āmat Ke Taur Par Ata Farmāte.

Wafde Saqeef:

Jab Huzoorﷺ Junge Hunain Ke Bād Tāyif Se Wāpas Tashreef Lāye Aur "Zi'irrāna" Se Umrah Ada Karne Ke Bād Madine Tashreef Le Ja Rahe The To Raste Hi Meiñ Qabila-e-Saqeef Ke Sardāre Āzam "Urwah Bin Mas'ood Saqafi" Radi Allahu Ta'ala Ànhu Bargāhe Risālat Meiñ Hāzir Ho Kar Ba Riza Wa Raghbat Damane Islam Meiñ Āa Gaye. Yeh Bahut Hi Shandar Aur Ba Wafa Ādmi The Aur In Ka Kuch Tazkira Sulhe Hudaibiya Ke Mauqe Par Ham Tahreer Kar Chuke Haiñ. Inhone Musalman Hone Ke Bād Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp Mujhe Ijazat Ata Farmāyeiñ Ke Maiñ Ab Apni Qaum Meiñ Ja Kar Islam Ki Tableegh Karu. Āpﷺ Ne Ijazat De Di Aur

Yeh Wahi Se Laut Kar Apne Qabile Meiñ Gaye Aur Apne Makan Ki Chhat Par Chadh Kar Apne Musalman Hone Ka Āilan Kiya aur Apne Qabile Wāloñ Ko Islam Ki Dawat Di. Is Ailāniya Dawate Islam Ko Sun Kar Qabila-e-Saqeef Ke Log Ghaizo Ghazab Meiñ Bhar Kar Is Qadr Taish Meiñ Āa Gaye Ke Chāro Taraf Se In Par Teero Ki Bārish Karne Lage Yaha Tak Ke In Ko Ek Teer Laga aur Yeh Shaheed Ho Gaye. Qabila-e-Saqeef Ke Logoñ Ne In Ko Qatl To Kar Diya Lekin Phir Yeh Socha Ke Tamām Qabayile Arab Islam Qubool Kar Chuke Haiñ. Ab Ham Bhala Islam Ke Khilaf Kab Tak Aur Kitne Logoñ Se Ladte Rahenge? Phir Musalmānoñ Ke Intiqam Aur Ek Lambi Jung Ke Anjam Ko Soch Kar Din Meiñ Tāre Nazar Āne Lage.

Is Liye In Logoñ Ne Apne Ek Muazzaz Rayees Abde Yāleel Bin Amr Ko Chand Mumtāz Sardāroñ Ke Sath Madina-e-Munawwara Bheja. Is Wafd Ne Madine Pahuñch Kar Bārgāhe Aqdas Meiñ Àrz Kiya Ke Ham Is Shart Par Islam Qubool Karte Haiñ Ke Teen Sāl Tak Hamāre But "Lāt" Ko Toda Na Jāye. Āp Ne Is Shart Ko Qabool Farmāne Se Sāf Inkar Farmā Diya aur Irshad Farmāya Ke Islam Kisi Hāl Meiñ Bhi But Parasti Ko Ek Lamhe Liye Bhi Bardasht Nahiñ Kar Sakta. Lihāza But To Zaroor Toda Jayega Yeh Aur Bāt Hai Ke Tum Log Us Ko Apne Hāth Se Na Todo Balki Maiñ Hazrate Abu Sufyan Aur Hazrate Mughira Bin Sh'aba (Radi Allahu Ta'ala anhuma) Ko Bhej Dooñga Wo Us But Ko Tod Dalenge. Chunānche Yeh Log Muslaman Ho Gaye Aur Hazrate Usman Bin Al Ās Radi Allahu Ta'ala Ànhu Ko Jo Is Qaum Ke Ek Muazzaz Aur Mumtāz Fard The Is Qabile Ka āmeer Muqarrar Farmā Diya. Aur In Logoñ Ke Sath Hazrate Abu Sufyan Aur Hazrate Mughira Bin Sh'aba Radi Allahu Ta'ala anhuma Ko Tāyif Bheja aur In Donoñ Hajrāt Ne Un Ke But "Lāt" Ko Tod Phod Kar Reza Reza Kar Dāla.

(Madarijun Nubuwwah, Jild 2, Page 366)

Wafde Kanda:

Yeh Log Yaman Ke Atrāf Meiñ Rahte The. Is Qabile Ke 60 Ya 80 Sawar Bade Thāth Bāt Ke Sath Madine Āye. Khoob Bālo Meiñ Kanghi Kiye Huye Aur Reshmi Goñt Ke Jubbe Pahne Huye, Hathyaro Se Saje Huye Madine Ki Ābadi Meiñ Dākhil Huye. Jab Yeh Log Darbāre Risālat Meiñ Baryāb Huye To Āpﷺ Ne In Logoñ Se Daryaft Farmāya Ke Kya Tum Logoñ Ne Islam Qubool Kar Liya Hai? Sab Ne Àrz Kiya Ke "Ji Hān" Āpﷺ Ne Farmāya Ke Phir Tum Logoñ Ne Yeh Reshmi Libas Kyu Pahan Rakha Hai? Yeh Sunte Hi In Logoñ Ne Apne Jubbo Ko Badan Se Utār Diya aur Reshmi Goto Ko Phād Phād Kar Jubbo Se Alag Kar Diya.

(Madarijun Nubuwwah, Jild 2, Page 366)

Wafde Bani Ash'ar:

Yeh Log Yaman Ke Bashinde Aur "Qabila-e-Ash'ar" Ke Muazzaz Aur Nāmwar Hazrāt The. Jab Yeh Log Madine Meiñ Dākhil Hone Lage To Joshe Mohabbat Aur Farte Aqeedat Se Rajz Ka Yeh Sher Āwaz Mila Kar Padhte Huye Shahar Meiñ Dākhil Huye Ke:

غَدًا نَلْقِى الْاَحِبَّه مُحَمَّدًا وَحِزْبَه

Kal Ham Log Apne Mahboobo Se Yāni Hazrat Muhammadﷺ Aur Āp Ke Sahaba Se Mulāqāt Kareñge.

Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maine Rasoole Khudaﷺ Ko Yeh Irshad Farmāte Huye Suna Ki Yaman Wāle Āa Gaye. Yeh Log Bahut Hi Narm Dil Haiñ Imān To Yamaniyo Ka Imān Hai Aur Hikmat Bhi Yamaniyo Meiñ Hai. Bakri Pālne Wāloñ Meiñ Se Sukoon Wa Waqār Aur Ooñt Pālne Wāloñ Meiñ Fakhr Aur Ghamand Hai. Chunānche Is Irshade Nabawi Ki Barkat Se Ahle Yaman Ilm Wa Safaiye Qalb Aur Hikmat Wa Marifate Ilāhi Ki Daulato Se Humesha Mālamāl Rahe. Khas Kar Hazrate Abu Moosāsh'ari Radi Allahu Ta'ala Ànhu Ke Yeh Nihāyat Hi Khush Āwaz The Aur Qur'an Shareef Aisi Khush Ilhani Ke Sath

Padhte The Ke Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Meiñ In Ka Koi Ham Misl Na Tha. Ilme Aqaid Meiñ Ahle Sunnat Ke Imām Shaikh Abul Hasan Ash'ari Rahmatullah Ta'ala alaih Inhi Hazrate Abu Moosa Āsh'ari Radi Allahu Ta'ala Ànhu Ki Aulad Meiñ Se Haiñ. (Madarijun Nubuwwah, Jild 2, Page 387)

Wafde Bani Asad:

Is Qabile Ke Chand Ashkhas Bargāhe Aqdas Meiñ Hāzir Huye Aur Nihāyat Hi Khush Dili Ke Sath Musalman Huye. Lekin Phir Ehsan Jatane Ke Taur Par Kahne Lage Ke Ya Rasoolallahﷺ ! Itne Sakht Qaht Ke Zamane Meiñ Ham Log Bahut Hi Door Darāz Se Masāfat Tay Kar Ke Yaha Āye Haiñ. Raste Meiñ Ham Logoñ Ko Kahi Shikam Sair Ho Kar Khāna Bhi Naseeb Nahi Hua aur Bighair Is Ke Ke Āp Ka Lashkar Ham Par Hamla Āwar Hua Ho Ham Logoñ Ne Ba Riza Wa Raghbat Islam Qubool Kar Liya Hai. In Logoñ Ke Is Ehsan Jatane Par Khuda Wande Quddoos Ne Yeh Āyāt Nāzil Farmāyi Ke:

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۟

Tarjuma: Aye Mahboob! Yeh Tum Par Ehsan Jatate Haiñ Ke Ham Musalman Ho Gaye. Āp Farmā Dijiye Ke Apne Islam Ka Ehsan Mujh Par Na Rakho Balki Allāh Tum Par Ehsan Rakhta Hai Ke Us Ne Tumheiñ Islam Ki Hidāyat Ki Agar Tum Sacche Ho.

(Al Hujurāt: 17)

Wafde Bani Fazāra:

Yeh Log Uyaina Bin Hasan Fazāri Ki Qaum Ke Log The. 20 Ādmi Darbāre Aqdas Meiñ Hāzir Huye Aur Apne Islam Kāilan Kiya aur Bataya Ke Ya Rasoolallah (ﷺ)! Hamāre Diyār Meiñ Itna Sakht Qaht Aur Kāl Pad Gaya Hai Ke Ab Faqro Fāq Ki Musibat Hamāre Liye Na Qabile Bardasht Ho Chuki Hai. Lihāza Āp ﷺ Barish Ke Liye Dua Farmāiye. Huzoor ﷺ Ne Jumuah Ke Din Mimber Par Dua Farmā Di Aur Fauran Hi Barish Hone Lagi Aur Lagatar Ek Hafte Tak Moosladhar Barish Ka Silsila Jāri Raha Phir Doosre Jumuah Ko Jab Ke Āp ﷺ Mimbar

Par Khutba Padh Rahe The Ek Āa'rabi Ne Àrz Kiya Ke Ya Rasoolallahﷺ! Chaupaye Halāk Hone Lage Aur Bāl Bacche Bhook Se Bilakne Lage Aur Tamām Raste Munqata'a Ho Gaye Lihāza Dua Farmā Dijiye Ke Yeh Barish Pahādoñ Par Barse Aur Kheton Bastiyo Par Na Barse. Chunānche Āp ﷺ Ne Dua Farmā Di To Bādal Shahre Madina aur Is Ke Atrāf Se Kat Gaya aur 8 Din Ke Bād Madine Meiñ Sooraj Nazar Āya. (Madarijun Nubuwwah, Jild 2, Page 359)

Wafde Bani Murrah:

Is Wafd Meiñ Bani Murrah Ke 13 Ādmi Madine Āye The. In Ka Sardār Hāris Bin Auf Bhi Is Wafd Meiñ Shāmil Tha. In Sab Logoñ Ne Bargāhe Aqdas Meiñ Islam Qubool Kiya aur Qaht Ki Shikāyat Aur Bārane Rahmat Ki Dua Ke Liye Darkhwast Pesh Ki. Huzoor ﷺ Ne In Lafzoñ Ke Sath Dua Māngi Ke اَللّٰھُمَّ اسۡقِھِمُ الۡغَیۡثَ "Aye Allāh! In Logoñ Ko Barish Se Serāb Farmā De" Phir Āp ﷺ Ne Hazrate Bilāl Ko Hukm Diya Ke In Meiñ Se Har Shakhs Ko 10-10 Uqiya Chandi Aur Chār Chār Sau Dirham Inām Aur Tohfe Ke Taur Par Ata Kareiñ. Aur Āp ﷺ Ne Un Ke Sardār Hazrate Hāris Bin Auf Radi Allahu Ta'ala Ànhu Ko 12 Uqiya Ka Shahana Atiya Marhamat Farmāya.

Jab Yeh Log Madine Se Apne Watan Pahuñche To Pata Chala Ke Theek Usi Waqt In Ke Shahro Meiñ Barish Huyi Thi Jis Waqt Sarkare Do Ālamﷺ Ne In Logoñ Ki Darkhwast Par Madine Meiñ Barish Ke Liye Dua Māngi Thi. (Madarijun Nubuwwah, Jild 2, Page 360)

Wafde Bani Al Buka'a:

Is Wafd Ke Sath Hazrate Muawiya Bin Saur Bin Ubād Radi Allahu Ta'ala Ànhu Bhi Āye The Jo 100 Baras Ki Umr Ke Boodhe The. In Sab Hazrāt Ne Bārgahe Aqdas Meiñ Hāzir Ho Kar Apne Islam Ka āilan Kiya Phir Hazrate Muawiya Bin Saur Bin Ubād Radi Allahu Ta'ala Ànhu Ne Apne Farzand Hazrate Basheer Radi Allahu Ta'ala Ànhu Ko Pesh Kiya aur Yeh Guzarish Ki, Ke Ya Rasoolallah (ﷺ)! Āp Mere Is Bacche Ke Sar Par Apna Daste Mubarak Phira Deiñ. In Ki Darkhwast Par Huzoore Akramﷺ Ne In Ke Farzand Ke Sar Par Apna

Muqaddas Hath Phera Diya. Aur In Ko Chand Bakriya Bhi Ata Farmāyi. Aur Wafd Wāloñ Ke Liye Khairo Barkat Ki Dua Farmā Di. Is Dua-e-Nabawi Ka Yeh Asar Hua Ke Un Logoñ Ke Diyār Meiñ Jab Bhi Qaht Aur Faqro Fāqa Ki Bala Āyi To Is Qaum Ke Ghar Humesha Qaht Aur Bhuk Mari Ki Musibato Se Mahfooz Rahe.

(Madarijun Nubuwwah, Jild 2, Page 360)

Wafde Bani Kināna:

Is Wafd Ke Ameere Karwan Wāsila Bin Asqa'a Radi Allahu Ta'ala Ànhu The. Yeh Sab Log Darbāre Rasoolﷺ Meiñ Nihāyat Hi Aqidat Mandi Ke Sath Hāzir Ho Kar Musalman Ho Gaye Aur Hazrate Wāsila Bin Asqa'a Radi Allahu Ta'ala Ànhu Baite Islam Kar Ke Jab Apne Watan Meiñ Pahuchne To In Ke Bāp Ne In Se Naraz Wa Bezār Ho Kar Kah Diya Ke Maiñ Khuda Ki Qasam! Tujh Se Kabhi Bāt Na Karuñga. Lekin In Ki Bahan Ne Sidqe Dil Se Islam Qubool Kar Liya. Yeh Apne Bāp Ki Harkat Se Ranjida aur Dil Shikasta Ho Kar Phir Madina-e-Munawwara Chale Āye Aur Junge Tabook Meiñ Shāreek Huye Aur Phir As'habe Suffa Radi Allahu Ta'ala Ànhum Ki Jama'at Meiñ Shamil Ho Kar Huzoore Akramﷺ Ki Khidmat Karne Lage. Huzoor ﷺ Ke Bād Yeh Basra Chale Gaye. Phir Ākhir Umr Meiñ Shām Gaye Aur Sanā 85 Hijri Meiñ Damishk Ke Andar Wafāt Huyi.

Wafde Bani Hilāl:

Is Wafd Ke Logoñ Ne Bhi Darbāre Nubuwwat Meiñ Hāzir Ho Kar Islam Qubool Kar Liya. Is Wafd Meiñ Hazrate Ziyād Bin Abdullah Radi Allahu Ta'ala Bhi The Yeh Musalman Ho Kar Dan Danāte Huye Hazrate Ummul Momineen Beebi Maimoona Radi Allahu Ta'ala Ànhu Ke Ghar Meiñ Dākhil Ho Gaye Kyoñ Ke Wo In Ki Khāla Thi.

Yeh Itminan Ke Sath Apni Khala Ke Pās Baithe Huye Guftagu Meiñ Masroof The. Jab Rasoole Khudaﷺ Makan Meiñ Tashreef Lāye Aur Yeh Pata Chala Ke Hazrate Ziyād Radi Allahu Ta'ala Ànhu Ummul

Momineen Ke Bhanje Haiñ To Āpﷺ Ne Az Rāhe Shafqat In Ke Sar Aur Chehre Par Apna Noorani Hath Pher Diya. Is Daste Mubarak Ki Nooraniyyat Se Hazrate Ziyād Radi Allahu Ta'ala Ànhu Ka Chehra Is Qadr Purnoor Ho Gaya Ke Qabila-e-Bani Hilāl Ke Logoñ Ka Bayan Hai Ke Is Ke Bād Ham Log Hazrate Ziyād Bin Abdullah Radi Allahu Ta'ala Ànhu Ke Chehre Par Humesha Ek Noor Aur Barkat Ka asar Dekhte Rahe. (Madarijun Nubuwwah, Jild 2, Page 360)

Wafde Zamām Bin Sa'laba:

Yeh Qabila-e-Sād Bin Bakr Ke Numayinde Ban Kar Bārgahe Risālat Meiñ Āye. Yeh Bahut Hi Khoob Soorat Surkh Wa Safed Rang Ke Gesu Darāz Ādmi The. Masjide Nabawi Meiñ Pahuñch Kar Apne Ooñt Ko Bitha Kar Bandh Diya, Phir Logoñ Se Poocha Ke Muhammadﷺ Kaun Haiñ? Logoñ Ne Door Se Ishāra Kar Ke Bataya Ke Wo Gore Rang Ke Khoob Soorat Ādmi Jo Takiya Laga Kar Baithe Huye Haiñ Wo Hi Hazrat Muhammadﷺ Hain.

Hazrate Zamām Bin Sa'alba Radi Allahu Ta'ala Ànhu Sāmne Āye Aur Kaha Ke Aye Abdul Muttalib Ke Farzand! Maiñ Āp Se Chand Cheezo Ke Bāre Meiñ Suwal Karuñga aur Maiñ Apne Suwal Meiñ Bahut Zyada Mubālgha aur Sakhti Bartooñga. Āp Is Se Mujh Par Khafa Na Ho. Āpﷺ Ne Irshād Farmāya Ke Tum Jo Chaho Pooch Lo. Phir Hasbe Zail Mukalma Hua.

Zamām Bin Sa'laba: Maiñ Āp Ko Us Khuda Ki Qasam De Kar Jo Āp Ka aur Tamām Insānoñ Ka Parwar Digār Hai Yeh Poochta Hooñ Ke Kya Āllāh Ne Āp Ko Hamāri Taraf Apna Rasool Bana Kar Bheja Hai?

Nabi ﷺ: Hāñ.

Zamām Bin Sa'laba: Maiñ Āp Ko Khuda Ki Qasam De Kar Yeh Suwal Karta Hooñ Ke Kya Namaz Wa Roza aur Haj Wa Zakat Ko Allāh Ne Ham Logoñ Par Farz Kiya Hai?

Nabi ﷺ: Hāñ.

Zamām Bin Sa'laba: Āp Ne Jo Kuch Farmāya Maiñ Us Par Imān Lāya aur Maiñ Zamām Bin Sa'laba Hooñ. Meri Qaum Ne Mujhe Is Liye Āp Ke Pās Bheja Hai Ke Maiñ Āp Ke Deen Ko Acchi Tarah Samajh Kar Apni Qaum Bani Sād Bin Bakr Tak Islam Ka Paigām Pahuñcha Dooñ.

Hazrate Zamām Bin Sa'laba Radi Allahu Ta'ala Ànhu Musalman Ho Kar Apne Watan Meiñ Pahuñche Aur Sāri Qaum Ko Jama Kar Ke Sab Se Pahle Apni Qaum Ke Tamām Buto Yāni "Lāto Uzza" Aur "Manāt Wa Hubl" Ko Bura Bhala Kahne Lage Aur Khoob Khoob In Buto Ki Tauheen Karne Lage. In Ki Qaum Ne Jo Apne Buto Ki Tauheen Suni To Ek Dam Sab Chaunk Pade Aur Kahne Lage Ke Sa'laba Ke Bete! Too Kya Kah Raha Hai? Khamosh Ho Ja Warna Ham Ko Yeh Dar Hai Ke Hamāre Yeh Dewta Tujh Ko Baras Aur Kodh Aur Junoon Meiñ Mubtila Kar Deñge. Āp Radi Allahu Ta'ala Ànhu Yeh Sun Kar Taish Meiñ Āa Gaye Aur Tadap Kar Farmāya Ke Aye Be Aql Insano! Yeh Patthar Ke But Bhala Ham Ko Kya Nafa'a Wa Nuqsan Pahuñcha Sakte Haiñ? Suno! Allāh Ta'ala Jo Har Nafa'a Wa Nuqsan Ka Mālik Hai Us Ne Apna Ek Rasool Bheja Hai Aur Ek Kitab Nāzil Farmāyi Hai Tāki Tum Insānoñ Ko Is Gumrāhi Aur Jahālat Se Nijāt Ata Farmāye. Maiñ Gawāhi Deta Hooñ Ke Allāh Azzawajal Ke Siwa Koi Mabood Nahi Hai Aur Hazrat Muhammad ﷺ Allāh Ke Rasool Haiñ.

Maiñ Allāh Ke Rasool Ki Bārgah Meiñ Hāzir Ho Kar Islam Ka Paigām Tum Logoñ Ke Pās Lāya Hooñ. Phir Unhoñ ne A'amale Islam Yāni Namaz Wa Roza aur Haj Wa Zakat Ko Un Logoñ Ke Sāmne Pesh Kiya aur Islam Ki Haqqaniyat Par Aisi Purjosh Aur Muassir Taqreer Farmāya Ke Rāt Bhar Meiñ Qabile Ke Tamām Mard Wa aurat Musalman Ho Gaye Aur Un Logoñ Ne Apne Buto Ko Tod Phod Kar Pāsh Pāsh Kar Dāla aur Apne Qabile Meiñ Ek Masjid Bana Li Aur Namaz Wa Roza aur Haj Wa Zakat Ke Paband Ho Kar Sādiqul Imān Musalman Ban Gaye. (Madarijun Nubuwwah, 364)

Wafde Balli:

Yeh Log Jab Madina-e-Munawwara Pahuñche To Hazrate Abu Ruwaifa'a Radi Allahu Ta'ala Ànhu Jo Pahle Hi Se Musalman Ho Kar Khidmate Aqdas Meiñ Maujood The. Inhone Is Wafd Ka Ta'āruf Karate Huye Àrz Kiya Ke Ya Rasoolallahﷺ ! Yeh Log Meri Qaum Ke Afrād Haiñ. Āpﷺ Ne Irshād Farmāya Ke Maiñ Tum Ko Aur Tumhari Qaum Ko "Khush Āmadeed" Kahta Hooñ. Phir Hazrate Abu Ruwaifa'a Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Yeh Sab Log Islam Ka Iqrār Karte Haiñ Aur Apni Poori Qaum Ke Musalman Hone Ki Zimmedari Lete Haiñ. Āpﷺ Ne Irshād Farmāya Ke Allāh Ta'ala Jis Ke Sāth Bhalayi Ka Irāda Farmāta Hai Us Ko Islam Ki Hidāyat Deta Hai.

Is Wafd Meiñ Ek Bahut Hi Boodha Ādmi Bhi Tha. Jis Ka Nām "Abuzzaif" Tha Us Ne Suwal Kiya Ke Ya Rasoolallahﷺ ! Maiñ Ek Aisa Ādmi Hooñ Ke Mujhe Mehmano Ki Mehman Nawazi Ka Bahut Zyada Shauq Hai To Kya Is Mehmān Nawāzi Ka Mujhe Kuch Sawab Bhi Milega?

Āpﷺ Ne Irshād Farmāya Ke Musalman Hone Ke Bād Jis Mehman Ki Bhi Mehman Nawazi Karoge Khwāh Wo Ameer Ho Ya Faqeer Tum Sawab Ke Haqdār Thahroge. Phir Abu Al Naseef Radi Allahu Ta'ala Ànhu Ne Yeh Poocha Ke Ya Rasoolallahﷺ ! Mehman Kitne Dino Tak Mehman Nawazi Ka Haqdār Hai? Āpﷺ Ne Farmāya Ke 3 Din Tak Is Ke Bād Wo Jo Khayega Wo Sadqa Hoga.

(Madarijun Nubuwwah, Jild 2, Page 364)

Wafde Tujeeb:

Yeh 13 Ādmiyoñ Ka Ek Wafd Tha Jo Apne Māloo Aur Maweshiyoñ Ki Zakat Le Kar Bārgahe Aqdas Meiñ Hāzir Hua Tha. Huzoorﷺ Ne Marhaba aur Khush Āmadeed Kah Kar In Logoñ Ka Istiqbal Farmāya. Aur Yeh Irshad Farmāya Ke Tum Log Apne Is Māle Zakat Ko Apne Watan Meiñ Le Jāo Aur Waha Ke Fuqara Wa Masakeen Ko Yeh Sāra Māl De Do. In Logoñ Ne Àrz Kiya Ke Ya

Rasoolallahﷺ ! Ham Apne Waqt Ke Fuqara Wa Masakeen Ko Is Qadr Māl De Chuke Haiñ Ke Yeh Māl Un Ki Hājato Se Zyada Hamāre Pās Bach Raha Hai. Yeh Sun Kar Huzoorﷺ Ne In Logoñ Ki Is Zakat Ko Qubool Farmā Liya aur In Logoñ Par Bahut Zyada Karam Farmāte Huye Un Khush Naseebo Ki Khoob Khoob Mehman Nawazi Farmāyi Aur Ba Waqte Rukhsat In Logoñ Ko Ikrāmo In'ām Se Bhi Nawaza. Phir Daryāft Farmāya Ke Kya Tumhari Qaum Meiñ Koi Aisa Shakhs Bāqi Reh Gaya Hai Jis Ne Mera Deedar Nahi Kiya Hai. Un Logoñ Ne Kaha Ke Ji Jān. Ek Naujawān Ko Ham Apne Watan Meiñ Chhodh Āye Haiñ Jo Hamāre Gharo Ki Hifāzat Kar Raha Hai. Huzoorﷺ Ne Farmāya Ke Tum Log Us Naujawān Ko Mere Pās Bhej Do. Chunānche In Logoñ Ne Apne Watan Pahuñch Kar Us Naujawān Ko Madina-e-Tayyiba Rawāna Kar Diya. Jab Wo Naujawān Bārgahe Āli Meiñ Bāryāb Hua To Us Ne Yeh Guzarish Ki, Ke Ya Rasoolallahﷺ ! Āp Ne Meri Qaum Ki Hājato Ko To Poori Farmā Kar Unheiñ Watan Meiñ Bhej Diya āb Maiñ Bhi Ek Hājat Le Kar Āpﷺ Ki Bārgahe Aqdas Meiñ Hāzir Ho Gaya Hooñ Aur Umeed Wār Hooñ Ke Āp Meri Hājat Bhi Poori Farmā Deñge. Huzoorﷺ Ne Daryāft Farmāya Ke Tumhari Kya Hājat Hai? Us Ne Kaha Ke Ya Rasoolallahﷺ ! Maiñ Apne Ghar Se Yeh Maqsad Lekar Nahi Hāzir Hua Hooñ Ke Āp Mujhe Kuch Māl Ata Farmāyeiñ Balki Meri Faqat Itni Hājat Aur Dili Tamanna Hai Ke Jis Ko Dil Meiñ Le Kar Āpﷺ Ki Bārgah Meiñ Hāzir Hua Hooñ Ke Allāh Ta'ala Mujhe Bakhsh De Aur Mujh Par Apna Raham Farmāye Aur Mere Dil Meiñ Be Niyazi Aur Istighna Ki Daulat Paida Farmā De. Naujawān Ki Is Dili Murād Aur Tamanna Ko Sun Kar Mahboobe Khudaﷺ Bahut Khush Huye Aur Us Ke Haq Meiñ In Lafzoñ Ke Sath Dua Farmāyi Ke :

اَللّٰھُمَّ اغْفِرْلَہٗ وَارْحَمْہُ وَاجْعَلْ غِنَاہُ فِیْ قَلْبِہٖ

"Aye Allāh! Is Ko Bakhsh De Aur Is Par Raham Farmā Aur Is Ke Dil Meiñ Be Niyazi Dāl De" Phir Āpﷺ Ne Us Naujawān Ko Us Ki Qaum Ka āmeer Muqarrar Farmā Diya aur Yehi Naujawān Apne

Qabile Ki Masjid Ka Imām Ho Gaya. (Madarijun Nubuwwah, Jild 2, Page 364)

Wafde Muzaina:

Is Wafd Ke Sar Barāh Hazrate No'man Bin Muqarrin Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Hamāre Qabile Ke 400 Ādmi Huzoor ﷺKi Khidmate Aqdas Meiñ Hāzir Huye Aur Jab Ham Log Apne Gharo Ko Wāpas Hone Lage To Āpﷺ Ne Farmāya Ke Aye Umar! Tum In Logoñ Ko Kuch Tohfa Ināyat Karo. Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Mere Ghar Meiñ Bahut Hi Thodi Si Khajooreiñ Haiñ. Yeh Log Itne Qaleel Tohfe Se Shayad Khush Na Hoñge. Āpﷺ Ne Phir Yehi Irshād Farmāya Ke Aye Umar! Jāo In Logoñ Ko Zaroor Kuch Tohfa āta Karo. Irshade Nabawi Sun Kar Hazrate Umar Radi Allahu Ta'ala Ànhu In 400 Ādmiyoñ Ko Humrāh Le Kar Makan Par Pahuñche To Yeh Dekh Kar Hairan Reh Gaye Ke Makān Meiñ Khajooro Ka Ek Bahut Hi Bada Tooda Pada Hua Hai. Āp Radi Allahu Ta'ala Ànhu Ne Wafd Ke Logoñ Se Farmāya Ke Tum Log Jitni Aur Jis Qadr Chāho In Khajooro Meiñ Se Le Lo. In Logoñ Ne Apni Hājat Aur Marzi Ke Mutābiq Khajooreiñ Le Li. Hazrate No'man Bin Muqarrin Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Sab Se Ākhir Meiñ Jab Maiñ Khajooreiñ Lene Ke Liye Makan Meiñ Dākhil Hua To Mujhe Aisa Nazar Āya Ke Goya Is Dher Meiñ Se Ek Khajoor Bhi Kam Nahi Huyi Hai.

Yeh Wohi Hazrate No'man Bin Muqarrin Radi Allahu Ta'ala Ànhu Haiñ Jo Fathe Makka Ke Din Qabila-e-Muzaina Ke Alam Bardār The Yeh Apne 7 Bhaiyo Ke Sath Hijrat Kar Ke Madine Āye The. Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Farmāya Karte The Ke Kuch Ghar To Imān Ke Haiñ Aur Kuch Ghar Nifāq Ke Haiñ Aur Āle Muqarrin Ka Ghar Imān Ka Ghar Hai.

Wafde Daus:

Is Wafd Ke Qāyid Hazrate Tufail Bin Amr Dausi Radi Allahu Ta'ala Ànhu The Yeh Hijrat Se Qabl Hi Islam Qubool Kar Chuke The. In

Ke Islam Lāne Ka Wāqiya Bhi Bada Hi Ajeeb Hai. Yeh Ek Bade Hosh Mand Aur Sho'la Bayan Shāyir The. Yeh Kisi Zarurat Se Makke Āye To Kuffāre Quraish Ne In Se Kah Diya Ke Khabardar Tum Muhammadﷺ Se Na Milna aur Harghiz Un Ki Bāt Na Sunna. Un Ke Kalam Meiñ Aisa Jadoo Hai Ke Jo Sun Leta Hai Wo Apna Deen Wa Mazhab Chhodh Baithta Hai Aur Azeezo Aqārib Se Us Ka Rishta Kat Jāta Hai. Yeh Kuffāre Makka Ke Fareb Meiñ Āa Gaye Aur Apne Kāno Meiñ Inhone Ruyi Bhar Li Ke Kahi Qur'an Ki Āwaz Kāno Meiñ Na Pad Jāye. Lekin Ek Din Subah Ko Yeh Harame Kāba Meiñ Gaye To Rasoolallahﷺ Fajr Ki Namaz Meiñ Qir'at Farmā Rahe The Ek Dam Qur'an Ki Āwaz Jo In Ke Kān Meiñ Padi To Yeh Qur'an Ki Fasāhato Balāghat Par Hairan Reh Gaye Aur Kitabe Ilāhi Ki Azmat Aur Is Ki Taseere Rabbani Ne In Ke Dil Ko Moh Liya. Jab Huzoore Akramﷺ Kāshāna-e-Nubuwwat Ko Chale To Yeh Be Tābāna Āp ﷺKe Peeche Peeche Chal Pade Aur Makān Meiñ Āa Kar Āp Ke Sāmne Muaddibana Baith Gaye Aur Apna aur Quraish Ki Bad Goiyo Ka Sāra Hāl Suna Kar Àrz Kiya Ke Khuda Ki Qasam! Maine Qur'an Se Badh Kar Faseeho Baleegh Āj Tak Koi Kalām Nahi Suna. Lillāh! Mujhe Bataiye Ke Islam Kya Hai? Huzoorﷺ Ne Islam Ke Chand Ahkām Un Ke Sāmne Bayan Farmā Kar Un Ko Islam Ki Dawat Di To Wo Fauran Hi Kalima Padh Kar Musalman Ho Gaye.

Phir Inhone Darkhwast Ki Ke Ya Rasoolallahﷺ ! Mujhe Koi Aisi Alāmat Wa Karamat Ata Farmāiye Ke Jis Ko Dekh Kar Log Meri Bāto Ki Tasdeeq Kareiñ Tāki Maiñ Apni Qaum Meiñ Yaha Se Ja Kar Islam Ki Tableegh Karu. Āpﷺ Ne Dua Farmā Di Ke Ilāhi! Tu In Ko Ek Khās Qism Ka Noor Ata Farmā De. Chunānche Is Dua-e-Nabawi Ki Badaulat In Ko Yeh Karamat Ata Huyi Ke In Ki Donoñ Ānkhoñ Ke Darmiyan Charagh Ke Mānind Ek Noor Chamakne Laga. Magar Inhone Yeh Khwāhish Zāhir Ki Ke, Yeh Noor Mere Sar Meiñ Muntaqil Ho Jāye. Chunānche In Ka Sar Qindeel Ki Tarah Chamakne Laga. Jab Yeh Apne Qabile Meiñ Pahuñche Aur Islam Ki Dawat Dene Lage To In Ke Mā Bāp Aur Beewi Ne To Islam

Qubool Kar Liya. Magar In Ki Qaum Musalman Nahi Huyi Balki Islam Ki Mukhalifat Par Tul Gayi. Yeh Apni Qaum Ke Islam Se Mayoos Ho Kar Phir Huzoorﷺ Ki Khidmat Meiñ Chale Gaye Aur Apni Qaum Ki Sarkashi Aur Sartābi Ka Sāra Hāl Bayan Kiya To Āpﷺ Ne Irshad Farmāya Ke Tum Phir Apni Qaum Meiñ Chale Jāo Aur Narmi Ke Sath Un Ko Khuda Ki Taraf Bulate Raho. Chunānche Yeh Phir Apni Qaum Meiñ Āa Gaye Aur Lagatar Islam Ki Dawat Dete Rahe Yaha Tak Ke 70 Ya 80 Gharano Meiñ Islam Ki Raushni Fail Gayi Aur Ye In Sab Logoñ Ko Sath Lekar Khaibar Meiñ Tajdāre Do Ālamﷺ Ki Bārgah Meiñ Hāzir Huye Aur Āpﷺ Ne Khush Ho Kar Khaibar Ke Māle Ghanimat Meiñ Se In Sab Logoñ Ko Hissa āta Farmāya. (Madarijun Nubuwwah, Jild 2, Page 370)

Wafde Bani Abas:

Qabila-e-Bani Abas Ke Wafd Ne Darbāre Aqdas Meiñ Jab Hāziri Di To Yeh Àrz Kiya Ke Ya Rasoolallahﷺ ! Hamāre Muballigheen Ne Ham Ko Khabar Di Hai Ke Jo Hijrat Na Kare Us Ka Islam Maqbool Hi Nahiñ Hai To Ya Rasoolallahﷺ ! Agar Āp Hukm Deiñ To Ham Apne Sāre Mālo Matā'a aur Maweshiyoñ Ko Bech Kar Hijrat Kar Ke Madine Chale Āyeiñ. Yeh Sun Kar Huzoorﷺ Ne Farmāya Ke Tum Logoñ Ke Liye Hijrat Zaroori Nahiñ. Hān! Yeh Zaroori Hai Ke Tum Jaha Bhi Raho Khuda Se Darte Raho Aur Zohdo Taqwa Ke Sath Zindagi Basar Karte Raho. (Madarijun Nubuwwah, Jild 2, Page 370)

Wafde Dārim:

Yeh Wafd 10 Ādmiyoñ Ka Ek Gurauh Tha Jin Ka Ta'alluq Qabila-e-"Lakhm" Se Tha aur In Ke Sar Barāh Aur Peshwa Ka Nām "Hāni Bin Habeeb" Tha. Yeh Log Huzoorﷺ Ke Liye Tohfe Meiñ Chand Ghode Aur Reshmi Jubba aur Ek Mashk Sharab Apne Watan Se Lekar Āye. Huzoorﷺ Ne Ghodo Aur Jubbe Ke Tahāyif Ko To Qubool Farmā Liya Lekin Sharab Ko Yeh Kah Kar Thukra Diya Ke Allāh Ta'ala Ne Sharab Ko Haram Farmā Diya Hai. Hāni Bin Habeeb Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Agar Ijazat

Ho To Maiñ Is Sharab Ko Bech Dālu. Āpﷺ Ne Farmāya Ke Jis Khuda Ne Sharab Ke Peene Ko Haram Farmāya Hai Usi Ne Is Ki Khareedo Farokht Ko Bhi Haram Thahraya Hai. Lihāza Tum Sharab Ki Is Mashk Ko Le Ja Kar Kahi Zameen Par Is Sharab Ko Baha Do.

Reshmi Jubba Āpﷺ Ne Apne Chacha Hazrate Abbas Radi Allahu Ta'ala Ànhu Ko Ata Farmāya To Unhoñ ne Àrz Kiya Ke Ya Rasoolallah ﷺ! Maiñ Is Ko Le Kar Kya Karunga? Jab Ke Mardo Ke Liye Is Ka Pahanna Hi Haram Hai. Āpﷺ Ne Farmāya Ke Is Meiñ Jis Qadr Sona Hai Āp Us Ko Is Meiñ Se Juda Kar Lijiye Aur Apni Beewiyo Ke Liye Zewrāt Banwa Lijiye Aur Reshmi Kapdoñ Ko Farokht Kar Ke Is Ki Qeemat Ko Apne Istimal Meiñ Lāiye. Chunānche Hazrate Abbas Radi Allahu Ta'ala Ànhu Ne Us Jubbe Ko 8000 Dirham Meiñ Becha. Yeh Wafd Bhi Bārgahe Risālat Meiñ Hāzir Ho Kar Nihāyat Khush Dili Ke Sath Musalman Ho Gaya. (Madarijun Nubuwwah)

Wafde Ghāmad:

Yeh 10 Ādmiyoñ Ki Jama'at Thi Jo Sanā 10 Hijri Meiñ Madine Āye Aur Apni Manzil Meiñ Samanoñ Ki Hifāzat Ke Liye Ek Jawan Ladke Ko Chhodh Diya. Wo So Gaya Itne Meiñ Ek Chor Āya aur ek Baig Chura Kar Le Gaya. Yeh Log Huzoorﷺ Ki Khidmate Aqdas Meiñ Hāzir The Ke Na Gaha'n Āpﷺ Ne Farmāya Ke Tum Logoñ Ka Ek Baig Chor Le Gaya Magar Phir Tumhare Jawan Ne Us Baig Ko Pā Liya. Jab Yeh Log Bargāhe Aqdas Se Uth Kar Apni Manzil Par Pahuche To Un Ke Jawan Ne Bataya Ke Maiñ So Raha Tha Ke Ek Chor Baig Le Kar Bhaga Magar Maiñ Bedār Hone Ke Bād Us Ki Talash Meiñ Nikla To Ek Shakhs Ko Dekha, Wo Mujh Ko Dekhte Hi Firār Ho Gaya aur Maine Dekha Ke Waha Ki Zameen Khodi Huyi Hai, Jab Maine Mitti Hata Kar Dekha To Baig Waha Dafn Tha Maiñ Us Ko Nikāl Kar Le Āya. Yeh Sun Kar Sab Bol Pade Ki Bila Shubā Ye Rasoole Barhaq Haiñ Aur Ham Ko Inhone Is Liye Is Waqiye Ki Khabar De Di Tāki Ham Log In Ki Tasdeeq Kar Leiñ. In Sab Logoñ Ne Islam

Qubool Kar Liya aur Us Jawan Ne Bhi Darbāre Rasool Meiñ Hāzir Ho Kar Kalima Padha aur Islam Ke Daman Meiñ Āa Gaya. Huzoor ﷺNe Hazrate Ubayy Bin Ka'ab Radi Allahu Ta'ala Ànhu Ko Hukm Diya Ke Jitne Dino In Logoñ Ka Madine Meiñ Qiyam Rahe Tum In Logoñ Ko Qur'an Padhna Sikha Do. (Madarijun Nubuwwah 374)

Wafde Najrān:

Yeh Najrān Ke Nasara Ka Wafd Tha. Is Meiñ 60 Sawar The. 24 In Ke Shurafa aur Muazzizeen The Aur 30 Ashkhās Is Darje Ke The Ke Unhi Ke Hatho Meiñ Najrān Ke Nasara Ka Mazhabi Aur Qaumi Sāra Nizām Tha. Ek Āqib Jis Ka Nām "Abdul Maseeh" Tha Doosra Shakhs Sayyid Jis Ka Nām "Aiham" Tha Teesra Shakhs "Abu Hārisa Bin Alqama" Tha. In Logoñ Ne Huzoorﷺ Se Bahut Se Suwalat Kiye Aur Huzoorﷺ Ne Us Ke Jawabat Diye Yaha Tak Ke Hazrate Eisa Àlaihissalām Ke Muāmle Par Guftagu Chhidh Gayi. In Logoñ Ne Yeh Mānne Se Inkar Kiya Ke Hazrate Eisa Àlaihissalām Kunwari Maryam Ke Shikam Se Baghair Bāp Ke Paida Huye Is Mauqe Par Yeh Āyat Nāzil Huyi Ke Jis Ko "Āyate Mubāhla" Kahte Haiñ Ke:

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ۝ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ۝ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ۝ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝

Tarjuma: Beshak Hazrate Eisa (Àlaihissalām) Ki Misāl Allāh Ke Nazdeek Ādam (Àlaihissalām) Ki Tarah Hai Un Ko Mittti Se Banāya Phir Farmāya "Ho Ja" Wo Fauran Ho Jāta Hai (Aye Sunne Wāle) Yeh Tere Rab Ki Taraf Se Haq Hai Tum Shak Wāloñ Meiñ Se Na Hona Phir (Aye Mahboob) Jo Tum Se Hazrate Eisa Ke Bāre Meiñ Hujjat Kareiñ Bād Is Ke Ke Tumheiñ Ilm Āa Chuka To Un Se Farmā Do Ke Āo Ham Bulayeiñ Apne Bete Ko Aur Tumhare Beto Ko Aur Apni Auratoñ Ko Aur Tumhari Auratoñ Ko Aur Apni Jāno Ko Aur Tumhari Jāno Ko Phir Ham Gidgidā Kar Dua Mangeiñ Aur

Jhooto Par Allāh Ki La'anat Dāleiñ. (Āle Imran: 59-61)

Huzoorﷺ Ne Jab In Logoñ Ko Is Mubāhle Ki Dāwat Di To In Nasraniyo Ne Rāt Bhar Ki Mohlat Māngi. Subah Ko Huzoorﷺ Hazrate Hasan, Hazrate Husāin, Hazrate Ali, Hazrate Fatima Radi Allahu Ta'ala Ànhum Ko Sath Le Kar Mubāhle Ke Liye Kāshāna-e-Nubuwwat Se Nikal Pade Magar Najrān Ke Nasraniyo Ne Mubāhla Karne Se Inkar Kar Diya aur Jizya Dene Ka Iqrār Kar Ke Huzoorﷺ Se Sulah Kar Li. (Tafseere Jalalain, Waghaira)

Pandrahwa Bāb

Hijrat Ka Daswa Sāl Sanā 10 Hijri

Hujjatul Widā'a:

Is Sāl Ke Tamām Waqiyāt Meiñ Sab Se Zyada Shandar Aur Aham Tareen Waqiya "Hujjatul Widā'a" Hai. Yeh Āpﷺ Ka Ākhiri Haj Tha aur Hijrat Ke Bād Yehi Āp Ka Pahla Haj Tha. Zul Qadah Sanā 10 Hijri Meiñ Āpﷺ Ne Haj Ke Liye Rawangi Ka āilan Farmāy. Yeh Khabar Bijli Ki Tarah Sāre Arab Meiñ Har Taraf Fail Gayi Aur Tamām Arab Sharfe Hamrikabi Ke Liye Umad Pada.

Huzoore Aqdasﷺ Ne Ākhir Zulqadah Meiñ Jumerāt Ke Din Madine Meiñ Ghusl Farmā Kar Tahband Aur Chadar Zebe Tan Farmāya aur Namaze Zuhar Masjide Nabawi Meiñ Ada Farmā Kar Madina-e-Munawwara Se Rawāna Huye Aur Apni Tamām Azwaje Mutahharat Radi Allahu Ta’ala anhunna Ko Bhi Sath Chalne Ka Hukm Diya. Madina-e-Munawwara Se 6 Meel Door Ahle Madina Ki Meeqat "Zul Hulaifah" Par Pahuñch Kar Rāt Bhar Qiyam Farmāya Phir Ehrām Ke Liye Ghusl Farmāya aur Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ne Apne Hath Se Jisme Athar Par Khushboo Lagayi Phir Āpﷺ Ne 2 Rak'at Namaz Ada Farmāyi Aur Apni Ooñtni "Qaswa" Par Suwār Ho Kar Ehrām Bandha aur Buland Āwaz Se "Labbaik" Padha aur Rawāna Ho Gaye. Hazrate Jābir Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maine Nazar Utha Kar Dekha To Āge Peeche Dāyeiñ Bāyeiñ Hadde Nigāh Tak Ādmiyoñ Ka Jangal Nazar Āta Tha. Baihaqi Ki Riwayat Hai Ke 1 Lakh 14 Hazar Aur Doosri Riwayat Meiñ Hai 1 Lakh 24 Hazar Musalman Hujjatul Widā'a Meiñ Āp Ke Sath The.

(Zurqani, Jild 3, Page 106 Aur Madarij, Jild 2, Page 387)

Chauthi Zul Hijja Ko Āpﷺ Makka-e-Mukarrama Meiñ Dakhil Huye. Āp Ke Khāndān Bani Hashim Ke Ladkoñ Ne Tashreef Āwri Ki Khabar Suni To Khushi Se Daud Pade Aur Āp Ne Nihāyat Hi

Mahabbat Wa Pyār Ke Sath Kisi Ko Āge Kisi Ko Peeche Apni Ooñtni Par Bitha Liya. (Nisayi) Fajr Ki Namaz Āpﷺ Ne Maqāme "Zee Tuwa" Meiñ Ada Farmāyi Aur Ghusl Farmāya Phir Āp Makka-e-Mukarrama Meiñ Dākhil Huye Aur Chasht Ke Waqt Yāni Jab Āftab Buland Ho Chuka Tha To Āp Masjide Harām Meiñ Dakhil Huye. Jab Kāba-e-Muazzama Par Nigāhe Mehre Nubuwwat Padi To Āp Ne Yeh Dua Padhi Ke:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ حَيِّنَا رَبَّنَا بِالسَّلَامِ اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا وَّمَهَابَةً وَّزِدْ
مَنْ حَجَّهٗ وَاعْتَمَرَهٗ تَكْرِيْمًا وَّتَشْرِيْفًا وَّتَعْظِيْمًا ۝

Tarjuma: Aye Allāh! Azzawajal Tu Salamati Dene Wāla Hai Aur Teri Taraf Se Salamati Hai. Aye Rab! Azzawajal Humeiñ Salamati Ke Sath Zinda Rakha. Aye Allāh! Azzawajal Is Ghar Ki Azmat Wa Sharaf Aur Izzat Wa Haibat Ko Zyada Kar Aur Jo Is Ghar Ka Haj Aur Umrah Kare Tu Us Ki Buzurgi Aur Sharaf Wa Āzmat Ko Zyada Kar.

Jab Hajre Aswad Ke Sāmne Āpﷺ Tashreef Le Gaye To Hajre Aswad Par Hath Rakh Kar Us Ko Bosa Diya Phir Khāna-e-Kāba Ka Tawāf Farmāya. Shuru Ke 3 Phero Maiñ Āpﷺ Ne "Ramal" Kiya aur Bāqi 4 Chakkaro Meiñ Mamooli Chāl Se Chale. Har Chakkar Meiñ Jab Hajre Aswad Ke Sāmne Pahuñchte To Apni Chhadi Se Hajre Aswad Ki Taraf Ishara Kar Ke Chhadi Ko Choom Lete The. Hajre Aswad Ka Istlām Kabhi Āpﷺ Ne Chhadi Ke Zariye Se Kiya Kabhi Hāth Se Chhoo Kar Hāth Ko Choom Liya Kabhi Lab Mubarak Ko Hajre Aswad Par Rakh Kar Bosa Diya aur Yeh Bhi Sābit Hai Ke Kabhi Rukne Yamāni Ka Bhi Āp Ne Istimal Kiya. (Nisayi, Jild 2, Page 30-31)

Jab Tawāf Se Fārigh Huye To Maqāme Ibrahim Ke Pās Tashreef Lāye Aur Waha 2 Rak'at Namaz Ada Ki. Namaz Se Fārigh Ho Kar Phir Hajre Aswad Ka Istilām Farmāya aur Sāmne Ke Darwaze Se Safā Ki Jānib Rawāna Huye. Qareeb Pahuñche To Is Āyat Ki Tilawat Farmāyi Ke:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللهِ

Tarjuma: Beshak Safā Aur Marwah Allāh Ke Deen Ke Nishano Meiñ Se Haiñ. (Al Baqarah: 158)

Phir Safā Aur Marwah Ki Sayee Farmāyi Aur Chooñki Āpﷺ Ke Sath Qurbani Ke Jānwar The Isliye Umrah Ada Karne Ke Bād Āp Ne Ehrām Nahi Utāra.

Āthwi Zul Hijja Jumerāt Ke Din Āpﷺ Minā Tashreef Le Gaye Aur Pāñch Namazeiñ, Zuhar, Asar, Maghrib, Isha, Fajr Minā Meiñ Ada Farmā Kar Nawi Zul Hijja Jumuah Ke Din Āp Arafāt Meiñ Tashreef Le Gaye.

Zamāna-e-Jahiliiyat Meiñ Chooñki Quraish Apne Ko Sāre Arab Meiñ Afzalo Āla Shumar Karte The Isliye Wo Arafat Ki Bajāe "Muzdalifa" Meiñ Qiyam Karte The Aur Doosre Tamām Arab "Arafat" Meiñ Thaharte The Lekin Islami Musawat Ne Quraish Ke Liye Is Takhsees Ko Gawara Nahi Kiya aur Allāh Ne Yeh Hukm Diya Ke:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Tarjuma: (Aye Quraish) Tum Bhi Wahi (Arafat) Se Palat Kar Āo Jaha Se Sab Log Palat Kar Āte Haiñ. (Al Baqarah: 199)

Huzoorﷺ Ne Arafat Pahuñch Kar Ek Kambal Ke Khaime Meiñ Qiyam Farmāya. Jab Suraj Dhal Gaya To Āpﷺ Ne Apni Ooñtni "Qaswa" Par Suwār Ho Kar Khutba Padha. Is Khutbe Meiñ Āp Ne Bahut Se Zaroori Ahkame Islam Ka Āilan Farmāya aur Zamāna-e-Jahiliiyat Ki Tamām Buraiyoñ Aur Behooda Rasmo Ko Āp Ne Mitāte Huye Ailān Farmāya Ke:

أَلَا كُلُّ شَيْءٍ مِّنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ

Tarjuma: Sun Lo! Jahiliiyat Ke Tamām Dastoor Mere Donoñ Qadmoñ Ke Neeche Pamāl Haiñ.

(Abu Dawood, Jild 1, Page 263, Muslim, Jild 1, Page 397)

Isi Tarah Zamāna-e-Jahiliiyat Ke Khāndāni Tafākhur Aur Rango Nasl Ki Bar Tari Aur Qaumiyyat Meiñ Neech Ooñch Waghaira Tasawwurate Jahiliiyat Ke Buto Ko Pāsh Pāsh Karte Huye Musawate Islam Ka ālam Buland Farmāte Huye Tajdāre Do Ālam Ne Apne Is Tareekhi Khutbe Meiñ Irshād Farmāya Ke:

يَاأَيُّهَا النَّاسُ اَلَا اِنَّ رَبَّكُمْ وَاحِدٌ وَاِنَّ اَبَاكُمْ وَاحِدٌ اَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلٰى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلٰى عَرَبِيٍّ وَلَا لِاَحْمَرَ عَلٰى اَسْوَدَ وَلَا لِاَسْوَدَ عَلٰى اَحْمَرَ اِلَّا بِالتَّقْوٰى

Tarjuma: Aye Logoñ! Beshak Tumhara Rab Ek Hai Aur Beshak Tumhara Bāp (Ādam Àlaihissalām) Ek Hai. Sun Lo! Kisi Arabi Ko Kisi Ajmi Par Aur Kisi Ajmi (Arabi na jānne wala) Ko Kisi Arabi Par, Kisi Surkh Ko Kisi Kāle Par Aur Kisi Kāle Ko Kisi Surkh Par Koi Fazeelat Nahi Magar Taqwa Ke Sabab Se.

Isi Tarah Tamām Duniya Meiñ Amno Aman Qāyim Farmāne Ke Liye Amno Salamati Ke Shahanshāh Tajdāre Do Ālam ﷺ Ne Yeh Khudayi Farmān Jāri Farmāya Ke:

فَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِيْ شَهْرِكُمْ هٰذَا فِيْ بَلَدِكُمْ هٰذَا اِلٰى يَوْمِ تَلْقَوْنَ رَبَّكُمْ

Tarjuma: Tumhara Khoon Aur Tumhara Māl Tum Par Ta Qiyamat Isi Tarah Haram Hai Jis Tarah Tumhara Yeh Din, Tumhara Yeh Mahina, Tumhara Yeh Shahar Muhtaram Hai.

(Bukhari, Muslim, Abu Dawood)

Apna Khutba Farmāte Huye Āp ﷺ Ne Same'een Se Farmāya Ke,

وَاَنْتُمْ مَسْئُوْلُوْنَ عَنِّيْ فَمَا اَنْتُمْ قَائِلُوْنَ.

Tarjuma: Tum Se Khuda Àzzawajal Ke Yaha Meri Nisbat Poocha Jayega To Tum Log Kya Jawab Doge?

Tamām Same'een Ne Kaha Ke Ham Log Khuda Se Kah Deñge Ke Āp Ne Khuda Ka Paigām Pahuñcha Diya aur Risālat Ka Haq Ada Kar

Diya.

Yeh Sun Kar Āpﷺ Ne Āsman Ki Taraf Ungli Uthayi Aur 3 Bār Farmāya Ke,

اَللّٰهُمَّ اشْهَدْ

Tarjuma: Aye Allāh! Tu Gawāh Rahna.

(Abu Dawood, Jild 1, Page 263)

Ain Isi Hālat Meiñ Jab Ki Khutbe Meiñ Āpﷺ Apna Farze Risālat Ada Farmā Rahe The Yeh Āyat Nāzil Huyi Ke:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْناً

Tarjuma: Āj Maine Tumhare Liye Tumhare Deen Ko Mukammal Kar Diya aur Apni Naimat Tamām Kar Di Aur Tumhare Liye Deene Islam Ko Pasand Kar Liya.

Shahanshāhe Kaunain ﷺKa Takhte Shāhi:

Yeh Hairat Angez Wa Ibrat Khez Waqiya Bhi Yād Rakhne Ke Qābil Hai Ke Jis Waqt Shahanshāhe Kaunain, Khuda Àzzawajal Ke Nāyibe Akram Aur Khalifa-e-Āzam Hone Ki Haisiyat Se Farmāne Rabbani Ka Āilan Farmā Rahe The Āpﷺ Ka Takhte Shāhi Yāni Ooñtni Ka Kajāwa aur Araq Geer Shayad 10 Rupay Se Zyada Qeemat Ka Na Tha Na Us Ooñtni Par Koi Shandar Kajāwa Tha Na Koi Haudaj Na Koi Mahmil Na Koi Chatr Na Koi Tāj. Kya Tareekhe Ālam Meiñ Kisi Aur Badshāh Ne Bhi Aisi Sādgi Ka Namoona Pesh Kiya Hai? Is Ka Jawab Yehi Aur Faqat Yehi Hai Ke "Nahi" Yeh Wo Zāhidana Shahanshāhi Hai Jo Sirf Shahanshāhe Do Ālamﷺ Ki Shahanshāhiyyat Ka Turra-e-Imtiyaz Hai.

Khutbe Ke Bād Āpﷺ Ne Zuhar Wa āsr Ek Azan Aur Do Iqāmto Se Ada Farmāyi Fir "Mauqif" Meiñ Tashreef Le Gaye Aur Jabale Rahmat Ke Neeche Ghuroobe Āftab Tak Duao Meiñ Masroof Rahe. Ghuroobe Āftab Ke Bād Arafat Se 1 Lakh Se Zāyid Hujjaj Ke Izdihām Meiñ "Muzdalifa" Pahuñche. Yaha Pahle Maghrib Phir

Isha Ek Azān Aur Do Iqāmto Se Ada Farmāyi. Mush'ire Haram Ke Pās Rāt Bhar Ummat Ke Liye Duayeiñ Māngte Rahe Aur Suraj Nikalne Se Pahle Muzdalifa Se Mina Ke Liye Rawāna Ho Gaye Aur Wādiye Muhassir Ke Raste Se Mina Meiñ Āpﷺ "Jamarah" Ke Pās Tashreef Lāye Aur Kankariya Māri Phir Āp Ne Ba Āwaze Buland Farmāya Ke:

لِتَأْخُذُوْا مَنَاسِكَكُمْ فَإِنِّيْ لَا أَدْرِيْ لَعَلِّيْ لَا أَحُجُّ بَعْدَ حَجَّتِيْ هٰذِهٖ

Haj Ke Masail Seekh Lo! Maiñ Nahi Jānta Ke Shayad Is Ke Bād Maiñ Doosra Haj Na Karooñga. (Muslim, Jild 1, Page 419)

Minā Meiñ Bhi Āpﷺ Ne Ek Taweel Khutba Diya Jis Meiñ Arafat Ke Khutbe Ki Tarah Bahut Se Masail Wa Āhkām Ka Āilan Farmāya. Phir Qurban Gāh Meiñ Tashreef Le Gaye. Āpﷺ Ke Sath Qurbani Ke 100 Ooñt The. Kuch Ko To Āp Ne Apne Daste Mubarak Se Zabh Farmāya aur Bāqi Hazrate Ali Radi Allahu Ta'ala Ànhu Ko Saunp Diya aur Gosht, Post, Jhol, Nakel Sab Ko Khairat Kar Dene Ka Hukm Diya aur Farmāya Ke Qassab Ki Majdoori Bhi Is Meiñ Se Āda Ki Jāye Balki Alag Se Di Jāye.

Mooe Mubarak:

Qurbani Ke Bād Hazrate Muammar Bin Abdullah Radi Allahu Ta'ala Ànhu Se Āpﷺ Ne Sar Ke Bāl Utarwaye Aur Kuch Hissa Hazrate Abu Talha Ansari Radi Allahu Ta'ala Ànhu Ko Ata Farmāya aur Bāqi Mooe Mubarak Ko Musalmānoñ Meiñ Taqseem Kar Dene Ka Hukm Sādir Farmāya. (Muslim, Jild 1, Page 421) Is Ke Bād Āp ﷺMakke Tashreef Lāye Aur Tawāfe Ziyārat Farmāya.

Sāqiye Kausar Chāhe Zamzam Par:

Phir Chāhe Zamzam Ke Pās Tashreef Lāye. Khāndāne Abdul Muttalib Ke Log Hājiyo Ko Zamzam Pila Rahe The. Āpﷺ Ne Irshād Farmāya Ke Mujhe Yeh Khauf Na Hota Ke Mujh Ko Aisa Karte Dekh Kar Doosre Log Bhi Tumhare Hāth Se Dol Chheen Kar Khud Apne Hāth Se Pāni Bhar Kar Peene Lageñge To Maiñ Khud Apne Hāth

Se Pāni Bhar Kar Peeta. Hazrate Abbas Radi Allahu Ta'ala Ànhu Ne Zamzam Shareef Pesh Kiya aur Āpﷺ Ne Qibla Rukh Khade Khade Zamzam Shareef Nosh Farmāya. Phir Minā Wāpas Tashreef Le Gaye Aur 12 Zul Hijja Tak Minā Meiñ Muqeem Rahe Aur Har Roz Suraj Dhalne Ke Bād Jamroñ Ko Kankari Mārte Rahe. 13 Zul Hijja Mangal Ke Din Āp ﷺ Ne Suraj Dhalne Ke Bād Minā Se Rawāna Ho Kar "Muhassib" Meiñ Rāt Bhar Qiyam Farmāya aur Subh Ko Namaze Fajr Kābe Ki Masjid Meiñ Ada Farmāyi Aur Tawāfe Widā'a Kar Ke Ansar Wa Muhājireen Ke Sath Madina-e-Munawwara Ke Liye Rawāna Ho Gaye.

Ghadire Khum Ka Khutba:

Raste Meiñ Maqāme "Ghadire Khum" Par Jo Ek Tālab Hai Yaha Tamām Hamrahiyo Ko Jama Farmā Kar Ek Mukhtasar Khutba Irshad Farmāya Jis Ka Tarjuma Yeh Hai:

Hamdo Sana Ke Bād: Aye Logoñ! Maiñ Bhi Ek Ādmi Hooñ. Mumkin Hai Ke Khuda Àzzawajal Ka Firishta (Malakul Maut) Jald Āa Jaye Aur Mujhe Us Ka Paigām Qubool Karna Pade Maiñ Tumhare Darmiyan 2 Bhari Cheezeiñ Chhodhta Hooñ. Ek Khuda àzzawajal Ki Kitab Jis Meiñ Hidāyat Aur Raushni Hai Aur Doosri Cheez Mere Ahle Bait Haiñ. Maiñ Apne Ahle Bait Ke Bāre Meiñ Tumheiñ Khuda àzzawajal Ki Yād Dilata Hooñ. (Muslim, Jild 1, Page 279)

Is Khutbe Meiñ Āpﷺ Ne Yeh Bhi Irshad Farmāya Ke:

مَنْ كُنْتُ مَوْلَاہُ فَعَلِیٌّ مَوْلَاہُ اَللّٰهُمَّ وَالِ مَنْ وَّالَاہُ وَ عَادِ مَنْ عَادَاہُ (مشکوۃ ص565 مناقب علی)

Jis Ka Maiñ Maula Hooñ Ali Bhi Us Ke Maula. Khuda Wanda! Azzawajal Jo Ali Se Muhabbat Rakhe Us Se Tu Bhi Muhabbat Rakh Aur Jo Ali Se Adāwat Rakhe Us Se Tu Bhi Adāwat Rakh.

(Mishkat, Page 566, Manāqibe Ali)

Ghadire Khum Ke Khutbe Meiñ Hazrate Ali Radi Allahu Ta'ala Ànhu Ke Fazailo Manāqib Bayan Karne Ki Kya Zarurat Thi Is Ki Koi Tasreeh Kahi Hadiso Meiñ Nahi Milti. Hān Albatta Bukhari Ki

Ek Riwāyat Se Pata Chalta Hai Ke Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Apne Ikhtiyar Se Koi Aisa Kām Kar Dāla Tha Jis Ko Un Ke Yaman Se Āne Wāle Humrāhiyoñ Ne Pasand Nahi Kiya Yaha Tak Ke Un Meiñ Se Ek Ne Bargāhe Risālat Meiñ Is Ki Shikāyat Bhi Kar Di Jis Ka Huzoorﷺ Ne Yeh Jawab Diya Ke Ali Ko Is Se Zyada Ka Haq Hai. Mumkin Hai Isi Qism Ke Shubuhat Wa Shukook Ko Musalman Yamaniyoñ Ke Dilo Se Door Karne Ke Liye Is Mauqe Par Huzoorﷺ Ne Hazrate Ali Aur Ahle Bait Radi Allahu Ta'ala Ànhum Ke Fazail Bhi Bayan Kar Diye Ho. (Bukhari, Jild 2, Page 223 Wa Tirmizi Manāqibe Ali)

Rawāfiz Ka Ek Shuba:

Bāz Shi'ā Sāhiban Ne Is Mauqe Par Likha Hai Ke "Ghadire Khum" Ka Khutba Yeh Hazrate Ali Radi Allahu Ta'ala Ànhu Ki Khilafat Bila Fasl Ka āilan Tha Magar Ahle Fahm Par Raushan Hai Ke Yeh Mahaz Ek "Tuk Bandi" Ke Siwa Kuch Bhi Nahi Kyoñ Ke Agar Wāqeyi Hazrate Ali Radi Allahu Ta'ala Ànhu Ke Liye Khilafate Bila Fasl Ka āilan Karna Tha To Arafat Ya Minā Ke Khutbo Meiñ Yeh Ailān Zyada Munasib Tha Jaha Ek Lakh Se Zāyid Musalmānoñ Ka Ijtima Tha Na Ke Ghadire Khum Par Jaha Yaman Aur Madine Wāloñ Ke Siwa Koi Bhi Na Tha.

Madine Ke Qareeb Pahuñch Kar Huzoorﷺ Ne Maqāme Zul Hulaifah Meiñ Rāt Basar Farmāyi Aur Subah Ko Madina- e - Munawwara Meiñ Nuzoole Ijlāl Farmāya.

Solahwa Bāb

Hijrat Ka Gyarahwa Sāl

Sanā 11 Hijri

Jaishe Usama:

Is Lashkar Ka Doosra Nām Sariyya-e-Usama Bhi Hai. Yeh Sab Se Ākhiri Fauj Hai Jis Ke Rawāna Karne Ka Rasoolallahﷺ Ne Hukm Diya. 26 Safar Sanā 11 Hijri Do Shamba Ke Din Huzoore Aqdasﷺ Ne Roomiyo Se Jung Ki Taiyari Ka Hukm Diya aur Doosre Din Hazrate Usama Bin Zaid Radi Allahu Ta'ala anhuma Ko Bula Kar Farmāya Ke Maine Tum Ko Is Fauj Ka Āmeere Lashkar Muqarrar Kiya Tum Apne Bāp Ki Shahādat Gāh Maqāme "Ubna" Meiñ Jāo Aur Nihāyat Tezi Ke Sath Safar Kar Ke Un Kuffār Par Achānak Hamla Kar Do Tāki Wo Log Jung Ki Taiyari Na Kar Sakeiñ. Bawujoode Ye Ke Mizāje Aqdas Nasāz Tha Magar Isi Hālat Meiñ Āp ﷺNe Khud Apne Daste Mubarak Se Jhanda Bandha aur Yeh Nishane Islam Hazrate Usama Radi Allahu Ta'ala Ànhu Ke Hath Meiñ De Kar Irshād Farmāya.

أُغْزُ بِسْمِ اللّٰهِ وَفِيْ سَبِيْلِ اللّٰهِ فَقَاتِلْ مَنْ كَفَرَ بِاللّٰهِ

Tarjuma: Allāh Ke Nām Se Aur Allāh Ki Rāh Meiñ Jihād Karo Aur Kāfiro Ke Sath Jung Karo.

Hazrate Usama Radi Allahu Ta'ala Ànhu Ne Hazrate Buraida Bin Al Hansib Radi Allahu Ta'ala Ànhu Ko Alam Bardār Banāya aur Madine Se Nikal Kar Ek Kos Door Maqāme "Jaraf" Meiñ Padao Kiya Tāki Waha Poora Lashkar Jama Ho Jāye. Huzoore Aqdasﷺ Ne Ansar Wa Muhājireen Ke Tamām Muazzizeen Ko Bhi Is Lashkar Meiñ Shamil Ho Jāne Ka Hukm De Diya. Bāz Logoñ Par Yeh Shāq Guzra Ke Aisa Lashkar Jis Meiñ Ansar Wa Muhājireen Ke Akābir Wa āmāyid Maujood Haiñ Ek Naw Umr Ladka Jis Ki Umr 20 Baras Se Zāyid Nahi Kis Tarah Ameere Lashkar Bana Diya Gaya? Jab

Huzoorﷺ Ko Is Etirāz Ki Khabar Mili To Āp Ke Qalbe Nāzuk Par Sadma Guzra aur Āp Ne Alālat Ke Bawujood Sar Meiñ Patti Bandhe Huye Ek Chadar Odh Kar Mimbar Par Ek Khutba Diya Jis Meiñ Irshād Farmāya Ke Agar Tum Logoñ Ne Usama Ki Sipah Salāri Par Tànāzani Ki Hai To Tum Logoñ Ne Is Se Qabl Is Ke Bāp Ke Sipah Salār Hone Par Bhi Tànāzani Ki Thi Halañki Khuda Ki Qasam! Is Ka Bāp (Zaid Bin Hārisa) Sipah Salār Hone Ke Lāyeq Tha aur Us Ke Bād Us Ka Beta (Osama Bin Zaid) Bhi Sipah Salār Hone Ke Qābil Hai Aur Yeh Mere Nazdeek Mere Mahboob Tareen Sahaba Meiñ Se Hai Jaisa Ke Is Ka Bāp Mere Mahboob Tareen Sahaba Meiñ Se Tha Lihāza Usama (Radi Allahu Ta'ala Ànhu) Ke Bāre Meiñ Tum Log Meri Nek Wasiyyat Ko Qubool Karo Ke Wo Tumhare Behtareen Logoñ Meiñ Se Hai Huzoorﷺ Yeh Khutba De Kar Makan Meiñ Tashreef Le Gaye Aur Āp Ki Alālat Meiñ Kuch Aur Bhi Izāfa Ho Gaya.

Hazrate Usama Radi Allahu Ta'ala Ànhu Hukme Nabawi Ki Takmeel Karte Huye Maqāme Jaraf Meiñ Pahuñch Gaye Aur Waha Lashkare Islam Ka Ijtima Hota Raha Yaha Tak Ke Ek Azeem Lashkar Taiyyar Ho Gaya. 10 Rabiul Awwal Sanā 11 Hijri Ko Jihad Meiñ Jāne Wāle Khawas Huzoorﷺ Se Rukhsat Hone Ke Liye Āye Aur Rukhsat Ho Kar Maqāme Jaraf Meiñ Pahuñch Gaye. Is Ke Doosre Din Huzoorﷺ Ki Alālat Ne Aur Zyada Shiddat Ikhtiyar Kar Li.

Hazrate Usama Radi Allahu Ta'ala Ànhu Bhi Āpﷺ Ki Mizāj Pursi Aur Rukhsat Hone Ke Liye Khidmate Aqdas Meiñ Hāzir Huye. Āpﷺ Ne Hazrte Usama Radi Allahu Ta'ala Ànhu Ko Dekha Magar Zo'f Ki Wajah Se Kuch Bol Na Sake, Bār Bār Daste Mubarak Ko Āsman Ki Taraf Uthāte The Aur Un Ke Badan Par Apna Muqaddas Hāth Pherte The. Hazrate Usama Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Is Se Maine Yah Samjha Ke Huzoorﷺ Mere Liye Dua Farmā Rahe Haiñ. Is Ke Bād Hazrate Usama Radi Allahu Ta'ala Ànhu Rukhsat Ho Kar Apni Fauj Meiñ Tashreef Le Gaye Aur 12 Rabiul

Awwal Sanā 11 Hijri Ko Kooch Karne Ka Āilan Bhi Farmā Diya. Ab Suwār Hone Ke Liye Taiyyari Kar Rahe The Ke Un Ki Wālida Hazrate Umme Aiman Radi Allahu Ta'ala Ànha Ka Firistada Ādmi Pahuñcha Ke Huzoorﷺ Naza'a Ki Hālat Meiñ Haiñ. Yeh Hoshruba Khabar Sun Kar Hazrate Usama Wa Hazrate Umar Wa Hazrate Abu Ubaida Radi Allahu Ta'ala Ànhum Waghaira Fauran Madine Āye To Yeh Dekha Ke Āpﷺ Sakarāt Ke Ālam Meiñ Haiñ Aur Usi Din Dopahar Ya Seh Pahar Ke Waqt Āp Ka Wisāl Ho Gaya اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ Yeh Khabar Sun Kar Hazrate Usama Radi Allahu Ta'ala Ànhu Ka Lashkar Madina Wāpas Chala Aaya Magar Jab Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Masnade Khilafat Par Raunaq Afroz Huye To Āp Radi Allahu Ta'ala Ànhu Ne Bāz Logoñ Ki Mukhalifat Ke Bawujood Rabiul Ākhir Ki Ākhiri Tareekho Meiñ Us Lashkar Ko Rawāna Farmāya aur Hazrate Usama Radi Allahu Ta'ala Ànhu Maqāme "Ubna" Meiñ Tashreef Le Gaye Aur Waha Bahut Hi Khoonrez Jung Ke Bād Lashkare Islam Fatah Yāb Hua aur Āp Radi Allahu Ta'ala Ànhu Ne Apne Bāp Ke Qātil Aur Doosre Kuffār Ko Qatl Kiya aur Be Shumar Māle Ghanimat Le Kar 40 Din Ke Bād Madine Wāpas Tashreef Lāye.

(Madarijun Nubuwwah, Jild 2, Page 409-411)

(Zurqani, Jild 3, Page 107-112)

Wafāte Aqdas:

Huzoor Rahmatullil Ālameenﷺ Ka Is Ālam Meiñ Tashreef Lana Sirf Is Liye Tha Ke Āp Khuda Ke Ākhiri Aur Qatayi Paigām Yāni Deene Islam Ke Ahkam Us Ke Bando Tak Pahuñcha Deiñ Aur Khuda Ki Hujjat Tamām Farmā Deiñ. Is Kām Ko Āpﷺ Ne Kyoñ Kar Anjam Diya? Aur Is Meiñ Āp Ko Kitni Kamyabi Hāsil Huyi? Is Ka Ijmāli Jawab Yeh Hai Ke Jab Se Ye Duniya Ālame Wujood Meiñ Āyi Hazaro Ambiya Wa Rasool Alaihimussalam Is Azeemushshan Kām Ko Anjam Dene Ke Liye Is Ālam Meiñ Tashreef Lāye Magar Tamām Ambiya Wa Mursalin Ke Tableeghi Karnamo Ko Agar

Jama Kar Liya Jāye To Wo Huzoor Sarware Ālamﷺ Ke Tableeghi Shahkaro Ke Muqāble Meiñ Aise Hi Nazar Āyenge Jaise Āftabe Ālam Tāb Ke Muqāble Meiñ Ek Charagh Ya Ek Sahra Ke Muqāble Meiñ Ek Zarra Ya Ek Samundar Ke Muqāble Meiñ Ek Qatra. Āpﷺ Ki Tableegh Ne Ālam Meiñ Aisa Inqilab Paida Kar Diya Ke Kayinate Hasti Ki Har Pasti Ko Me'raje Kamāl Ki Sar Bulandi Ata Farmā Kar Zillat Ki Zameen Ko Izzat Ka Āsman Bana Diya aur Deene Haneef Ke Is Muqaddas Aur Noorani Mahal Ko Jis Ki Ta'meer Ke Liye Hazrate Ādam Àlaihissalām Se Le Kar Hazrate Eisa Àlaihissalām Tak Tamām Ambiya Wa Rusul Me'mār Bana Kar Bheje Jāte Rahe Āpﷺ Ne Khātamun Nabiyyeen Ki Shān Se Is Qasre Hidāyat Ko Is Tarah Mukammal Farmā Diya Ke Hazrate Haq Jalla Jalalahu Ne Us Par اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ Ki Muhar Laga Di Jab Deene Islam Mukammal Ho Chuka aur Duniya Meiñ Āpﷺ Ke Tashreef Lāne Ka Maqsad Poora Ho Chuka To Allāh Ta'ala Ke Wāda-e-Muhkam اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ (Āyat: Beshak Tumheiñ Inteqal Farmāna Hai Aur Unheiñ Bhi Marna Hai) Ke Poora Hone Ka Waqt Āa Gaya.

Huzoorﷺ Ko Apni Wafāt Ka Ilm:

Huzoorﷺ Ko Bahut Pahle Se Apni Wafāt Ka Ilm Hāsil Ho Gaya Tha aur Āpﷺ Ne Mukhtalif Mawāqe'a Par Logoñ Ko Is Ki Khabar Bhi De Di Thi. Chunānche Hujjatul Widā'a Ke Mauqe Par Āp Ne Logoñ Ko Yeh Farmā Kar Rukhsat Farmāya Tha: Shayad Is Ke Bād Maiñ Tumhare Sath Haj Na Kar Sakunga.

Isi Tarah "Ghadire Khum" Ke Khutbe Meiñ Isi Andaz Se Kuch Isi Qism Ke Alfaz Āpﷺ Ki Zabane Aqdas Se Ada Huye The Agarche In Donoñ Khutbat Meiñ Lafz "La'alla" (Shayad) Farmā Kar Zara Parda Dalte Huye Apni Wafāt Ki Khabar Di Magar Hujjatul Widā'a Se Wāpas Ākar Āpﷺ Ne Jo Khutbat Irshād Farmāye Us Meiñ "La'alla" (Shayad) Ka Lafz Āp Ne Nahi Farmāya Balki Sāf Sāf Aur Yaqeen Ke Sath Apni Wafāt Ki Khabar Se Logoñ Ko Āgah Farmā Diya. Chunānche Bukhari Shareef Meiñ Hazrate Uqba Bin Āmir Radi

Allahu Ta'ala Ànhu Se Riwāyat Hai Ke Ek Din Huzoorﷺ Ghar Se Bahar Tashreef Le Gaye Aur Shuhada-e-Uhud Ki Qabro Par Is Tarah Namaz Padhi Jaise Mayyat Par Namaz Padhi Jāti Hai Phir Palat Kar Mimbar Par Raunak Afroz Huye Aur Irshad Farmāya Ke Maiñ Tumhara Pesh Roo (Tum Se Pahle Wafāt Pāne Wāla) Hooñ Aur Tumhara Gawāh Hooñ Aur Maiñ Khuda Ki Qasam! Apne Hauz Ko Is Waqt Dekh Raha Hooñ. (Bukhari, Jild 2, Page 975)

Is Hadees Meiñ اِنِّیْ فَرَطٌ لَّكُمْ Farmāya Yāni Maiñ Ab Tum Logoñ Se Pahle Hi Wafāt Pa Kar Jā Raha Hooñ Tāki Waha Ja Kar Tum Logoñ Ke Liye Hauze Kausar Ka Intizam Karu.

Yeh Qissa Marze Wafāt Shuru Hone Se Pahle Ka Hai Lekin Is Qisse Ko Bayan Farmāne Ke Waqt Āpﷺ Ko Is Ka Yaqeeni Ilm Hāsil Ho Chuka Tha Ke Maiñ Kab Aur Kis Waqt Duniya Se Jāne Wāla Hooñ Aur Marze Wafāt Shuru Hone Ke Bād To Apni Sāhibzādi Hazrate Beebi Fatima Radi Allahu Ta'ala Ànha Ko Sāf Sāf Lafzoñ Meiñ Baghair "Shayad" Ka Lafz Farmāte Huye Apni Wafāt Ki Khabar De Di. Chunānche Bukhari Shareef Ki Riwāyat Hai Ke: Apne Marze Wafāt Meiñ Āpﷺ Ne Hazrate Fatima Radi Allahu Ta'ala Ànha Ko Bulaya aur Chupke Chupke Un Se Kuch Farmāya To Wo Ro Padi. Phir Bulaya aur Chupke Chupke Kuch Farmāya To Wo Hans Padi Jab Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ne Is Ke Bāre Meiñ Hazrate Beebi Fatima Radi Allahu Ta'ala Ànha Se Daryaft Kiya To Unhoñ ne Kaha Ke Huzoorﷺ Ne Āhista Āhista Mujh Se Yeh Farmāya Ke Maiñ Isi Beemari Meiñ Wafāt Pa Jaunga To Maiñ Ro Padi. Phir Chupke Chupke Mujh Se Farmāya Ke Mere Bād Mere Ghar Wāloñ Meiñ Sab Se Pahle Tum Wafāt Pa Kar Mere Peeche Āogi To Maiñ Hans Padi. (Bukhari, Jild 2, Page 638)

Bahar Hāl Huzoorﷺ Ko Apni Wafāt Se Pahle Apni Wafāt Ke Waqt Ka Ilm Hāsil Ho Chuka Tha. Kyoñ Na Ho Ke Jab Doosre Logoñ Ki Wafāt Ke Awqāt Se Huzoorﷺ Ko Allāh Ne Āgah Farmā Diya Tha To Agar Khuda Wande Allamul Ghuyoob Ke Bata Dene Se Huzoor

ﷺKo Apni Wafāt Ke Waqt Ka Qabl Az Waqt Ilm Ho Gaya To Is Meiñ Kon Sa Istib'ād Hai.

Allāh Ta'ala Ne To Āpﷺ Ko Ilme Mā- Kāna-Wama-Yakun Ata Farmāya. Yāni Jo Kuch Ho Chuka aur Jo Kuch Ho Raha Hai Aur Jo Kuch Hone Wāla Hai Sab Ka Ilm Ata Farmā Kar Āp Ko Duniya Se Uthaya. Chunānche Is Mazmoon Ko Ham Ne Apni Kitab "Qur'ani Taqreereiñ" Meiñ Mufassal Tehreer Kar Diya Hai.

Alālat Ki Ibtida:

Marz Ki Ibtida Kab Huyi? Aur Huzoorﷺ Kitne Dino Tak Aleel Rahe? Is Meiñ Muarrikheen Ka Ikhtilaf Hai. Bahar Hāl 20 Ya 22 Safar Sanā 11 Hijri Ko Huzoorﷺ Jannatul Baqi'a Meiñ Jo Ām Musalmānoñ Ka Qabristan Hai Ādhi Rāt Meiñ Tashreef Le Gaye Waha Se Wāpas Tashreef Lāye To Mijāze Aqdas Nasāz Ho Gaya Yeh Hazrate Maimoona Radi Allahu Ta'ala Ànha Ki Bāri Ka Din Tha. (Madarijun Nubuwwah, Jild 2, Page 417 Wa Zurqani, Jild 3, Page 110)

Do Shamba Ke Din Āpﷺ Ki Alālat Bahut Shadeed Ho Gayi. Āp Ki Khwāhish Par Tamām Azwaje Mutahharat Radi Allahu Ta'ala anhunna Ne Ijazat De Di Ke Āp Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ke Yaha Qiyam Farmāyeiñ.

Chunānche Hazrate Abbas Wa Hazrate Ali Radi Allahu Ta'ala anhuma Ne Sahara De Kar Āpﷺ Ko Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ke Hujra-e-Mubaraka Meiñ Pahuñcha Diya. Jab Tak Tāqat Rahi Āp Khud Masjide Nabawi Meiñ Namazeiñ Padhte Rahe. Jab Kamzori Bahut Zyada Badh Gayi To Āp Ne Hukm Diya Ke Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Mere Musalle Par Imāmat Kareiñ. Chunānche 17 Namazeiñ Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Padhayi.

Ek Din Zuhar Ki Namaz Ke Waqt Marz Meiñ Kuch Ifāqa Mahsoos Hua To Āpﷺ Ne Hukm Diya Ke 7 Pāni Ki Mashkeiñ Mere Upar Dāli Jāyeiñ. Jab Āp Ghusl Farmā Chuke To Hazrate Abbas Aur Hazrate Ali Radi Allahu Ta'ala anhuma Āp Ka Muqaddas Bāzu Thām Kar

Āp Ko Masjid Meiñ Lāye. Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Namaz Padha Rahe The. Āhat Pa Kar Peeche Hatne Lage Magar Āp Ne Ishare Se Un Ko Roka aur Un Ke Pahloo Meiñ Baith Kar Namaz Padhayi. Āpﷺ Dekh Kar Hazrate Abu Bakr Radi Allahu Ta'ala Ànhu Aur Doosre Muqtadi Log Arakane Namaz Ada Karte Rahe.

Namaz Ke Bād Āpﷺ Ne Ek Khutba Bhi Diya Jis Meiñ Bahut Si Wasiyyateiñ Aur Ahkame Islam Bayan Farmā Kar Ansar Ke Fazayil Aur In Ke Huqooq Ke Bāre Meiñ Kuch Kalimat Irshād Farmāye Aur Soorah-e-Wal Asr Aur Ek Āyat Bhi Tilawat Farmāyi.

(Madarijun Nubuwwah, Jild 2, Page 425 Wa Bukhari, Jild 2, Page 639)

Ghar Meiñ 7 Deenar Rakhe Huye The. Āpﷺ Ne Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Se Farmāya Ke Tum Un Deenaro Ko Lāo Tāki Meiñ Un Deenaro Ko Khuda Ki Rāh Meiñ Kharch Kar Dooñ. Chunānche Hazrate Ali Radi Allahu Ta'ala Ànhu Ke Zariye Āp ﷺ Ne Un Deenaro Ko Taqsim Kar Diya aur Apne Ghar Meiñ Ek Zarra Bhar Bhi Sona Ya Chandi Nahi Chhoda.

(Madarijun Nubuwwah, Jild 2, Page 424)

Āpﷺ Ke Marz Meiñ Kami Beshi Hoti Rehti Thi. Khas Wafāt Ke Din Yāni Do Shamba Ke Roz Tabiyat Acchi Thi. Hujra Masjid Se Muttasil Hi Tha. Āp Ne Parda Utha Kar Dekha To Log Namaze Fajr Padh Rahe The.

Yeh Dekh Kar Khushi Se Āp Hans Pade. Logoñ Ne Samjha Ke Āp Masjid Meiñ Āna Chahte Haiñ. Māre Khushi Ke Tamām Log Be Qābu Ho Gaye Magar Āp Ne Ishare Se Roka aur Hujre Meiñ Dākhil Ho Kar Parda Dāl Diya Ye Sab Se Ākhiri Mauqa Tha Ke Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Jamale Nubuwwat Ki Ziyārat Ki. Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Āpﷺ Ka Rukhe Anwar Aisa Màloom Hota Tha Ke Goya Qur'an Ka Koi Waraq Hai. Yāni Safed Ho Gaya Tha. (Bukhari, Jild 2, Page 640)

Is Ke Bād Bār Bār Gashi Tāri Hone Lagi. Hazrate Fatima Zahra

Radi Allahu Ta'ala Ànha Ki Zaban Se Shiddate Ghum Meiñ Ye Lafz Nikal Gaya: Hāy Re Mere Bāp Ki Bechaini! Huzoorﷺ Ne Farmāya Ke Aye Beti! Tumhara Bāp Āj Ke Bād Kabhi Bechain Na Hoga. (Bukhari, Jild 2, Page 641)

Is Ke Bād Bār Bār Āpﷺ Yeh Farmā Rahe The مَعَ الَّذِيْنَ اَنْعَمَ اللهُ عَلَيْهِمْ "Yāni Un Logoñ Ke Sath Jin Par Khuda Ka In'ām Hai Aur Kabhi Yeh Farmāte اَللّٰهُمَّ فِي الرَّفِيْقِ الْاَعْلٰى Ki Khuda Wand! Bade Rafeeq Hai Aur لَا اِلٰهَ اِلَّا اللهُ Bhi Padhte The Aur Farmāte The Ke Beshak Maut Ke Liye Sakhtiya Haiñ. Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Kahti Haiñ Ke Tandrusti Ki Hālat Meiñ Āp ﷺ Aksar Farmāya Karte The Ke Paighambaro Ko Ikhtiyar Diya Jāta Hai Ke Wo Khwāh Wafāt Ko Qubool Kareiñ Ya Hayate Duniya Ko. Jab Huzoorﷺ Ki Zabane Mubarak Par Yeh Kalimāt Jāri Huye To Maine Samajh Liya Ke Āp Ne Ākhirat Ko Qabool Farmā Liya.

(Bukhari, Jild 2, Page 640)

Wafāt Se Thodi Der Pahle Hazrate Āyisha Radi Allahu Ta'ala Ànha Ke Bhai Abdurrahman Bin Abu Bakr Radi Allahu Ta'ala Ànhu Tāza Miswak Hath Me Liye Hāzir Huye. Āpﷺ Ne Un Ki Taraf Nazar Jama Kar Dekha.

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Samjha Ke Miswak Ki Khwāhish Hai. Unhoñ ne Fauran Hi Miswak Le Kar Apne Danto Se Narm Ki Aur Daste Aqdas Meiñ De Di. Āpﷺ Ne Miswak Farmāyi. Seh Pahar Ka Waqt Tha Ke Seena-e-Aqdas Meiñ Sāns Ki Ghar Gharāhat Mahsoos Hone Lagi Itne Meiñ Lab Mubarak Hile To Logoñ Ne Ye Alfaz Sune اَلصَّلٰوةُ وَمَا مَلَكَتْ اَيْمَانُكُمْ "Namaz Aur Laundi Ghulāmo Ka Khayal Rakho" Pās Meiñ Pāni Ki Ek Lagan Thi Us Meiñ Bār Bār Hāth Dālte Aur Chehra-e-Aqdas Par Malte Aur Kalima Padhte. Chadare Mubarak Ko Kabhi Mooñh Par Dalte Kabhi Hata Dete. Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Sare Aqdas Ko Apne Seene Se Lagaye Baithi Huyi Thi. Itne Meiñ Āp

ﷺNe Hāth Utha Kar Ungli Se Ishara Farmāya aur 3 Martaba Yeh Faramaya Ke بَلِ الرَّفِيْقُ الْاَعْلٰى "Ab Koi Nahi" Balki Wo Bada Rafeeq Chahiye. Yeh Alfaz Zabane Aqdas Par The Ke Na Gaha'n Muqaddar Hāth Latak Gaye Aur Ānkheiñ Chhat Ki Taraf Dekhte Huye Khuli Ki Khuli Rahi Aur Āp Ki Qudsi Rooh Ālame Quds Meiñ Pahuñch Gayi. (Bukhari, Jild 2, Page 640-641)

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

Tareekhe Wafāt Meiñ Muarrikheen Ka Bada Ikhtilaf Hai Lekin Is Par Tamām Ulama-e-Seerat Ka Ittifaq Hai Ke 2 Shambe Ka Din Aur Rabiul Awwal Ka Mahina Tha. Ām Taur Par Yahi Mashhoor Hai Ke 12 Rabiul Awwal Sanā 11 Hijri Do Shambe Ke Din Teesre Pahar Āp Ne Wisāl Farmāya. (Wallahu Ta'alā'alam)

Wafāt Ka Asar:

Huzoore Aqdasﷺ Ki Wafāt Se Hazrāte Sahaba-e-Kirām Aur Ahle Baite Izām Radi Allahu Ta'ala Ànhum Ko Kitna Bada Sadma Pahuñcha? Aur Ahle Madina Ka Kya Hāl Ho Gaya? Is Ki Tasweer Kashi Ke Liye Hazaro Safhāt Bhi Mutahammil Nahi Ho Sakte. Wo Sham'e Nubuwwat Ke Parwāne Jo Chand Dino Tak Jamale Nubuwwat Ka Deedar Na Karte To Unke Dil Be Qarār Aur Un Ki Ānkheiñ Ashkbār Ho Jāti Thi. Zāhir Hai Ke Un Āshiqane Rasool Par Jāne Ālamﷺ Ke Dayimi Firāq Ka Kitna Rooh Farsa aur Kis Qadr Jānkāh Sadma-e-Azeem Hua Hoga? Jalilul Qadr Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Bila Mubalgha Hosho Hawās Kho Baithe, Un Ki Aqleiñ Gum Ho Gayi, Āwazeiñ Band Ho Gayi Aur Wo Is Qadr Makhbootul Hawās Ho Gaye Ke Un Ke Liye Yeh Sochna Bhi Mushkil Ho Gaya Ke Kya Kaheiñ? Aur Kya Kareiñ? Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhu Par Aisa Saqta Tāri Ho Gaya Ke Wo Idhar Udhar Bhage Bhage Phirte The Magar Kisi Se

Na Kuch Kahte The Na Kisi Ki Kuch Sunte The. Hazrate Ali Radi Allahu Ta'ala Ànhu Ranjo Malāl Meiñ Nidhāl Ho Kar Is Tarah Baithe Rahe Ke Un Meiñ Uthne Baithne Aur Chalne Phirne Ki Sakat Hi Nahi Rahi. Hazrate Abdullah Bin Anees Radi Allahu Ta'ala Ànhu Ke Qalb Par Aisa Dhakka Laga Ke Wo Is Sadme Ko Bardasht Na Kar Sake Aur Un Ka Heart Fail Ho Gaya.

Hazrate Umar Radi Allahu Ta'ala Ànhu Is Qadr Hosho Hawās Kho Baithe Ke Unhoñ ne Talwār Kheench Li Aur Nangi Talwār Le Kar Madine Ki Galiyo Meiñ Idhar Udhar Āte Jāte The Aur Yeh Kahte Phirte The Ke Agar Kisi Ne Yeh Kaha Ke Rasoolullāhﷺ Ki Wafāt Ho Gayi To Maiñ Is Talwār Se Us Ki Gardan Uda Dooñga.

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Wafāt Ke Bād Hazrate Umar Wa Hazrate Mughira Bin Sh'aba Radi Allahu Ta'ala anhuma Ijazat Le Kar Makan Meiñ Dākhil Huye Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Huzoorﷺ Ko Dekh Kar Kaha Ke Bahut Sakht Gashi Ka Dora Pad Gaya Hai. Jab Wo Waha Se Chalne Lage To Hazrate Mughira Radi Allahu Ta'ala Ànhu Ne Kaha Ke Aye Umar! Tumheiñ Kuch Khabar Bhi Hai? Huzoorﷺ Ka Wisāl Ho Chuka Hai. Yeh Sun Kar Hazrate Umar Radi Allahu Ta'ala Ànhu Āpe Se Bahar Ho Gaye Aur Tadap Kar Bole Ke Aye Mughira! Tum Jhoote Ho Aur Huzoorﷺ Ka Us Waqt Tak Intiqal Nahi Ho Sakta Jab Tak Duniya Se Ek Ek Munafiq Ka Khatima Na Ho Jāye.

Mawāhibe Ladunniyah Meiñ Tabri Se Manqool Hai Ke Huzoorﷺ Ki Wafāt Ke Waqt Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu "Sukh" Meiñ The Jo Masjide Nabawi Se Ek Meel Ke Fāsile Par Hai. Un Ki Beewi Hazrate Habiba Binte Khāriza Radi Allahu Ta'ala Ànha Wahi Rahti Thi. Chooñki Do Shambe Ki Subah Ko Marz Meiñ Kami Nazar Āyi Aur Kuch Sukoon Màloom Hua Is Liye Huzoorﷺ Ne Khud Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ko Ijazat De Di Thi Ke Tum "Sukh" Chale Jāo Aur Beewi Baccho Ko Dekhte Āao.

Bukhari Sharif Waghaira Meiñ Hai Ke Hazrate Abu Bakr Radi Allahu Ta'ala Ànhu Apne Ghode Par Suwār Ho Kar "Sukh" Se Āye Aur Kisi Se Koi Bāt Na Kahi Na Suni. Seedhe Hazrate Āyisha Radi Allahu Ta'ala Ànha Ke Hujre Meiñ Chale Gaye Aur Huzoorﷺ Ke Rukhe Anwar Se Chadar Hata Kar Āpﷺ Par Jhuke Aur Āp Ki Donoñ Ānkhoñ Ke Darmiyan Nihāyat Garm Joshi Ke Sath Ek Bosa Diya aur Kaha Ke Āp Apni Hayāt Aur Wafāt Donoñ Hālato Meiñ Pakeeza Rahe. Mere Mā-Bāp Āp Par Fida Ho Harghiz Khuda Wande Ta'ala Āp Par Do Mauto Ko Jama Nahi Farmāyega. Āp Ki Jo Maut Likhi Huyi Thi Āp Us Maut Ke Sath Wafāt Pā Chuke. Is Ke Bād Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Masjid Meiñ Tashreef Lāye To Us Waqt Hazrate Umar Radi Allahu Ta'ala Ànhu Logoñ Ke Sāmne Taqreer Kar Rahe The. Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Aye Umar! Baith Jāo. Hazrate Umar Ne Baithne Se Inkar Kiya To Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Unheiñ Chhodh Diya aur Khud Logoñ Ko Mutawajjeh Karne Ke Liye Khutba Dena Shuru Kar Diya Ke:

Ammā Ba'ad! Jo Shakhs Tum Meiñ Se Muhammadﷺ Ki Ibādat Karta Tha Wo Jān Le Ke Muhammadﷺ Ka Wisāl Ho Gaya Hai Aur Jo Shakhs Tum Meiñ Se Khudàzzawajal Ki Parastish Karta Tha To Khuda Zinda Hai Wo Kabhi Nahi Marega. Phir Is Ke Bād Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Sura-e-Āle Imran Ki Yeh Āyat Tilawat Farmāyi:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى
عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْــٴًـــا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝.

Tarjuma: Aur Muhammad (ﷺ) To Ek Rasool Haiñ In Se Pahle Bahut Se Rasool Ho Chuke To Kya Āgar Wo Intiqal Farmā Jāyeiñ Ya Shaheed Ho Jāyeiñ To Tum Ulte Pāoñ Phir Jāoge? Aur Jo Ulte Pāoñ Phirega Āllāh Ka Kuch Nuqsan Na Karega aur An Qareeb Allāh Shukr Karne Wāloñ Ko Sawab Dega. (Āle Imran: 144)

Hazrate Abdullah Bin Abbas Radi Allahu Ta’ala anhuma Kahte Haiñ Ke Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Yeh Āyat Tilawat Ki To Màloom Hota Tha Ke Goya Koi Is Āyat Ko Janta Hi Na Tha. Un Se Sun Kar Har Shakhs Isi Āyat Ko Padhne Laga.

(Bukhari, Jild 1, Page 166, Madarijun Nubuwwah, Jild 2, Page 433)

Hazrate Umar Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maine Jab Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Zaban Se Soora-e-Āle Imran Ki Yeh Āyat Suni To Mujhe Màloom Ho Gaya Ke Wāqeyi Nabi ﷺ Ka Wisāl Ho Gaya. Phir Hazrate Umar Radi Allahu Ta'ala Ànhu Iztirāb Ki Hālat Nangi Shamsheer Le Kar Jo Ailān Karte Phirte The Ke Huzoor ﷺ Ka Wisāl Nahi Hua Is Se Rujoo Kiya aur Un Ke Sāhibzāde Hazrate Abdullah Bin Umar Radi Allahu Ta’ala anhuma Kahte Haiñ Ke Goya Ham Par Ek Parda Pada Hua Tha Ke Is Āyat Ki Taraf Hamara Dhyan Hi Nahi Gaya. Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ke Is Khutbe Ne Is Parde Ko Utha Liya. (Madarijun Nubuwwah, Jild 2, Page 434)

Tajheezo Takfeen:

Chooñki Huzoore Aqdas ﷺ Ne Wasiyyat Farmā Di Thi Ke Meri Tajheezo Takfeen Mere Ahle Bait Aur Ahle Khāndān Kareiñ. Is Liye Yeh Khidmat Āp ﷺ Ke Khāndān Hi Ke Logoñ Ne Anjam Di. Chunānche Hazrate Fazl Bin Abbas Wa Hazrate Qusum Bin Abbas Wa Hazrate Ali Wa Hazrate Abbas Wa Hazrate Usama Bin Zaid Radi Allahu Ta'ala Ànhum Ne Mil Jul Kar Āp ﷺ Ko Ghusl Diya aur Nāf Mubarak Aur Palko Par Jo Pāni Ke Qatarāt Aur Tari Jama Thi Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Joshe Muhabbat Aur Farte Aqeedat Se Us Ko Zuban Se Chāt Kar Pee Liya.

(Madarijun Nubuwwah, Jild 2, Page 438-439)

Ghusl Ke Bād Teen Sooti Kapdoñ Ka Jo "Suhool" Gāoñ Ke Bane Huye The Kafan Banāya Gaya Un Meiñ Qamees Wa Imāma Na Tha. (Bukhari, Jild 1, Page 169)

Namaze Janaza:

Janaza Taiyyar Hua To Log Namaze Janaza Ke Liye Toot Pade. Pahle Mardo Ne Phir Auratoñ Ne Phir Baccho Ne Namaze Janaza Padhi. Janaza-e-Mubaraka Hujra-e-Muqaddasa Ke Andar Hi Tha. Bāri Bāri Se Thode Thode Log Andar Jāte The Aur Namaz Padh Kar Chale Āte The Lekin Koi Imām Na Tha.

(Madarijun Nubuwwah, Jild 2, Page 240 Wa Ibne Māja, Page 118)

Qabre Anwar:

Hazrate Abu Talha Ansari Radi Allahu Ta'ala Ànhu Ne Qabr Shareef Taiyyar Ki Jo Baghli Thi. Jisme Athar Ko Hazrate Ali Wa Hazrate Fazl Bin Abbas Wa Hazrate Abbas Wa Hazrate Qusum Bin Abbas Radi Allahu Ta'ala Ànhum Ne Qabre Anwar Meiñ Utāra.

(Madarijun Nubuwwah, Jild 2, Page 442)

Lekin Abu Dawood Ki Riwāyatoñ Se Màloom Hota Hai Ke Hazrate Usama aur Abdurrahman Bin Auf Radi Allahu Ta'ala anhuma Bhi Qabr Meiñ Utre The. (Abu Dawood, Jild 2, Page 458)

Sahaba -e-Kirām Radi Allahu Ta'ala Ànhum Meiñ Yeh Ikhtilaf Roo numa Hua Ke Huzoorﷺ Ko Kaha Dafn Kiya Jāye. Kuch Logoñ Ne Kaha Ke Masjide Nabawi Meiñ Āpﷺ Ka Madfan Hona Chahiye Aur Kuch Ne Yeh Rāy Di Ke Āp Ko Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ke Qabristan Meiñ Dafn Karna Chahiye. Is Mauqe Par Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Maine Rasoolullāhﷺ Se Yeh Suna Hai Ke Har Nabi Apni Wafāt Ke Bād Usi Jagah Dafn Kiya Jāta Hai Jis Jagah Us Ki Wafāt Huyi Ho. Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Farmāte Haiñ Ke Is Hadees Ko Sun Kar Logoñ Ne Huzoorﷺ Ke Bichaune Ko Uthaya aur Usi Jagah (Hujra-e-Āyisha Radi Allahu Ta'ala Ànha) Meiñ Āp Ki Qabr Taiyyar Ki Aur Āp Usi Meiñ Madfoon Huye.

(Ibne Māja, Page 118)

Huzoore Aqdasﷺ Ke Ghusl Shareef Aur Tajheezo Takfeen Ki Sa'ādat Meiñ Hissa Lene Ke Liye Zāhir Hai Ke Sham'e Nubuwwat Ke

Parwāne Kis Qadr Be Qarar Rahe Hoñge? Magar Jaisa Ke Ham Tahreer Kar Chuke Ke Chooñki Huzoorﷺ Ne Khud Hi Yeh Wasiyyat Farmā Di Thi Ke Mere Ghusl Aur Tajheezo Takfeen Mere Ahle Bait Hi Kareiñ. Phir Ameerul Momineen Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Bhi Ba Haisiyyat Ameerul Momineen Hone Ke Yahi Hukm Diya Ke "Yeh Ahle Bait Ka Hi Haq Hai" Is Liye Hazrate Abbas Aur Ahle Bait Radi Allahu Ta'ala Ànhum Ne Kiwād Band Kar Ke Ghusl Diya aur Kafan Pahnaya Magar Shuru Se Ākhir Tak Khud Hazrate Ameerul Momineen Aur Doosre Tamām Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Hujra-e-Muqaddasa Ke Bāhar Hāzir Rahe. (Madarijun Nubuwwah, Jild 2, Page 437)

Huzoor ﷺ Ka Tarka:

Huzoore Aqdasﷺ Ki Muqaddas Zindagi Is Qadr Zāhidana Thi Ke Kuch Apne Pās Rakhte Hi Nahi The. Is Liye Zāhir Hai Ke Āpﷺ Ne Wafāt Ke Bād Kya Chhoda Hoga?

Chunānche Hazrate Amr Bin Al Hāris Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke:

مَا تَرَكَ رَسُوْلُ اللهِ ﷺ عِنْدَ مَوْتِهٖ دِرْهَمًا وَّلَا دِيْنَارًا وَّلَا عَبْدًا وَّلَا اَمَةً وَّلَا شَيْئًا اِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهٗ وَاَرْضًا جَعَلَهَا صَدَقَةً ۔

Huzoorﷺ Ne Apni Wafāt Ke Waqt Na Dirham Wa Deenar Choda Na Laundi Wa Ghulām Na aur Kuch. Sirf Apna Safed Khacchar Aur Hathyar Aur Kuch Zameen Jo Ām Musalmānoñ Par Sadqa Kar Gaye Chhoda Tha. (Bukhari, Jild 1, Page 382)

Bahar Hāl Phir Bhi Āpﷺ Ke Matrookat Meiñ 3 Cheezeiñ Thi.

(1) Banu Nazeer, Fidak, Khaibar Ki Zameeneiñ (2) Suwāri Ka Jānwar (3) Hathyar.

Yeh Teeno Cheezeiñ Qābile Zikr Haiñ.

Zameen:

Banu Nazeer, Fidak, Khaibar Ki Zameenoñ Ke Bāghat Waghaira Ki Āmdaniya Āpﷺ Apne Aur Apni Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ke Sāl Bhar Ke Akhrajat Aur Fuqara Wa Masakeen Aur Ām Muslamanoñ Ki Hājat Meiñ Sarf Farmāte The.

(Madarijun Nubuwwah, Jild 2, Page 445 Wābu Dawood, Jild 2, Page 412)

Huzoorﷺ Ke Bād Hazrate Abbas Aur Hazrate Fatima Radi Allahu Ta'ala anhuma aur Bāz Azwāje Mutahharat Radi Allahu Ta'ala anhunna Chahti Thi Ke In Jāydado Ko Meeras Ke Taur Par Wāriso Ke Darmiyan Taqseem Ho Jāna Chahiye. Chunānche Hazrate Ameerul Momineen Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ke Sāmne In Logoñ Ne Is Ki Darkhwast Pesh Ki Magar Āp Aur Hazrate Umar Waghaira ākābir Sahaba Radi Allahu Ta'ala Ànhum Ne In Logoñ Ko Yeh Hadees Suna Di Ke "Ham (Ambiya) Ka Koi Wāris Nahi Hota Ham Ne Jo Kuch Chhoda Wo Musalmānoñ Par Sadqa Hai" Aur Is Hadees Ki Raushni Meiñ Sāf Sāf Kah Diya Ke Rasoolullāhﷺ Ki Wasiyyat Ke Ba Mujib Yeh Jāydadeiñ Waqf Ho Chuki Haiñ. Lihāza Huzoore Aqdasﷺ Apni Muqaddas Zindagi Meiñ Jin Maddat Wa Masārif Meiñ In Ki Āmdaniya Kharch Farmāya Karte The Us Meiñ Koi Tabdeeli Nahi Ki Ja Sakti. Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Apne Daure Khilafat Meiñ Hazrate Abbas Wa Hazrate Ali Radi Allahu Ta'ala Ànhu Ke Isrār Se Banu Nazeer Ki Jāydad Ka In Donoñ Ko Is Shart Par Mutawalli Bana Diya Tha Ke Is Jāydad Ki Āmdaniya Unhi Masārif Meiñ Kharch Karte Rahenge Jin Meiñ Rasoolullāhﷺ Kharch Farmāya Karte The. Phir In Donoñ Meiñ Kuch Anban Ho Gayi Aur In Donoñ Hazrāt Ne Yeh Khwāhish Zāhir Ki Ke Banu Nazeer Ki Jāydad Taqseem Kar Ke Ādhi Hazrate Abbas Ki Tauliyat Meiñ De Di Jāye Aur Ādhi Ke Mutawalli Hazrate Ali Radi Allahu Ta'ala Ànhu Raheiñ Magar Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Is Darkhwast Ko Na Manzoor Farmā Diya.

(Abu Dawood, Jild 2, Page 413 Wa Bukhari, Jild 1, Page 436)

Lekin Khaibar Aur Fidak Ki Zameeneiñ Hazrate Umar Bin Abdul Azeez Radi Allahu Ta'ala Ànhu Ke Zamane Tak Khulafa Hi Ke Hātho Meiñ Rahi. Hākime Madina Marwan Bin Al Hakam Ne Is Ko Apni Jageer Bana Li Thi Magar Hazrate Umar Bin Abdul Azeez Radi Allahu Ta'ala Ànhu Ne Apne Zamāna-e-Khilafat Meiñ Phir Wohi Amal Dar Āmad Jāri Kar Diya Jo Hazrate Abu Bakr Siddique Wa Hazrate Umar Radi Allahu Ta'ala anhuma Ke Daure Khilafat Meiñ Tha.

Suwāri Ke Jānwar:

Zurqani Alal Mawāhibe Waghaira Meiñ Likha Hua Hai

Ke Huzoorﷺ Ki Milkiyyat Meiñ 7 Ghode, 5 Khacchar, 3 Gadhe, 2 Ooñtniya Thi.

(Zurqani, Jild 3, Page 386-391)

Lekin Is Meiñ Yeh Tashreeh Nahi Hai Ke Waqte Wafāt In Meiñ Se Kitne Jānwar Maujood The Kyoñ Ke Huzoorﷺ Apne Jānwar Doosro Ko Ata Farmāte Rahte The. Kuch Naye Khareedte Kuch Hadāya aur Nazrano Meiñ Milte Bhi Rahe. Bahar Hāl Riwāyāte Saheeha Se Māloom Hota Hai Ke Wafāte Aqdas Ke Waqt Jo Suwāri Ke Jānwar Maujood The Un Meiñ Ek Ghoda Tha Jis Ka Nām "Lahaif" Tha Ek Safed Khacchar Tha Jis Ka Nām "Duldul" Tha Yeh Bahut Hi Umr Darāz Hua. Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ke Zamane Tak Zinda Raha Itna Boodha Ho Gaya Tha Ke Is Ke Tamām Dānt Gir Gaye The Aur Ākhir Meiñ Andha Bhi Ho Gaya Tha. Ibne Asākir Ki Tareekh Meiñ Hai Ke Hazrate Ali Radi Allahu Ta'ala Ànhu Bhi Junge Khawārij Meiñ Is Par Suwār Huye The.

(Zurqani, Jild 3, Page 389)

Ek Arabi Gadha Tha Jis Ka Nām "Afeer" Tha Ek Ooñtni Thi Jis Ka Nām "Azba Wa Qaswa" Tha Yeh Wo Ooñtni Thi Jis Ko Ba Waqte Hijrat Āpﷺ Ne Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Se Khareeda Tha Is Ooñtni Par Āp Ne Hijrat Farmāyi Aur Is Ki

Pusht Par Hujjatul Widā'a Meiñ Āp Ne Arafat Wa Mina Ka Khutba Padha Tha. (Wallahu Ta'alā'alam)

Hathyar:

Chooñki Jihād Ki Zaroorat Har Waqt Darpesh Rahti Thi Is Liye Āp ﷺKe Asleha Khāna Meiñ 9 Ya 10 Talwāreiñ, 7 Lohe Ki Zirāheiñ, 6 Kamāneiñ, 1 Teer Dān, 1 Dhāl, 5 Barchiya, 2 Mighfar, 3 Jubbe, 1 Siyāh Rang Ka Bada Jhanda Bāqi Safed Wa Zard Rang Ke Chhote Chhote Jhande The Aur Ek Khaima Bhi Tha.

Hathyaro Meiñ Talwaroñ Ke Bāre Meiñ Hazrate Shaikh Abdul Haque Muhaddise Dhelwi Rahmatullah Ta'ala alaih Ne Tahreer Farmāya Ke Mujhe Is Ka Ilm Nahi Ke Yeh Sab Talwareiñ Bayak Waqt Jama Thi Ya Mukhtalif Awqāt Meiñ Āp Ke Pās Rahi.

Zuroof Wa Mukhtalif Saman:

Zuroof Aur Bartano Ke Kayi Pyāle The Ek Sheeshe Ka Pyāla Bhi Tha. Ek Pyāla Lakdi Ka Tha Jo Fat Gaya Tha To Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Us Ke Shigāf Ko Band Karne Ke Liye Ek Chandi Ki Zanjeer Se Us Ko Jakad Diya Tha. (Bukhari, Jild 1, Page 438)

Chamde Ka Ek Dol, Ek Purani Mashk, Ek Patthar Ka Taghar, Ek Bada Sa Pyāla Jis Ka Nām "Als'ā" Tha, Ek Chamde Ka Thela Jis Meiñ Āpﷺ Āyina, Kainchi Aur Miswak Rakhte The, Ek Kanghi, Ek Surma Dāni, Ek Bahut Bada Pyāla Jis Ka Nām "Al Ghara" Tha, Sā'a aur Mud Do Nāpne Ke Paimane.

In Ke Ilāwa Ek Charpayi Jis Ke Pāye Siyāh Lakdi Ke The. Yeh Charpayi Hazrate As'ad Bin Zararah Radi Allahu Ta'ala Ànhu Ne Hadiyyatan Khidmate Aqdas Meiñ Pesh Ki Thi. Bichauna aur Takiya Chamde Ka Tha Jis Meiñ Khajoor Ki Chhāl Bhari Huyi Thi, Muqaddas Jootiya, Yeh Huzoorﷺ Ke Asbāb Wa Samano Ki Ek Fehrist Hai Jin Ka Tazkira āhadees Meiñ Mutafarriq Taur Par Āta Hai.

Tabarrukate Nubuwwat:

Huzoorﷺ Ke In Matrooka Samano Ke Ilāwa Bāz Yadgari Tabarrukat Bhi The Jin Ko Āshiqane Rasool Farte Aqeedat Se Apne Apne Gharo Meiñ Mahfooz Kiye Huye The Aur In Ko Apni Jāno Se Zyada āzeez Rakhte The.

Chunānche Mooe Mubarak, Nalain Sharifain Aur Ek Lakdi Ka Pyāla Jo Chandi Ke Tāro Se Juda Hua Tha Hazrate Anas Radi Allahu Ta'ala Ànhu Ne In Teeno Āsāre Mutabarrika Ko Apne Ghar Meiñ Mahfooz Rakha Tha. (Bukhari, Jild 1, Page 438)

Isi Tarah Ek Mota Kambal Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ke Pās Tha Jin Ko Wo Bataure Tabarruk Apne Pās Rakhe Huye Thi Aur Logoñ Ko Us Ki Ziyārat Karati Thi. Chunānche Hazrate Abu Darda Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Ham Logoñ Ko Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ki Khidmate Mubarka Meiñ Hāziri Ka Sharaf Hāsil Hua To Unhoñ ne Ek Mota Kambal Nikala aur Farmāya Ke Yeh Wohi Kambal Hai Jis Meiñ Huzoorﷺ Ne Wafāt Pāyi. (Bukhari, Jild 1, Page 438)

Huzoor Ki Ek Talwār Jis Ka Nām "Zulfiqar" Tha. Hazrate Ali Ke Pās Thi In Ke Bād In Ke Khāndān Meiñ Rahi Yaha Tak Ke Yeh Talwār Karbala Meiñ Hazrate Imāme Hussain Radi Allahu Ta'ala Ànhu Ke Pās Thi. Is Ke Bād In Ke Farzand Wa Janasheen Imām Zainul Ābideen Radi Allahu Ta'ala Ànhu Ke Pās Rahi. Chunānche Hazrate Imāme Hussain Radi Allahu Ta'ala Ànhu Ki Shahādat Ke Bād Jab Hazrate Imām Zainul Ābideen Radi Allahu Ta'ala Ànhu Yazeed Bin Muawiya Ke Pās Se Rukhsat Ho Kar Madine Tashreef Lāye To Mashhoor Sahabi Hazrate Miswar Bin Makhrama Radi Allahu Ta'ala Ànhu Hāzire Khidmat Huye Aur Àrz Kiya Ke Agar Āp Ko Koi Hājat Ho Ya Mere Lāyiq Koi Kāre Khidmat Ho To Āp Mujhe Hukm Deiñ Maiñ Āp Ke Hukm Ki Ta'meel Ke Liye Hāzir Hooñ. Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Mujhe Koi Hājat Nahi. Phir Hazrate Miswar Bin Makhrama Radi Allahu Ta'ala Ànhu Ne Yeh

Guzarish Ki, Ke Āp Ke Pās Rasoolullāhﷺ Ki Jo Talwār (Zulfiqar) Hai Kya Āp Wo Mujhe Ināyat Farmā Sakte Haiñ? Kyoñ Ke Mujhe Khatra Hai Ke Kahi Yazeed Ki Qaum Āp Par Ghalib Āa Jāye Aur Yeh Tabarruk Āp Ke Hāth Se Jāta Rahe Aur Agar Āp Ne Is Muqaddas Talwār Ko Mujhe Ata Farmā Diya To Khuda Ki Qasam! Jab Tak Meri Ek Sāns Bāqi Rahegi Un Logoñ Ki Is Talwār Tak Rasāyi Bhi Nahi Ho Sakti Magar Hazrate Imām Zainul Ābideen Radi Allahu Ta'ala Ànhu Ne Us Muqaddas Talwār Ko Apne Se Juda Karna Gawara Nahi Kiya. (Bukhari, Jild 1, Page 438)

Āpﷺ Ki Angoothi Aur Asā-e-Mubarak Par Ja Nasheen Hone Ki Bina Par Khulafa-e-Kirām Hazrate Abu Bakr Siddique Wa Hazrate Umar Farooq Wa Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhum Apne Apne Daure Khilafat Meiñ Qābiz Rahe Magar Angoothi Hazrate Usman Radi Allahu Ta'ala Ànhu Ke Hāth Se Kuweiñ Meiñ Gir Kar Zāe'a Ho Gayi. Us Kuweiñ Ka Nām 'Beere Urais" Hai Jis Ko Log "Beere Khātim" Bhi Kahte Haiñ.

(Bukhari, Jild 2, Page 872)

Aur Asā-e-Mubarak Is Tarah Zāe'a Hua Ke Hazrate Ameerul Momineen Usmane Ghani Radi Allahu Ta'ala Ànhu Isi Muqaddas Asā-e-Nabawi Ko Apne Daste Mubarak Meiñ Le Kar Masjide Nabawi Ke Mimbar Par Khutba Padh Rahe The Ke Bilkul Na Gaha'n Bad Naseeb "Jahjāh Ghifari"[1] Utha aur Achānak Āp Radi Allahu Ta'ala Ànhu Ke Hāth Se Is Mubarak Tabarruk Ko Le Kar Tod Dāla. Is Be Adabi Se Us Par Yeh Qahre Ilāhi Toot Pada Ke Us Ke Hāth Meiñ Cancer Ho Gaya aur Poora Hāth Sad Gal Kar Toot Pada aur Isi Azāb Meiñ Woh Halak Ho Gaya.

Tambeeh: Hamāri Tahqeeq Ke Mutābiq Hazrate Sayyiduna Jahjāh Bin Saeed Ghifari Radi Allahu Ta'ala Ànhu Sahabi-e-Rasool Haiñ Aur Humeiñ Kisi Ka bhi Koi Qaul Aisa Nahi Mila Jis Meiñ In Ke Sahabi Hone Ki Nafi Ho, Lihāza In Ke Liye Aise Alfaz Harghiz Istimal Na Kiye Jāyeiñ.

Musannif Ki Taraf Se Uzr: Kisi Ām Musalman Se Yeh Tasawwur Bhi Nahi Kiya Ja Sakta Ke Wo Kisi Sahabi Ke Bāre Meiñ Jān Boojh Kar Koi Na Zeba Kalima Istimal Kare. Yaqeenan Hazrate Musannif Alaihirrahma Ke Ilm Meiñ Na Hoga Ke Yeh Sahabi Haiñ Kyoñ Ke Yaha Jo Muāmla Tha Wo Sayyiduna Usmane Ghani Radi Allahu Ta'ala Ànhu Ke Asā Ko Todne Ka Tha Jis Ki Wajah Se Shayad Musannif Se Tasāmoh Ho Gaya Warna Wo Harghiz Aisi Bāt Sahabi-e-Rasool Ke Liye Na Likhte Kyoñ Ke Musannif Ne Khud Apni Kutub Meiñ Sahaba-e-Kirām Alaihimur Ridwan Ke Fazayil Bayan Farmāye Haiñ Jo Ke In Ke Rāsikh Sunni Saheehul Aqeeda aur Āshiqe Sahaba-e-Kirām Alaihimur Ridwan Hone Ki Daleel Hai. Sahaba-e-Kirām Alaihimur Ridwan Ke Bāre Meiñ Islami Aqeeda: Sahaba-e-Kirām Alaihimur Ridwan Ke Mutalliq Ahle Sunnat Ka Mauqif Hai Ke,

(1) Sahaba-e-Kirām (Alaihimur Ridwan) Ke Bāham Jo Waqiyāt Huye, In Meiñ Padna Haram, Haram Sakht Haram Hai. Musalmānoñ Ko To Yeh Dekhna Chahiye Ke Wo Sab Hazrāt Āqa-e-Do Ālamﷺ Ke Jān Nisār Aur Sacche Ghulām Haiñ.

(2) Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ambiya Na The, Firishte Na The Ke Masoom Ho. In Meiñ Bāz Ke Liye Laghzisheiñ Huyi Magar In Ki Kisi Bāt Par Garift Allāh Azzawajal Wa Rasool ﷺ Ke Khilaf Hai.

(Bahare Shariat, Jild 1, Hissāwwal, Page 254 Matbua Maktabatul Madina)

Tafseel: Mazkoora Waqiye Ki Taftish Karte Huye Ham Ne Mut'addad Arabi Kutube Siyār Wa Tareekh Waghaira Dekhi Lekin In Meiñ "Bad Naseeb" Ya Is Ki Misl Kalimāt Nahi Milte. Chunānche "Al Isti'āb Meiñ Hai:

Tarjuma: Aur Marwi Hai Ke Yeh Wohi Jahjāh (Bin Sa'eed Ghifari Radi Allahu Ta'ala Ànhu) Haiñ Jinhone Ba Hālate Khutba Usmane Ghani Radi Allahu Ta'ala Ànhu Ke Daste Mubarak Se Asā (Chadi)

Cheen Kar Apne Ghutne Par Dakh Kar Tod Diya Tha To (Sayyiduna) Jahjāh (Radi Allahu Ta'ala Ànhu) Ko Ghutne Meiñ Zakhm Ho Gaya Yaha Tak Ke Wo Rihlat Farmā Gaye. Wo Asā Mubarak Rasoole Akram Ka Tha.

In Ki Sahabiyyat Ke Dalayil: Kutube Tarjim Meiñ In Ke Mutalliq Bayan Kiya Gaya Hai Ke "Wo Bai'ate Rizwan Meiñ Hāzir The." Aur Mut'addad Kutub Meiñ Asā Todne Wāla Wāqiya Inhi Ka Likha Hai Jis Ki Tayeed "Isti'āb" Se Bil Khusoos Hoti Hai Ke Unhoñ ne Pahle In Ke Imān Lāne Ka Wāqiya Bayan Kiya aur Fir Ke Alfaz Ke Zariye Yeh Wāzeh Kar Diya Ke Asā Todne Wāla Wāqiya Inhi Ka Hai.

In Ke Sahabi Hone Ki Sarahat Kutub Meiñ Bhi Ki Gayi Hai IntehaWo Halāk Ho Gaya.

(Dalayilul Nubuwwah, Jild 3, Page 211)

Is Qism Ke Doosre Aur Bhi Tabarrukate Nabawiyya Haiñ Jo Mukhtalif Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ke Pās Mahfooz The Jin Ka Tazkira āhadees Aur Seerat Ki Kitāboñ Meiñ Ja Baja Mutafarriq Taur Par Mazkoor Hai Aur In Muqaddas Tabarrukat Se Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Aur Tabe'yine Izām Rahmatullah Ta’ala alaihim Ko Is Qadr Wālihana Mohabbat Thi Ke Wo In Ko Apni Jāno Se Bhi Zyada āzeez Samajhte The

Sattarahwa Bāb

Shamayil Wa Khasayil:

Huzoore Aqdasﷺ Ko Allāh Ta'ala Ne Jis Tarah Kamale Seerat Meiñ Tamām Awwalino Ākhireen Se Mumtaz Aur Afzalo Āla Banāya Isi Tarah Āpﷺ Ko Jamale Soorat Meiñ Bhi Be Mislo Be Misāl Paida Farmāya. Ham Aur Āp Huzoore Akramﷺ Ki Shāne Be Misāl Ko Bhala Kya Samajh Sakte Haiñ? Hazrāte Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Jo Din Rāt Safaro Hazar Meiñ Jamale Nubuwwat Ki Tajalliya Dekhte Rahe Unhoñ ne Mahboobe Khudaﷺ Ke Jamale Be Misāl Ke Fazlo Kamāl Ki Jo Musawwiri Ki Hai Us Ko Sun Kar Yahi Kahna Padta Hai Jo Kisi Maddahe Rasool Ne Kya Khoob Kaha Hai Ke:

لَمْ يَخْلُقِ الرَّحْمٰنُ مِثْلَ مُحَمَّدٍ اَبَدًا وَّعِلْمِىْ اَنَّهٗ لَا يَخْلُقُ

Tarjuma: Yāni Allāh Ne Hazrat Muhammadﷺ Ka Misl Paida Farmāya Hi Nahi Aur Maiñ Yahi Jānta Hooñ Ko Wo Kabhi Na Paida Karega.

(Hayātuk Haiwan Dameeri, Jild 1, Page 42)

Sahabi-e-Rasool Aur Tajdāre Do Ālamﷺ Ke Darbari Shāyir Hazrate Hassan Bin Sābit Radi Allahu Ta'ala Ànhu Ne Apne Qasida-e-Hamziya Meiñ Jamale Nubuwwat Ki Shāne Be Misāl Ko Is Shān Ke Sāth Bayan Farmāya Ke;

وَاَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِىْ

وَاَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَآءُ

Tarjuma: Yāni Ya Rasoolallahﷺ ! Āp Se Zyada Husno Jamal Wāla Meri Ānkhoñ Ne Kabhi Kisi Ko Dekha Hi Nahi Aur Āp Se Zyada Kamāl Wāla Kabhi Kisi Aurat Ne Jana Hi Nahi.

خُلِقْتَ مُبَرَّءً مِّنْ كُلِّ عَيْبٍ

كَاَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

Tarjuma: Ya Rasoolallahﷺ ! Āp Har Aib Wa Nuqsan Se Pāk Paida Kiye Gaye Haiñ Goya Āp Aise Hi Paida Kiye Gaye Jaise Haseeno Jameel Paida Hona Chahte Haiñ.

Hazrate Allama Boosairi Radi Allahu Ta'ala Ànhu Ne Apne Qasida-e-Burda Meiñ Farmāya Ke:

مُنَزَّهٌ عَنْ شَرِيْكٍ فِيْ مَحَاسِنِهٖ

فَجَوْهَرُ الْحُسْنِ فِيْهِ غَيْرُ مُنْقَسِمِ

Tarjuma: Yāni Hazrate Mahboobe Khuda ﷺ Apni Khoobiyo Meiñ Aise Yakta Haiñ Ke Is Muāmle Meiñ In Ka Koi Shāreek Hi Nahi Hai.

Kyoñki in Meiñ Jo Husn Ka Jauhar Hai Wo Qabile Taqseem Hi Nahi.

Āla Hazrat Maulana Ahmad Raza Khan Sāhib Qibla Bareilwy Quddisa Sirruhul Azeez Ne Bhi Is Mazmoon Ki Akkāsi Farmāte Huye Kitne Nafees Andaz Meiñ Farmāya Hai Ke.

Tere Khulq Ko Haq Ne Azeem Kaha
Teri Khalq Ko Haq Ne Jameel Kiya
Koi Tujh Sa Hua Hai Na Hoga Shaha
Tere Khaliqe Husno Ada Ki Qasam

Bahar Hāl Is Par Tamām Ummat Ka Imān Hai Ke Tanāsube Āza aur Husno Jamal Meiñ Huzoor ﷺ Nabi-e-Ākhiruzzaman ﷺ Be Mislo Be Misāl Haiñ. Chunānche Hazrāte Muhaddisin Wa Musannifine Seerat Ne Riwāyāte Saheeha Ke Sath Āp ﷺ Ke Har Har Uzw Shareefa Ke Tanāsub Aur Husno Jamāl Ko Bayan Kiya Hai. Ham Bhi Apni Is Mukhtasar Kitab Meiñ "Hulya-e-Mubaraka" Ke Zikre Jameel Se Husno Jamāl Paida Karne Ke Liye Is Unwan Par Hazrate

Maulana Muhammad Kāmil Sahib Charagh e Rabbani Nomani Waleed Poori Rahmatullah Ta'ala alaih Ke Manzoom Hulya-e-Mubaraka Ke Chand Ash'ār Naql Karte Haiñ Tāki Is Ālime Kāmil Ki Barkato Se Bhi Yeh Kitab Sarfaraz Ho Jāye. Hazrate Maulana Mausoof Ne Apni Kitab "Panja-e-Noor" Meiñ Tahreer Farmāya Ke.

Hulya-e-Mubaraka:

Roohe Haq Ka Maiñ Sarapa Kya Likhooñ
Hulya-e-Noore Khuda Maiñ Kya Likhooñ
Par Jamāle Rahmatullil Ālameen
Jalwagar Hoga Makane Qabr Meiñ
Is Liye Hai Āa Gaya Mujh Ko Khayal
Mukhtasar Likh Dooñ Jamale Be Misāl
Tāki Yāro Ko Mere Pehchān Ho
Aur Is Ki Yād Bhi Āsan Ho
Tha Miyana Qad O Wāusat Se Pāk Tan
Par Sapedo Surkh Tha Range Badan
Chānd Ke Tukde The Āza Āp Ke
The Haseeno Gol Sānche Meiñ Dhale
Thi Jabee'n Raushan Kushada Āp Ki
Chand Meiñ Hai Dāgh Wo Be Dāgh Thi
Donoñ Abru Thi Misāl e Do Hilāl
AurDono Ko Hua Tha Ittisāl
IttisāleDo Mahe Eidain Tha
Ya Ke Adna Qurb Tha Qausain Ka
Thi Badi Ānkheiñ Haseeno Surmgi'n
Dekh Kar Qurban Thi Sab Hoore Ee'n

Kān Donoñ Khoob Soorat Arjumand
Sath Khoobi Ke Dehan Beeni Buland
Sāf Āyina Tha Chehra Āp Ka
Soorat Apni Us Meiñ Har Ek Dekhta
Ta Ba Seena Reeshe Mahboobe Ilāh
Khoob Thi Ganjan Moon, Range Siyāh
Tha Saped Aksar Libāse Pāk Tan
Ho Izāro Jubbao Ya Pairhan
Sabz Rahta Tha Imāma Āp Ka
Par Kabhi Saud Wa Sapedo Sāf Tha
Maiñ Kahoon Pahchan Umda Āp Ki
Donoñ Ālam Meiñ Nahi Aisa Koi

Jisme Athar:

Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Huzoore Anwarﷺ Ke Jisme Aqdas Ka Rang Gora Saped Tha. Aisa Màloom Hota Tha Ke Goya Āp Ka Muqaddas Badan Chandi Se Dhāl Kar Banāya Gaya Hai. (Shamayile Tirmizi, Page 2)

Hazrate Anas Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Āpﷺ Ka Jisme Mubarak Nihāyat Narmo Nāzuk Tha. Maine Deeba Wa Hareer (Reshmi Kapdoñ) Ko Bhi Āp Ke Badan Se Zyada Narm Wa Nāzuk Nahi Dekha aur Āpﷺ Ke Jisme Mubarak Ki Khushboo Se Zyada ācchi Koi Khushboo Nahi Sooñghi. (Bukhari, Jild 1, Page 502)

Hazrate Ka'ab Bin Mālik Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Jab Huzoorﷺ Khush Hote The To Āp Ka Chehra-e-Anwar Is Tarah Chamak Uthta Tha Ke Goya Chand Ka Ek Tukda Hai Aur Ham Log Isi Kaifiyyat Se Huzoorﷺ Ki Shādmani Wa Masarrat Ko Pahchan Lete The. (Bukhari, Jild 1, Page 503)

Āp Ke Rukhe Anwar Par Paseene Ke Qatarāt Motiyo Ki Tarah Dhalakte The Aur Us Meiñ Mushko Ambar Se Badh Kar Khushboo Rahti Thi. Chunānche Hazrate Anas Radi Allahu Ta'ala Ànhu Ki Wālida Hazrate Beebi Umme Sulaim Radi Allahu Ta'ala Ànha Ek Chamde Ka Bistar Huzoorﷺ Ke Liye Biccha Deti Thi Aur Āpﷺ Us Par Dopahar Ko Qailoola Farmāya Karte The To Āp Ke Jisme Athar Ke Paseene Ko Wo Ek Sheeshi Meiñ Jama Farmā Leti Thi Phir Us Ko Apni Khushboo Meiñ Mila Liya Karti Thi. Chunānche Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Wasiyyat Ki Thi Ke Meri Wafāt Ke Bād Mere Badan Aur Kafan Meiñ Wo Hi Khushboo Lagayi Jāye Jis Meiñ Huzoore Anwarﷺ Ke Jisme Athar Ka Paseena Mila Hua Hai. (Bukhari, Jild 1, Page 929)

Jisme Anwar Ka Sāya Na Tha:

Āpﷺ Ki Qade Mubarak Ka Sāya Na Tha. Hakeem Tirmizi (Mutawaffa Sanā 255 Hijri) Ne Apni Kitab "Nawadirul Usool" Meiñ Hazrate Zaqwan Tabe'yi Rahmatullahi Ta'ala alaih Se Yeh Hadees Naql Ki Hai Ke Suraj Ki Dhoop Aur Chand Ki Chandni Meiñ Rasoolullāh ﷺ Ka Sāya Nahi Padta Tha. Imām Ibne Saba'a Rahmatullahi Ta'ala alaih Ka Qaul Hai Ke Yeh Āp Ke Khasayis Meiñ Se Hai Ke Āp Ka Sāya Zameen Par Nahi Padta Tha aur Āp Noor The Is Liye Jab Āp Dhoop Ya Chandhni Meiñ Chalte To Āp Ka Sāya Nazar Na Āta Tha aur Bāz Ka Qaul Hai Ke Is Ki Shahid Wo Hadees Hai Jis Meiñ Āp Ki Is Dua Ka Zikr Hai Ke Āp Ne Yeh Dua Māngi Ke Khuda Wand! Tu Mere Tamām Āa'za Ko Noor Bana De Aur Āp ﷺNe Apni Is Dua Ko Is Qaul Par Khatm Farmāya Ke وَ اجْعَلْنِیْ نُوْرًا Ya āllāh! Tu Mujh Ko Sarapa Noor Bana De. Zāhir Hai Ke Jab Āp Sarapa Noor The To Phir Āp Ka Sāya Kaha Se Padta?

Isi Tarah Abdullah Bin Mubarak Aur Ibnul Jauzi Rahmatullahi Ta'ala alaih Ne Bhi Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Se Riwāyat Ki Hai Ke Huzoor ﷺKa Sāya Nahi Tha.

(Zurqani, Jild 5, Page 249)

Makkhi, Macchar, Juo'n Se Mahfooz:

Hazrate Imām Fakhruddin Rāzi Rahmatullahi Ta'ala alaih Ne Is Riwāyat Ko Naql Farmāya Hai Aur Allama Hijazi Rahmatullahi Ta'ala alaih Waghaira Se Yehi Manqool Hai Ke Badan To Badan Āp ﷺKe Kapdoñ Par Bhi Kabhi Makkhi Nahi Baithi, Na Kapdoñ Meiñ Kabhi Jueiñ Padi, Na Kabhi Khatmal Ya Macchar Ne Āp Ko Kāta, Is Mazmoon Ko Aburrabee'a Sulaiman Bin Saba'a Rahmatullahi Ta'ala alaih Ne Apni Kitab "Shifaus Sudoor Fi Āa'lamu Nubuwwatir Rasool" Meiñ Bayan Farmāte Huye Tahreer Farmāya Ke Is Ki Ek Wajah To Ye Hai Ke Āp ﷺNoor The. Phir Makkhiye Ki Āmad, Juo Ka Paida Hona Chooñki Gandgi Badboo Waghaira Ki Wajah Se Hua Karta Hai Aur Āp Chooñki Har Qism Ki Gandgiyo Se Pāk Aur Āp Ka Jisme Athar Khushboodār Tha Is Liye Āp In Cheezo Se Mahfooz Rahe. Imām Sabati Rahmatullahi Ta'ala alaih Ne Bhi Is Mazmoon Ko "Āa'zamul Mawārid" Meiñ Mufassal Likha Hai. (Zurqani, Jild 5, Page 249)

Muhare Nubuwwat:

Huzoore Aqdas ﷺKe Donoñ Shano Ke Darmiyan Kabootar Ke Ande Ke Barābar Muhare Nubuwwat Thi. Yeh Ba Zāhir Surkhi Māyil Ubhra Hua Gosht Tha.

Chunānche Hazrate Jābir Bin Samurah Radi Allahu Ta'ala Ànhu Farmāte Haiñ Ke Maine Huzoor ﷺKe Donoñ Shano Ke Beech Meiñ Muhare Nubuwwat Ko Dekha Jo Kabootar Ke Ande Ki Miqdar Meiñ Surkh Ubhra Hua Ek Gudood Tha.

(Shamayile Tirmizi, Page 3 Wa Tirmizi, Jild 2, Page 205)

Lekin Ek Riwāyat Meiñ Ye Bhi Hai Ke Muhare Nubuwwat Kabootar Ke Ande Ke Barābar Thi Aur Us Par Yeh Ibārat Likhi Huyi Thi Ke:

اَللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ بِوَجْهٍ حَيْثُ كُنْتَ فَاِنَّكَ مَنْصُوْرٌ

Tarjuma: Yāni Ek Allāh Hai Us Ka Koi Shāreek Nahi (Aye Rasool!) Āp Jaha Bhi Rahenge Āp Ki Madad Ki Jayegi.

Aur Ek Riwāyat Meiñ Yeh Bhi Hai Ke: كَانَ نُوْرًا يَّتَلَأْلَأُ

Muhare Nubuwwat Ek Chamakta Hua Noor Tha. Rāwiyo Ne Is Ki Zāhiri Shaklo Surat Aur Miqdar Ko Kabootar Ke Ande Se Tashbeeh Di Hai. (Hashiya Tirmizi, Jild 2, Page 205)

Qad Mubarak:

Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Huzoore Anwarﷺ Na Bahut Zyada Lambe The Na Pasta Qad Balki Āp Darmiyani Qad Wāle The Aur Āp Ka Muqaddas Badan Intihayi Khoob Soorat Tha Jab Chalte The To Kuch Khamida Ho Kar Chalte The. (Shamayile Tirmizi, Page 1)

Isi Tarah Hazrate Ali Radi Allahu Ta'ala Ànhu Farmāte

Haiñ Ke Āpﷺ Na Taweetul Qāmat The Na Pasta Qad Balki Āp Miyān Qad The. Ba Waqte Raftār Aisa Màloom Hota Tha Ke Goya Āp Kisi Bulandi Se Utar Rahe Haiñ. Maine Āp Ka Misl Na Āp Se Pahle Dekha Na Āp Ke Bād. (Shamayile Tirmizi, Page 1)

Is Par Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ka Ittifaq Hai Ke Āp Miyana Qad The Lekin Yeh Āpﷺ Ki Mo'jizana Shān Hai Ke Miyana Qad Hone Ke Bawujood Agar Āp Hazaro Insano Ke Majma Meiñ Khade Hote The To Āp Ka Sare Mubarak Sab Se Zyada Ooñcha Nazar Āta.

Qade Be Sāya Ke Sāya E Marhamat Zille Mamdoo de Rāfat Pe Lākho Salām

Tāirane Qudus Jis Ki Hai Kumriya
Us Sahi Sarwe Qāmat Pe Lakho Salam

Sare Aqdas:

Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Āpﷺ Ka Hulya-e-Mubaraka Bayan Farmāte Huye Irshad Farmāya Ke "Dakhm-Ur-Raas" Yāni Āp ﷺKa Sare Mubarak "Bada" Tha (Jo Shandar Aur Wajeeh Hone Ka Nishān Hai)

(Shamayile Tirmizi)

Jis Ke Āge Sare Sarwara Kham Rahe
Us Sare Tāje Rif'at Pe Lakho Salam

Muqaddas Bāl:

Huzoore Anwarﷺ Ke Mooe Mubarak Na Ghooñghar Dār The Na Bilkul Seedhe Balki In Donoñ Kaifiyyato Ke Darmiyan The. Āpﷺ Ke Muqaddas Bāl Pahle Kāno Ki Lau Tak The Phir Shano Tak Khoob Soorat Gesu Latakte Rahte The Magar Hujjatul Widā'a Ke Mauqe Par Āp Ne Apne Bālo Ko Utarwa Diya. Āla Hazrat Maulana Shah Ahmad Raza Khan Qibla Bareilwy Ne Āp Ke Muqaddas Bālo Ki In Teen Soorato Meiñ Apne Do Shero Meiñ Bahut Hi Nafeeso Lateef Andāz Meiñ Bayan Farmāya Hai Ke,

Gosh Tak Sunte The Faryād Ab Āye Tā Dosh Ke
Bane Khāna Badosho Ko Sudhare Gesu Ākhire
Haj Ghume Ummat Meiñ Pareshan Ho Kar Teerah
Bakhto Ki Shafa'at Ko Sidrāe Gesu

Āpﷺ Aksar Bālo Meiñ Tel Bhi Dālte The Aur Kabhi Kabhi Kanghi Bhi Karte The Aur Akheer Zamane Meiñ Beech Sar Meiñ Mang Bhi Nikalte The. Āpﷺ Ke Muqaddas Bal Ākhir Umr Tak Siyāh Rahe, Sar Aur Dādhi Shareef Meiñ Bees Bālo Se Zyada Safed Nahi Huye The.

(Shamayile Tirmizi, Page 4-5)

Huzoore Aqdasﷺ Ne Hijjatul Widā'a Meiñ Jab Apne Muqaddas Bāl Utarwaye To Wo Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Meiñ Bataure Tabarruk Taqseem Huye Aur Sahaba- e - Kirām Radi Allahu Ta'ala Ànhum Ne Nihāyat Hi Aqeedat Ke Sath Is Mooe Mubarak Ko Apne Pās Mahfooz Rakha aur Is Ko Apni Jāno Se Zyada āzeez Rakhte The.

Hazrate Beebi Umme Salmah Radi Allahu Ta'ala Ànha Ne In

Muqaddas Bālo Ko Ek Sheeshi Meiñ Rakh Liya Tha Jab Kisi Insan Ko Nazar Lag Jāti Ya Koi Maraz Hota To Āpﷺ Us Sheeshi Ko Pāni Meiñ Dubo Kar Deti Thi Aur Us Pāni Meiñ Shifa Hāsil Hoti Thi.

(Bukhari, Jild 2, Page 875)

Wo Karam Ki Ghata Gesu -e- Mushk Sā
Luk'ah -e- Abre Rāhmat Pe Lakho Salam

Rukhe Anwar:

Huzoore Aqdasﷺ Ka Chehra-e-Anwar Munawwar Jamale Ilāhi Ka Āyina aur Anware Tajalli Ka Mazhar Tha. Nihāyat Hi Wajeeh, Pur Gosht Aur Kisi Qadr Golayi Liye Huye Tha. Hazrate Jābir Bin Samurah Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maine Rasoolullāhﷺ Ko Ek Martaba Chandni Rāt Meiñ Dekha. Maiñ Ek Martaba Chand Ki Taraf Dekhta aur Ek Martaba Āpﷺ Ke Chehra-e-Anwar Ko Dekhta To Mujhe Āp Ka Chehra Chand Se Bhi Zyada Khoob Soorat Nazar Āta Tha.

Hazrate Bara Bin Āzib Radi Allahu Ta'ala Ànhu Se Kisi Ne Poocha Ke Kya Rasoolullāhﷺ Ka Chehra (Chamak Damak Meiñ) Talwār Ki Mānind Tha? To Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Nahi Balki Āpﷺ Ka Chehra Chand Ke Misl Tha. Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Āpﷺ Ke Hulya-e-Mubaraka Ko Bayan Karte Huye Kaha Ke:

مَنْ رَاٰهُ بَدِيْهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً اَحَبَّهُ

Tarjuma: Jo Āp Ko Achānak Dekhta Wo Āp Ke Ro'b Dāb Se Dar Jāta aur Pahchanne Ke Bād Āp Se Milta Wo Āp Se Mohabbat Karne Lagta Tha.

Hazrate Barā Bin Āzib Radi Allahu Ta'ala Ànhu Ka

Qaul Hai Ke Rasoolullāhﷺ Tamām Insano Se Badh Kar Khoobaru Aur Sab Se Zyada ācche Akhlāq Wāle The. (Bukhari, Jild 1, Page 502)

Hazrate Abdullah Bin Salām Radi Allahu Ta'ala Ànhu Ne Āp Ke

Chehra-e-Anwar Ke Bāre Meiñ Yeh Kaha:

فَلَمَّا تَبَيَّنْتُ وَجْهَهٗ عَرَفْتُ اَنَّ وَجْهَهٗ لَيْسَ بِوَجْهِ كَذَّابٍ

Yāni Maine Jab Huzoorﷺ Ke Chehra – e - Anwar Ko Baghaur Dekha To Maine Pahchan Liya Ke Āp Ka Chehra Kisi Jhoote Ādmi Ka Chehra Nahi Hai. (Shamayile Tirmizi, Page 168)

Āla Hazrat Fāzile Bareilwy Rahmatullahi Ta'ala alaih Ne Kya Khoob Kaha Ke:

Chand Se Muh Pe Tāba'n Darakhsha Durood
Namak Āgi Sabahat Pe Lākho Salam
Jis Se Tārik Dil Jagmagane Lage
Us Chamak Wāli Rangat Pe Lākho Salām

Arabi Zaban Meiñ Bhi Kisi Maddahe Rasool Ne Āp ﷺ Ke Rukhe Anwar Ke Husno Jamal Ka Kitna Haseen Manzar Aur Kitni Behtareen Tashreeh Pesh Ki Hai:

نَبِيُّ جَمَالٍ كُلُّ مَا فِيْهِ مُعْجِزٌ مِّنَ الْحُسْنِ لٰكِنْ وَجْهُهُ الْاٰيَةُ الْكُبْرٰى
يُنَادِىْ بَلَالُ الْخَالِ فِىْ صَحْنِ خَدِّهٖ يُطَالِعُ مِنْ لَأْلَآءِ غُرَّتِهِ الْفَجْرَا

Yāni Huzoorﷺ Husno Jamal Ke Bhi Nabi Haiñ, Yooñ To In Ki Har Cheez Husn Ka Mo'jiza Hai Lekin Khās Kar In Ka Chehra To Āyate Kubra (Bahut Hi Bada Mo'jiza) Hai.

In Ke Rukhsar Ke Sahan Meiñ In Ke Til Ka Bilāl In Ki Raushan Peshani Ki Chamak Se Subhe Sādiq Ko Dekh Kar Azān Kaha Karta Tha.

Mehrābe Abru:

Āpﷺ Ki Bhaweiñ Darāz Wa Bareek Aur Ghane Bāl Wāli Thi Aur Donoñ Bhaweiñ Is Qadr Muttasil Thi Ke Door Se Donoñ Mili Huyi Màloom Hoti Thi Aur In Donoñ Bhawo Ke Darmiyan Ek Rag Thi Jo Ghusse Ke Waqt Ubhar Jāti Thi.

Āla Hazrat Rahmatullahi Ta'ala alaih Abru-e-Mubarak Ki Mad'h Meiñ Farmāte Haiñ Ke:

Jin Ke Sajde Ko Mehrabe Kāba Jhuki
Un Bhawo Ki Latāfat Pe Lākho Salam

Aur Hazrate Mohsin Kakorwi Rahmatullahi Ta'ala alaih Ne Chehra-e-Anwar Meiñ Mehrābe Abru Ke Husn Ki Tasweer Kashi Karte Huye Yeh Likha Ke:

Māhe Kāmil Meiñ Mahe Noor Ki Yeh Tasweer Haiñ
Ya Khichi Marikae Badr Meiñ Shamsheer Haiñ

Noorani Ānkh:

Āp ﷺKi Chashmane Mubarak Badi Badi Aur Qudrati Taur Par Surmagi Thi. Palkeiñ Ghani Aur Darāz Thi. Putli Ki Siyahi Khoob Siyāh Aur Ānkh Ki Safedi Khoob Safed Thi Jin Meiñ Bareek Bareek Surkh Dore The. (Shamayile Tirmizi, Page 2 Wa Dalayilun Nubuwwah, Page 54)

Āp ﷺ Ki Muqaddas Ānkhoñ Ka Yeh Aijaz Hai Ke Āp Bayak Waqt Āge Peeche, Dāyeiñ Bāyeiñ, Upar Neeche, Din Rāt, Andhere Ujāle Meiñ Yaksa'n Dekha Karte The.

(Zurqani Alala Mawāhib, Jild 5, Page 246 Wa Khasayisul Kubra, Jild 1, Page 61)

Chunānche Bukhari Wa Muslim Ki Riwāyāt Meiñ Āya Hai Ke:

اَقِيْمُوا الرُّكُوْعَ وَالسُّجُوْدَفَوَاللّٰهِ اِنِّيْ لَاَرَاكُمْ مِنْ بَعْدِيْ۔

Aye Logoñ! Tum Rukoo Wa Sujood Ko Durust Tareeqe Se Ada Karo Kyoñ Ke Khuda Ki Qasam! Maiñ Tum Logoñ Ko Apne Peeche Se Bhi Dekhta Rahta Hooñ.

Sāhibe Mirqāt Ne Is Hadees Ki Sharah Meiñ Farmāya Ke:

وَهِيَ مِنَ الْخَوَارِقِ الَّتِيْ اُعْطِيَهَا عَلَيْهِ السَّلَام

Yeh Bāb Āp ﷺ Ke Un Mo'jizat Meiñ Se Hai Jo Āp Ko Ata Kiye Gaye Haiñ.

Phir Āp ﷺ Ki Ānkhoñ Ka Dekhna Mahsoosat Hi Tak Mahdood Nahi Tha Balki Āp Ghair Marayi Wa Ghair Mahsoos Cheezo Ko Bhi Jo Ānkhoñ Se Dekhne Ke Lāyiq Hi Nahi Haiñ Dekh Liya Karte The.

Chunānche Bukhari Shareef Ki Ek Riwāyat Hai Ke:

وَاللّٰهِ مَا يَخْفٰى عَلَيَّ رُكُوْعُكُمْ وَلَا خُشُوْعُكُمْ۔

Khuda Ki Qasam! Tumhara Rukoo Wa Khushoo Meri Nigahoñ Se Poshida Nahi Rahta. (Bukhari, Jild 1, Page 59)

Subhan Allāh! Pyāre Mustafaﷺ Ki Noorani Ānkhoñ Ke Ai'jaz Ka Kya Kahna? Ke Peeth Ke Peeche Se Namaziyo Ke Rukoo Balki Un Ke Khushoo Ko Bhi Dekh Rahe Haiñ "Khushoo" Kya Cheez Hai? Khushoo Dil Meiñ Khauf Aur Ājizi Ki Ek Kaifiyyat Ka Nām Hai Jo Ānkh Se Dekhne Ki Cheez Hi Nahi Magar Nigahe Nubuwwat Ka Yeh Mo'jiza Dekho Ke Aisi Cheez Ki Bhi Āp ﷺ Ne Apni Ānkhoñ Se Dekh Liya Jo Ānkh Se Dekhne Ke Qābil Nahi Hai.

Subhan Allāh! Chashmane Mustafaﷺ Ke Ai'jaz Ki Shān Ka Kya Koi Bayan Kar Sakta Hai? Āla Hazrat Maulana Ahmad Raza Khan Sāhib Qibla Bareilwy Quddisa Sirrahu Ne Kya Khoob Farmāya:

Shash Jihat Samte Muqabil Shabo Roz Ek Hi Hāl
Dhoom "Wannajm" Meiñ Hai Āp Ki Beenayi Ki

Farsh Ta Farsh Sab Āyina Zamayir Hāzir
Bas Qasam Khaiye Ummi Teri Dānayi Ki

Beeni Mubarak:

Āp ﷺ Ki Mutabarrak Nāk Khoob Soorat Darāz Aur Buland Thi Jis Par Ek Noor Chamakta Tha. Jo Shakhs Baghaur Nahi Dekhta Tha Wo Yeh Samajhta Tha Ke Āp Ki Mubarak Nāk Bahut Ooñchi Hai Hālanki Āp Ki Nāk Bahut Zyada Ooñchi Na Thi Balki Bulandi Us Noor Ki Wajah Se Mahsoos Hoti Thi Jo Āp Ki Muqaddas Nāk Ke Upar Jalwa Figan Tha. (Shamayile Tirmizi, Page 2 Waghaira)

Neechi Ānkhoñ Ki Sharmo Haya Par Durood
Oonchi Beeni Ki Rif'at Pe Lākho Salam

Muqaddas Peshani:

Hazrate Hind Bin Abi Hāla Radi Allahu Ta'ala Ànhu Āp ﷺ Ke Chehra-e-Anwar Ka Hulya Bayan Karte Haiñ Ke: Āp Ki Mubarak Peshani Kushada aur Chaudhi Thi. (Shamayile Tirmizi, Page 2)

Qudrati Taur Se Āp ﷺ Ki Peshani Par Ek Noorani Chamak Thi. Chunānche Darbāre Risālat Ke Shāyir Maddahe Rasool Hazrate Hassan Bin Sābit Radi Allahu Ta'ala Ànhu Ne Isi Haseeno Jameel Noorani Manzar Ko Dekh Kar Yeh Kaha Hai Ke:

مَتٰی يَبْدُ فِي الدَّاجِی الْبَهِيمِ جَبِيْنُهٗ يَلُحْ مِثْلَ مِصْبَاحِ الدُّجَى الْمُتَوَقِّدِ

Yāni Jab Andheri Rāt Meiñ Āpﷺ Ki Muqaddas Peshani Zāhir Hoti Hai To Is Tarah Chamakti Hai Jis Tarah Rāt Ki Tareeki Meiñ Raushan Charagh Chamakte Haiñ.

Goshe Mubarak:

Āp Ki Ānkhoñ Ki Tarah Āp Ke Kān Meiñ Bhi Mo'jizana Shān Thi. Chunānche Āpﷺ Ne Khud Apni Zabane Aqdas Se Irshād Farmāya Ke إِنِّیْ أَرٰی مَالَا تَرَوْنَ وَأَسْمَعُ مَالَا تَسْمَعُوْنَ Maiñ Un Cheezoñ Ko Dekhta Hooñ Jin Ko Tum Meiñ Se Koi Nahi Dekhta aur Maiñ Un Āwāzoñ Ko

Sunta Hooñ Jin Ko Tum Meiñ Se Koi Nahi Sunta.

Is Hadees Se Sābit Hota Hai Ke Āpﷺ Ke Sam'a Wa Basar Ki Quwwat Be Misāl Aur Mo'jizana Shān Rakhti Thi. Kyoñ Ke Āpﷺ Dooro Nazdeek Ki Āwāzoñ Ko Yaksa'n Taur Par Sun Liya Karte The. Chunānche Āp Ke Haleef Bani Khuza'ā Ne, Jaisa Ke Fathe Makka Bayan Meiñ Āp Padh Chuke Haiñ, Teen Din Ki Masāfat Se Āp Ko Apni Imdād Wa Nusrat Ke Liye Pukara To Āp Ne Un Ki Faryād Sun Li. Allama Zurqani Ne Is Hadees Ki Sharah Meiñ Farmāya Ke :

لَا بُعْدَ فِي سَمَاعِهِ ﷺ فَقَدْ كَانَ يَسْمَعُ أَطِيطَ السَّمَاءِ

Agar Huzoore Aqdasﷺ Ne Teen Din Ki Masāfat Se Ek Faryādi Ki Faryād Sun Li To Yeh Āp Se Koi Ba'eed Nahi Hai Kyoñ Ke Āp To Zameen Par Baithe Huye Āsmano Ki Charcharahat Ko Sun Liye Karte The Balki Arsh Ke Neeche Chand Ke Sajde Meiñ Girne Ki Āwaz Ko Bhi Sun Liya Karte The.

Dooro Nazdeek Ke Sunne Wāle Wo Kān
Kāne Lāle Karamat Pe Lākho Salam

Dahan Shareef:

Hazrate Hind Bin Abi Hāla Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Āpﷺ Ke Rukhsar Narm Wa Nāzuk Aur Humwār The Aur Āpﷺ Ka Mooñh Farākh Dānt Kushada aur Raushan The. Jab Āpﷺ Guftagu Farmāte To Āp Ke Donoñ Agle Dānto Ke Darmiyan Se Ek Noor Nikalta Tha aur Jab Kabhi Andhere Meiñ Āp Muskura Dete To Dandane Mubarak Ki Chamak Se Raushni Ho Jāti Thi.

(Shamayile Tirmizi, Page 2 Wa Khasayisul Kubra, Jild 1, Page 74)

Āpﷺ Ko Kabhi Jamayi Nahi Āyi Aur Yeh Tamām Ambiya Ka Khassa Hai Ke In Ko Kabhi Jamāyi Nahi Āti Kyoñ Ke Jamāyi Shaitan Ki Taraf Se Hua Karti Hai

Aur Hazrāte Ambiya Alaihimussalam Shaitan Ke Tasallut Se

Mahfooz Wa Masoom Haiñ. (Zurqani, Jild 5, Page 248)

Wo Dahan J i s Ki Har Bāt Wahiye Khuda
Chashma-e-Ilmo Hikmat Pe Lākho Salām

Zabane Aqdas:

Āp ﷺ Ki Tarjuman Aur Sar Chashma-e-Āyat Wa Makhzane Mo'jizat Hai Is Ki Fasāhato Balāghat Is Qadar Hadde Ai'jaz Ko Pahuñchi Huyi Hai Ke Bade Bade Fusaha Wa Bulagha Āp Ke Kalam Ko Sun Kar Dang Rah Jāte The.

Tere Āge Yooñ Haiñ Dabe Lache
Fusahā Arab Ke Bade Bade
Koi Jāne Mooñh Meiñ Zaban Nahiñ,
Nahiñ Balki Jism Meiñ Jāñ Nahiñ.

Āpﷺ Ki Muqaddas Zaban Ki Hukmrani Aur Shān Ka Ye Ai'jaz Tha Ke Zaban Se Jo Farmā Diya Wo Ek Ān Meiñ Mo'jiza Ban Kar Ālame Wujood Meiñ Āa Gaya.

Wo Zaban Jis Ko Sab Kun Ki Kunji Kaheiñ
Us Ki Nāfiz Hukoomat Pe Lākho Salām
Us Ki Pyāri Fasāhat Pe B ehad D u r ood
Us Ki Dilkash Balāghat Pe Lākho Salām

Lu‘ābe Dahan:

Āp ﷺ Ka Lu‘ābe Dahan (Thook) Zakhmiyo Aur Beemariyoñ Ke Liye Shifa aur Zahro Ke Liye Tiryāqe Āzam Tha. Chunānche Āp Mo'jizāt

Ke Bayan Meiñ Padheñge Ke Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ke Pāoñ Meiñ Ghāre Saur Ke Andar Sāñp Ne Kāta. Un ka zehar aap ke Lu'ābe Dahan se utar gaya aur zakhm achha ho gaya.

Hazrat Ali Radiyallahu ànhu ke Aashoob-e-chashm ke liye yeh Lu'ābe Dahan *"Shifaa-ul-Ain"* ban gaya. Hazrat Rifā'ah bin Rafi' ki āañkh meiñ jang-e-Badr ke din teer laga aur phoot gayi, magar aap ke Lu'ābe Dahan se aisi shifa hāsil hui ke dard bhi chala gaya aur āañkh ki roshni bhi barqarar rahi. *(Zaad-ul-Ma'ād – Ghazwah Badr)*

Hazrat Abu Qataadah ke chehre par teer laga, aap ne us par apna Lu'ābe Dahan laga diya, fauran hi khoon band ho gaya aur phir zindagi bhar unko kabhi teer o talwar ka zakhm na laga.

Shifa ke ilāwa aur bhi Lu'ābe Dahan se badi badi mu'jizaanah barkāt ka zuhoor hua. Chunanche Hazrat Anas Radiyallahu ànhu ke ghar meiñ ek kuñwa tha. Aap ne us meiñ apna Lu'ābe Dahan dāl diya to uska pāni itna sheereeñb (meetha) ho gaya ke Madinah Munawwarah meiñ us se badh kar koi sheereeñ kuñwa na tha. *(Zarqaani, Jild 5, Safha 246)*

Imam Bayhaqi ne yeh hadees riwāyat ki hai ke Rasoolullah ﷺ Aashoora ke din doodh peete bachoñ ko bulāte the aur unke muñh meiñ apna Lu'ābe Dahan dāl dete the aur unki māoñ ko hukm dete the ke woh raat tak apne bachoñ ko doodh na pilāyeñ. Āap ka yahi Lu'ābe Dahan un bachoñ ko is qadar shikam-saer aur sairāb kar deta tha ke unhe din bhar na bhook lagti thi na pyās.

(Zarqaani, Jild 5, Safha 246)

Jis ke pāni se Shadāb Jāne jinān
Us dahen ki tarādat pe lākhoñ salām
Jis se khāri kuñwe sheereeñ jan bane
Us zulāle Halāwat pe lākhoñ salām

Āwaz Mubarak:

Yeh Hazrāte Ambiya-e-Kirām Alaihimussalam Ke Khasayis Meiñ Se Hai Ke Wo Khoob Soorat Aur Khush Āwaz Hote Haiñ Lekin Huzoor Sayyidul Mursalinﷺ Tamām Ambiy Alaihimussalam Se Zyada Khubaru Aur Sab Se Badh Kar Khush Guloo, Khush Āwaz Aur Khush Kalam The, Khush Āwazi Ke Sath Sath Āp Is Qadr Buland Āwaz Bhi The Ke Khutbo Meiñ Door Nazdeek Wāle Sab Yaksa'n Apni Apni Jagah Par Āp Ka Muqaddas Kalam Sun Liye Karte The.

Jis Meiñ Nahreiñ Haiñ Sheero Shakar Ki Rawa
Us Gale Ki Nazārat Pe Lākho Salam

Purnoor Gardan:

Hazrate Hind Bin Abi Hāla Radi Allahu Ta'ala Ànhu Ne Bayan Farmāya Ke Rasoolullāhﷺ Ki Gardan Mubarak Nihāyat Hi Mo'tadil Surāhi Dār Aur Sudol Thi. Khoob Soorati Aur Safāyi Meiñ Nihāyat Hi Be Misl Khoob Soorat Aur Chandi Ki Tarah Sāf Wa Shaffaf Thi.

(Shamayile Tirmizi, Page 2)

Daste Rahmat:

Āpﷺ Ki Muqaddas Hatheliya, Pur Gosht, Kalaiya Lambi, Bāzu Darāz Aur Gosht Se Bhare Huye The. (Shamayile Tirmizi, Page 2)

Hazrate Anas Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Maine Kisi Resham Aur Deeba Ko Āpﷺ Ki Hatheliyo Se Zyada Narm Wa Nazuk Nahi Pāya aur Na Kisi Khushboo Ko Āp Ki Khushboo Se Behtar Aur Badh Kar Khushboodar Pāya. (Bukhari, Jild 1, Page 502)

Jis Shakhs Se Āpﷺ Musafaha Farmāte Wo Din Bhar Apne Hatho Ko Khushboodar Pāta. Jis Bacche Ke Sar Par Āpﷺ Apna Daste Aqdas Fira Dete The Wo Khushboo Meiñ Tamām Baccho Se Mumtāz Hota. Hazrate Jābir Bin Samurah Radi Allahu Ta'ala Ànhu Ka Bayan Hai

Ke Maine Huzoorﷺ Ke Sath Namaze Zuhar Ada Ki Phir Āp Apne Ghar Ki Taraf Rawāna Huye Aur Maiñ Bhi Āp Ke Sāth Hi Nikla. Āpﷺ Ko Dekh Kar Chhote Chhote Bacche Āp Ki Taraf Daudh Pade To Āp Un Meiñ Se Har Ek Ke Rukhsar Par Apna Daste Rahmat Pherne Lage. Maiñ Sāmne Āya To Mere Rukhsar Par Bhi Āp Ne Apna Daste Mubarak Laga Diya To Maine Apne Gālo Par Āp Ke Daste Mubarak Ki Thandak Mahsoos Ki Aur Aisi Khushboo Āyi Ke Goya Āp Ne Apna Hath Kisi Itr Farosh Ki Sandooqchi Meiñ Se Nikala Hai.

(Muslim, Jild 2, Page 256)

Is Daste Mubarak Se Kaise Kaise Mo'jizāt Wa Tasarrufat Ālame Zuhoor Meiñ Āye In Ka Kuch Tazkira Āp Mo'jizāt Ke Bayan Meiñ Padhenge.

Hath Jis Samt Utha Ghani Kar Diya
Mauje Bahre Sakhawat Pe Lākho Salam
Jis Ko Bāre Do Ālam Ki Parwa Nahi
Aise Bāzu Ki Quwwat Pe Lākho Salam
Kāba-e-Deeno Imān Ke Dono Sutoon
Sā'idaine Risālat Pe Lākho Salam
Jis Ke Har Khat Meiñ Hai Mauje Noore Karam
Us Kafe Bahre Himmat Pe Lakho Salam
Noor Ke Chashme Lahrāyeiñ Dariya Baheiñ
Ungliyo Ki Karamat Pe Lākho Salam

Shikam Wa Seena:

Āpﷺ Ka Shikam Wa Seena-e-Aqdas Donoñ Humwār Aur Barābar The. Na Seena Shikam Se Ooñcha Tha Na Shikam Seene Se. Āpﷺ Ka Seena Chaudha Tha aur Seene Ke Upar Ke Hisse Se Nāf Tak Muqaddas

Bālo Ki Ek Patli Si Lakeer Chali Gayi Thi Muqaddas Chhatiya aur Poora Shikam Bālo Se Khāli Tha. Hān Shāno Aur Kalāiyo Par Qadre Bāl The. (Shamayile Tirmizi, Page 2)

Āpﷺ Ka Shikam Sabro Qana'at Ki Ek Dunya aur Āp Ka Seena Ma'arifate Ilāhi Ke Anwār Ka Safeena aur Wahiye Ilāhi Ka Ganjina Tha.

Kul Jahā Milk Aur Jau Ki Roti Ghiza
Us Shikam Ki Qana'at Pe Lakho Salam

Pāe Aqdas:

Āpﷺ Ke Muqaddas Pāoñ Chaude Aur Pur Gosht, Ediya Kam Gosht Wāli, Talwa Ooñcha Jo Zameen Meiñ Na Lagta Tha. Donoñ Pindliya Qadre Patli Aur Sāf Wa Shaffaf, Pāoñ Ki Narmi Aur Nazakat Ka Yeh Ālam Tha Ke Un Par Pāni Zara Bhi Nahi Thaharta Tha. (Shamayile Tirmizi, Page 2, Madarijun Nubuwwah)

Āpﷺ Chalne Meiñ Bahut Hi Waqār Wa Tawāzo Ke Sath Qadam Shareef Ko Zameen Par Rakhte The. Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Chalne Meiñ Maine Huzoorﷺ Se Badh Kar Tez Raftar Kisi Ko Nahi Dekha Goyā Zameen Āp Ke Liye Lapeti Jāti Thi. Ham Log Āpﷺ Ke Sath Dauda Karte The Aur Tez Chalne Meiñ Mashaqqat Meiñ Pad Jāte The Magar Āp Nihāyat Hi Waqār Wa Sukoon Ke Sath Chalte Rahte The Magar Phir Bhi Ham Sab Logoñ Se Āp Āge Hi Rahte The.

(Shamayile Tirmizi, Page 2)

Sāqe Asle Qadam Shakh e Nakhle Karam
Sham'e Rāhe Hidayat Pe Lākho Salam
Khāi Qurā'n Ne Khāke Guzar Ki Qasam
Us Kafe Pā Ki Hurmat Pe Lākho Salām

Libās:

Huzoorﷺ Zyada Tar Sooti Libās Pahante The. Oon Aur Katān Ka Libās Bhi Kabhi Kabhi Āpﷺ Ne Istimal Farmāya Hai. Libās Ke Bāre

Meiñ Kisi Khās Poshāk Ya Imtiyazi Libās Ki Pābandi Nahi Farmāte The. Jubba, Qaba, Pairahan, Tahmad, Hulla, Chadar, Imama, Topi, Moza In Sab Ko Āpﷺ Ne Zebe Tan Farmāya Hai. Pāejama Ko Āp Ne Pasand Farmāya aur Mina Ke Bazar Meiñ Ek Pāejama Khareeda Bhi Tha Lekin Yeh Sābit Nahi Ke Kabhi Āp Ne Pāejama Pahna Ho.

Imama:

Āpﷺ Imama Meiñ Shimla Chhodte The Jo Kabhi Ek Shāne Par Aur Kabhi Donoñ Shano Ke Darmiyan Pada Rahta Tha. Āpﷺ Ka Imama Safed, Sabz, Zāfrani, Siyāh Rang Ka Tha. Fathe Makka Ke Din Āp ﷺKāle Rang Ka Imama Bandhe Huye The.

(Shamayile Tirmizi, Page 9)

Imāme Ke Neeche Topi Zaroor Hoti Thi Farmāya Karte The Ke Hamāre Aur Mushrikeen Ke Imamo Meiñ Yahi Farq Wa Imtiyaz Hai Ke Ham Topiyo Par Imama Bandhte Hai.

(Abu Dawood, Bābul Imāma, Page 209, Jild)

Chadar:

Yaman Ki Taiyar Shuda Sooti Chadareiñ Jo Arab Meiñ "Hibarah" Ya "Burde Yamani" Kahlati Thi Āpﷺ Ko Bahut Zyada Pasand Thi Aur Āp In Chadaro Ko Ba Kasrat Istimal Farmāte The. Kabhi Kabhi Sabz Rang Ki Chadar Bhi Āp ﷺ Ne Istimal Farmāyi Hai.

(Abu Dawood, Jild 2, Page 207)

Kamli:

Āpﷺ Kamli Bhi Ba Kasrat Istimal Farmāte The Yaha Tak Ke Ba Waqte Wafāt Bhi Ek Kamli Odhe Huye The. Hazrate Abu Dardah Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Ek Mota Kambal Aur Ek Mote Kapde Ka Tahband Nikala aur Farmāya Ke Inhi Donoñ Kapdoñ Meiñ Huzoorﷺ Ne Wafāt Pāyi.

(Tirmizi, Jild 1, Page 206)

Na'laine Aqdas:

Huzoorﷺ Ki Na'laine Aqdas Ki Shaklo Surat Aur Naqsha Bilkul Aisa Hi Tha Jaise Hindustan Meiñ Chappal Hote Haiñ. Chamde Ka Ek Tala Hota Tha Jis Meiñ Tasme Lage Hote The Āpﷺ Ki Muqaddas Jootiyo Meiñ Do Tasme Ām Taur Par Lage Hote The Jo Kurum Chamde Ke Hua Karte The.

(Shamayile Tirmizi, Page 7)

Pasandida Rang:

Āpﷺ Ne Safed, Siyāh, Sabz, Zāfrani Rango Ke Kapde Istimal Farmāye Haiñ. Magar Safed Kapda Āp Ko Bahut Zyada Mahboob Wa Marghoob Tha, Surkh Rang Ke Kapdoñ Ko Āp Bahut Zyada Na Pasand Farmāte The. Ek Martaba Hazrate Abdullah Bin Umar Radi Allahu Ta'ala anhuma Surkh Rang Ke Kapde Pahne Huye Bārgahe Aqdas Meiñ Hāzir Huye To Āpﷺ Ne Na Gawari Zāhir Farmāte Huye Daryaft Farmāya Ke Yeh Kapda Kaisa Hai? Unhoñ ne Un Kapdoñ Ko Jala Diya. Āpﷺ Ne Suna To Farmāya Ke Usko Jalane Ki Zarurat Nahi Thi Kisi Aurat Ko De Dena Chahiye Tha Kyoñ Ke Auratoñ Ke Liye Surkh Libās Pahanne Meiñ Koi Harj Nahi Hai. Isi Tarah Huzoorﷺ Ek Martaba Ek Aise Shakhs Ke Pās Se Guzre Jo Do Surkh Rang Ke Kapde Pahne Huye Tha Us Ne Āpﷺ Ko Salām Kiya To Āp Ne Us Ke Salām Ka Jawab Nahi Diya.

(Abu Dawood, Jild 2, Page 207-208)

Angoothi:

Jab Āpﷺ Ne Badshāho Ke Nām Dawate Islam Ke Khutoot Bhejne Ka Irāda Farmāya To Logoñ Ne Kaha Ke Salateen Bighair Mohar Wāle Khutoot Ko Qubool Nahi Karte To Āpﷺ Ne Chandi Ki Ek Angoothi Banwayi Jis Par Upar Tale Teen Sataro Meiñ "Muhammadur Rasoolullah" Kanda Kiya Hua Tha.

(Shamayile Tirmizi, Page 7)

Khushboo:

Āpﷺ Ko Khushboo Bahut Zyada Pasand Thi Āp Humesha Itr Ka Istimal Farmāya Karte The Halañki Khud Āpﷺ Ke Jisme Athar Se Aisi Khushboo Nikalti Thi Ke Jis Gali Se Āp Guzar Jāte The Wo Gali Muattar Ho Jāti Thi. Āpﷺ Farmāya Karte The Ke Mardo Ki Khushboo Aisi Honi Chahiye Ke Khushboo Faile Aur Rang Nazar Na Āye Aur Auratoñ Ke Liye Wo Khushboo Behtar Hai Ke Wo Khushboo Na Faile Aur Rang Nazar Āye. Koi Āpﷺ Ke Pās Khushboo Bhejta To Āp Kabhi Radd Na Farmāte Aur Irshād Farmāte Ke Khushboo Ke Tohfe Ko Rad Mat Karo Kyoñki Yeh Jannat Se Nikli Huyi Hai.

(Shamayile Tirmizi, Page 15)

Surma:

Huzoorﷺ Rozana Rāt Ko "Ismid" Ka Surma Lagaya Karte The. Āpﷺ Ke Pās Ek Surma Dāni Thi Us Meiñ Se 3-3 Salayi Donoñ Ānkhoñ Meiñ Lagaya Karte The Aur Farmāya Karte The Ke Ismid Ka Surma Lagaya Karo Yeh Nigah Ko Raushan Aur Tez Karta Hai Palak Ke Bāl Ugāta Hai. (Shamayile Tirmizi, Page 5)

Suwāri:

Ghode Ki Suwāri Āpﷺ Ko Behad Pasand Thi. Ghodo Ke Ilāwa Ooñt, Khacchar, Himār (Arabi Gadha Jo Ghode Se Zyada Khoobsurat Hota Hai) Par Bhi Suwāri Farmāyi Hai. (Saheehain Waghaira)

Nafāsat Pasandi:

Huzoore Aqdasﷺ Ka Mizāje Aqdas Nihāyat Hi Lateef Aur Nafāsat Pasand Tha. Ek Ādmi Ko Āpﷺ Ne Maile Kapde Pahne Huye Dekha To Na Gawari Ke Sath Irshad Farmāya Ke Is Se Itna Bhi Nahi Hota Ke Yeh Apne Kapdoñ Ko Dho Liya Kare? Isi Tarah Ek Shakhs Ko Dekha Ke Us Ke Bāl Uljhe Huye Haiñ To Farmāya Ke Kya Is Ko Koi Aisi Cheez (Tel Kanghi) Nahi Milti Ke Yeh Apne Bālo Ko Sawār Le.

(Abu Dawood, Jild 2, Page 207)

Isi Tarah Ek Ādmi Āpﷺ Ke Pās Bahut Hi Kharab Qism Ke Kapde Pahne

Huye Āa Gaya To Āp Ne Us Se Daryaft Farmāya Ke Tumhare Pās Kuch Māl Bhi Hai? Us Ne Àrz Kiya Ke Ji Hān Mere Pās Ooñt, Bakriya, Ghode, Ghulām Sabhi Qism Ke Māl Haiñ. To Āpﷺ Ne Farmāya Ke Jab Allāh Ta'ala Ne Tum Ko Māl Diya Hai To Chahiye Ke Tumhare Upar Us Ki Nemato Ka Kuch Nishān Bhi Nazar Āye.

(Yāni Acche Aur Sāf Suthre Kapde Pahno)

(Abu Dawood, Jild 2, Page 207)

Marghoob Ghizayeiñ:

Huzoore Aqdasﷺ Ki Muqaddas Zindagi Chooñki Bilkul Hi Zāhidana aur Sabro Qana'at Ka Mukammal Namoona Thi Is Liye Āpﷺ Kabhi Lazeez Aur Pur Takalluf Khano Ki Khwāhish Nahi Farmāte The Yaha Tak Ke Kabhi Āp Ne Chapati Nahi Khayi Phir Bāz Khane Āpko Bahut Pasand The Jin Ko Badi Raghbat Ke Sath Āp Tanāwul Farmāte The. Maslan Arab Meiñ Ek Khāna Hota Hai Jo "Hais" Kahlata Hai Yeh Ghee, Paneer Aur Khajoor Mila Kar Pakaya Jāta Hai Is Ko Āp Badi Raghbat Ke Sāth Khāte The.

Jaw Ki Moti Moti Rotiya āksar Ghiza Meiñ Istimal Farmāte, Sālano Meiñ Gosht, Sirka, Shahad, Roghane Zaitoon, Kaddu, Khusoosiyat Ke Sath Marghoob The. Gosht Meiñ Kaddu Pada Hota To Pyāle Meiñ Se Kaddu Ke Tukde Talash Kar Ke Khate The.

Āpﷺ Ne Bakri, Dumba, Bhed, Ooñt, Gorkhar, Khargosh, Murg, Bater, Machli Ka Gosht Khaya Hai. Isi Tarah Khajoor Aur Sattu Bhi Ba Kasrat Tanāwul Farmāte The. Tarbooz Ko Khajoor Ke Sath Mila Kar, Khajoor Ke Sath Kakdi Mila Kar, Roti Ke Sath Khajoor Bhi Kabhi Kabhi Tanāwul Farmāya Karte The, Angoor, Anār Waghaira Fal Fruit Bhi Khaya Karte The. Thanda Pāni Bahut Marghoob Tha. Doodh Meiñ Kabhi Pāni Mila Kar Aur Kabhi Khalis Doodh Nosh Farmāte The. Kabhi Kishmish Aur Khajoor Pāni Meiñ Mila Kar Us Ka Ras Peete The . Jo Kuch Peete Teen Sāns Meiñ Nosh Farmāte The. Table (Mez) Par Kabhi Khāna Tanāwul Nahi Farmāya, Humesha Kapde Ya Chamde Ke Dastar Khwān Par Khāna

Khate, Masnad Ya Takye Par Tek Laga Kar Ya Let Kar Kabhi Kuch Na Khate Na Is Ko Pasand Farmāte. Khāna Sirf Ungliyoñ Se Tanāwul Farmāte Chamcha Kānta Waghaira Se Khāna Pasand Nahi Farmāte The. Hān Uble Huye Gosht Ko Kabhi Kabhi Chhuri Se Kāt Kar Bhi Khate The. (Shamayile Tirmizi)

Roz Marra Ke Mamoolat:

Ahadeese Kareema Ke Mutāle Se Pata Chalta Hai Ke Āpﷺ Ne Apne Din Rāt Ke Awqāt Ko 3 Hisso Meiñ Taqseem Kar Rakha Tha. Ek Khuda àzzawajal Ki Ibadat Ke Liye Doosra Ām Makhlooq Ke Liye Teesra āpni Zāt Ke. Ām Taur Par Āpﷺ Ka Yeh Mamool Tha Ke Namaze Fajr Ke Bād Āp Apne Musalle Par Baith Jāte Yaha Tak Ke Āftab Khoob Buland Ho Jāta. Ām Logoñ Se Mulāqāt Ka Yehi Khas Waqt Tha. Log Āpﷺ Ki Khidmate Aqdas Meiñ Hāzir Hote Aur Apni Hājāt Wa Zarooriyyat Ko Āp Ki Bārgah Meiñ Pesh Karte. Āpﷺ Un Ki Zarooriyyat Ko Poori Farmāte Aur Logoñ Ko Masail Wa āhkame Islam Ki Taleem Wa Talqeen Farmāte. Apne Aur Logoñ Ke Khwabo Ki Tabeer Bayan Farmāte. Is Ke Bād Mukhtalif Qism Ki Guftagu Farmāte. Kabhi Kabhi Log Zamāna-e-Jahiliyyat Ki Bāto Aur Rasmo Ka Tazkira Karte Aur Hanste To Huzoorﷺ Bhi Muskura Dete Kabhi Kabhi Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Āp Ko Ash'ār Bhi Sunāte.

(Mishkat, Jild 2, Page 406)

(Abu Dawood, Jild 2, Page 318)

Aksar Isi Waqt Meiñ Māle Ghanimat Aur Wazāyif Ki Taqseem Bhi Farmāte. Jab Sooraj Khoob Buland Ho Jāta To Kabhi 4 Rak'at Kabhi 8 Rak'at Namaze Chasht Ada Farmāte Phir Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ke Hujro Meiñ Tashreef Le Jāte Aur Gharelu Zarooriyyat Ke Bandobast Meiñ Masroof Ho Jāte Aur Ghar Ke Kām Kāj Meiñ Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ki Madad Farmāte. (Bukhari, Jild 1, Page 93)

Namaze Asr Ke Bād Āpﷺ Tamām Azwāje Mutahharat Radi Allahu

Ta'ala anhunna Ko Sharfe Mulāqāt Se Sarfaraz Farmāte Aur Sab Ke Hujro Meiñ Thodi Thodi Der Thahar Kar Kuch Guftagu Farmāte Phir Jis Ki Bāri Hoti Wahi Rāt Basar Farmāte, Tamām Azwāje Mutahharat Radi Allahu Ta'ala anhunnaa Wahi Jama Ho Jāti, Isha Tak Āpﷺ Un Se Bāt Cheet Farmāte Rahte Phir Isha Ke Liye Masjid Meiñ Tashreef Le Jāte Aur Masjid Se Wāpas Āa Kar Āram Farmāte Aur Isha Ke Bād Bāt Cheet Ko Pasand Na Farmāte.

Sona Jāgna:

Namaze Isha Padh Kar Āram Karna aur Ām Taur Par Yehi Āpﷺ Ka Mamool Tha. Sone Se Pahle Qur'ane Majeed Ki Kuch Soorateiñ Zaroor Tilawat Farmāte Aur Kuch Duao Ka Bhi Wird Farmāte. Phir Aksar Yeh Dua Padh Kar Dāhni Karwat Par Let Jāte Ke:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیٰ

Tarjuma: Ya Allāh! Tera Nām Le Kar Wafāt Pāta Hooñ Aur Zinda Rahta Hooñ.

Neend Se Bedār Hote Hi Aksar Yeh Dua Padhte Ke:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ

Tarjuma: Us Khuda Ke Liye Hamd Hai Jis Ne Maut Ke Bād Ham Ko Zinda Kiya aur Usi Ki Taraf Hashr Hoga.

Ādhi Rāt Ya Pahar Rāt Rahe Bistar Se Uth Jāte Miswak Farmāte Phir Wuzoo Karte Aur Ibadat Meiñ Mashghool Ho Jāte. Tilawat Farmāte, Mukhtalif Duao Ka Wazeefa Farmāte, Khusoosiyat Ke Sath Namaze Tahajjud Ada Farmāte, Tahajjud Ki Namaz Meiñ Kabhi Lambi Lambi Kabhi Chhoti Chhoti Soorateiñ Padhte, Zauf Peeri Meiñ Kabhi Kuch Rak'ateiñ Baith Kar Bhi Ada Farmāte, Namaze Tahajjud Ke Bād Witr Padhte Aur Phir Subhe Sādiq Tuloo Ho Jāne Ke Bād Sunnate Fajr Ada Farmā Kar Namaze Fajr Ke Liye Masjid Meiñ Tashreef Le Jāte, Kabhi Kabhi Kayi Kayi Bār Rāt Meiñ Sote Aur Jāgte Aur Qur'ane Majeed Ki Āyāt Tilawat Farmāte Aur

Kabhi Azwāje Mutahharat Radi Allahu Ta'ala anhunna Se Guftagu Bhi Farmāte.

(Sihāh Sitta Waghaira)

Raftār:

Huzoorﷺ Bahut Hi Ba Waqar Raftār Ke Sath Chalte The. Hazrate Ali Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Ba Waqte Raftār Huzoor ﷺZara Jhuk Kar Chalte Aur Aisa Màloom Hota Tha Ke Goya Āp Kisi Bulandi Se Utar Rahe Haiñ. Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Āpﷺ Is Qadr Tez Chalte The Ke Goya Zameen Āp Ke Qadamo Ke Neeche Se Lapeti Ja Rahi Hai. Ham Log Āp Ke Sath Chalne Meiñ Hānpne Lagte Aur Mashaqqat Meiñ Pad Jāte The Magar Huzoorﷺ Bila Takalluf Baghair Kisi Mashaqqat Ke Tez Raftari Ke Sath Chalte Rahte The.

(Shamayile Tirmizi, Page 9)

Kalam:

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Farmāya Ke Huzoor ﷺBahut Tezi Ke Sath Jaldi Jaldi Guftagu Nahi Farmāte The Balki Nihāyat Hi Matanat Aur Sanjidagi Se Thahar Thahar Kar Kalam Farmāte The Balki Kalam Itna Sāf Aur Wāzeh Hota Tha Ke Sunne Wāle Us Ko Samajh Kar Yād Kar Lete The. Agar Koi Aham Bāt Hoti To Us Jumle Ko Kabhi Kabhi 3-3 Martaba Farmā Dete Tāki Same'een Us Ko Acchi Tarah Zehan Nasheen Kar Leiñ. Āpﷺ Ko "Jawamiul Kalam" Ka Mo'jiza āta Kiya Gaya Tha Ke Mukhtasar Se Jumle Meiñ Lambi Chaudi Bāt Ko Bayan Farmā Diya Karte The. Hazrate Hind Bin Abu Hāla Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Āpﷺ Bila

Zarurat Guftagu Nahi Farmāte The Balki Aksar Khamosh Hi Rahte The. (Shamayile Tirmizi, Page 15)

Darbāre Nubuwwat:

Huzoor Tājdāre Do Ālamﷺ Ka Darbār Salateen Aur Badshāho Jaisa

Darbār Na Tha. Yeh Darbār Takhto Tāj, Naqeeb Wa Darban, Pahredār Aur Bodyguard Waghaira Ke Takallufat Se Qat'an Be Niyāz Tha.

Masjide Nabawi Ke Sahan Meiñ Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Ek Chhota Sa Mitti Ka Chabootara Bana Diya Tha Yehi Tājdāre Risālatﷺ Ke Wo Takhte Shāhi Tha Jis Par Ek Chatayi Bichha Kar Donoñ Ālam Ke Tājdar Aur Shahanshāhe Kaunainﷺ Raunak Afroz Hote The Magar Is Sādgi Ke Bawujood Jalale Nubuwwat Se Har Shakhs Us Darbār Meiñ Paikare Tasweer Nazar Āta Tha. Bukhari Shareef Waghaira Ki Riwāyat Meiñ Āya Hai Ke Log Āpﷺ Ke Darbār Meiñ Baithte To Aisa Màloom Hota Tha Ke Goya Un Ke Saro Par Chidhiya Baithi Huyi Hai Koi Zara Jumbish Nahi Karta Tha.

(Bukhari, Jild 1, Page 398)

Āpﷺ Apne Is Darbār Meiñ Sab Se Pahle Ahle Hājat Ki Taraf Tawajjo Farmāte Aur Sab Ki Darkhwasto Ko Sun Kar Un Ki Hājat Rawayi Farmāte. Qabayil Ke Numayindo Se Mulaqateiñ Farmāte Tamām Hāzireen Kamāle Adab Se Sar Jhukaye Rahte Aur Jab Āpﷺ Kuch Irshad Farmāte To Majlis Par Sannata Chha Jāta aur Sab Log Hamātan Gosh Ho Kar Shahanshāhe Kaunainﷺ Ke Farmāne Nubuwwat Ko Sunte. (Bukhari, Jild 1, Page 380)

Āpﷺ Ke Darbār Meiñ Āne Wāloñ Ke Liye Koi Rok Tok Nahi Thi Ameer Wa Faqeer Shahri Aur Badwi Sab Qism Ke Log Hāzire Darbār Hote Aur Apne Apne Lahjo Meiñ Suwal Wa Jawab Karte Koi Shakhs Agar Bolta To Khwāh Wo Kitna Hi Ghareeb Wa Miskeen Kyu Na Ho Magar Doosra Shakhs Agarche Wo Kitna Hi Bada Ameer Kabeer Ho Us Ki Bāt Kāt Kar Bol Nahi Sakta Tha. Subhan Allāh,

Wo Ādil Jis Ke Meezan Adālat Meiñ Barābar Haiñ
Ghubare Maskanat Ho Ya Waqare Tāje Sultani

Jo Log Suwāl Wa Jawab Meiñ Had Se Zyada Badh Jāte To Āp ﷺKamale Hilm Se Bardasht Farmāte Aur Sab Ko Masail Wa āhkame Islam Ki Taleem Wa Talqeen Aur Mawayiz Wa Nasāeh Farmāte Rahte Aur Apne Makhsoos As'hāb Radi Allahu Ta'ala Ànhum Se Mashwara Bhi Farmāte Rahte Aur Sulah Wa Jung Aur Ummat Ke Nizam Wa Intizam Ke Bāre Meiñ Zaroori Ahkam Bhi Sādir Farmāya Karte The. Isi Darbār Meiñ Āp Muqaddmat Ka Faisla Bhi Farmāte The.

Tājdāre Do Ālamﷺ Ke Khutbāt:

Nabi Wa Rasool Chooñki Deen Ke Dāyi Aur Shariat Wa Millat Ke Muballigh Hote Haiñ Aur Taleeme Shariat Aur Talqeene Deen Ka Behtareen Zariya Khutba aur Wāz Hi Hai Isliye Har Nabi Wa Rasool Ka Khateeb Aur Wāyiz Hona Zarooriyyat Wa Lawazime Nubuwwat Meiñ Se Hai. Yehi Wajah Hai Ke Jab Allāh Ta'ala Ne Hazrate Moosa Àlaihissalām Ko Apni Risālat Se Sarfaraz Farmā Kar Firaun Ke Pās Bheja To Hazrate Moosa Àlaihissalām Ne Us Waqt Yeh Dua Māngi:

رَبِّ اشْرَحْ لِيْ صَدْرِيْ ۙ وَيَسِّرْ لِيْٓ اَمْرِيْ ۙ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ۙ يَفْقَهُوْا قَوْلِيْ ۠

Tarjuma: Aye Mere Rab Mera Seena Khol De Mere Liye Mera Kām Āsan Kar Aur Meri Zaban Ki Girah Khol De Ki Wo Log Meri Bāt Samjheiñ.

Huzoore Aqdas ﷺ Chooñki Tamām Rasoolo Ke Sardār Aur Sab Nabiyo Ke Khātim Haiñ Is Liye Khuda Wande Quddoos Ne Āp Ko Khitābat Wa Taqreer Meiñ Aisa Be Misāl Kamāl Ata Farmāya Ke Āpﷺ Afsahul Arab (Tamām Arab Meiñ Sab De Badh Kar Faseeh) Huye Aur Āp Ko Jawamiul Kalam Ka Mo'jiza Bakhsha Gaya Ke Āp Ki Zabane Mubarak Se Nikle Huye Ek Ek Lafz Meiñ Ma'āni Wa Matālib Ka Samundar Maujeiñ Marta Hua Nazar Āta Tha aur Āp Ke Joshe Takallum Ki Tasirāt Se Same'een Ke Dilo Ki Dunya Meiñ Inqilābe Azeem Paida Ho Jāta Tha.

Chunānche Jumah Wa Eidain Ke Khutbo Ke Siwa Saikdo Mawāqe'a Par Āpﷺ Ne Aise Aise Faseeho Baleegh Khutbat Aur Muassir Mawayiz Irshad Farmāye Ke Fusaha-e-Arab Hairan Rah Gaye Aur In Khutbo Ki Asarāt Wa Tasirāt Se Bade Bade Sangdilo Ke Dil Mom Ki Tarah Pighal Gaye Aur Dam Zadan Meiñ Un Ke Quloob Ki Dunya Hi Badal Gayi.

Chooñki Āpﷺ Mukhtalif Haisiyyato Ke Jāme'a The Is Liye Āp Ki Yeh Mukhtalif Haisiyyāt Āp Ke Khutbāt Ke Tarze Bayan Par Asar Andāz Hua Karti Thi. Āp Ek Deen Ke Dāyi Bhi The, Fāteh Bhi The, Ameere Lashkar Bhi The, Muslihe Qaum Bhi The, Farmā Rawa Bhi The, Is Liye In Haisiyyato Ke Lihāz Se Āpﷺ Ke Khutbāt Meiñ Qism Qism Ka Zore Bayan Aur Tarah Tarah Ka Joshe Kalam Hua Karta Tha. Joshe Bayan Ka Yeh Ālam Tha Ke Bas Āwqāt Khutbe Ke Dauran Meiñ Āpﷺ Ki Ānkheiñ Surkh Aur Āwaz Bahut Hi Buland Ho Jāti Thi Aur Jalale Nubuwwat Ke Jazbat Se Āpke Chehra-e-Anwar Par Ghazab Ke Āsār Namoodar Ho Jāte The Bār Bār Ungliyo Ko Utha Utha Kar Ishara Farmāte The Goya āisa Màloom Hota Tha Ke Āp Kisi Lashkar Ko Lalkār Rahe Haiñ.

(Muslim, Jild 1, Page 284)

Chunānche Hazrate Abdullah Bin Umar Radiallahu Ta'ala Ànhu Ap Ke Purjosh Khutbe Aur Taqreer Ke Josho Kharosh Ki Behtareen Tasweer Kheechte Huye Irshād Farmāte Haiñ Ke Maine Huzoor ﷺKo Mimbar Par Khutba Dete Suna, Āp Farmā Rahe The Ke Khuda Wande Jabbar Āsmano Aur Zameen Ko Apne Hāth Meiñ Le Lega, Phir Farmāyega Ke Maiñ Jabbar Hooñ, Maiñ Badshāh Hooñ, Kahañ Hai Jabbar Log? Kidhar Haiñ Mutakabbireen? Yeh Farmāte Huye Huzoorﷺ Kabhi Mutthi Band Kar Lete Kabhi Mutthi Khol Dete Aur Āp Ka Jisme Aqdas (Josh Meiñ) Kabhi Dāyeiñ Kabhi Bāyeiñ Jhuk Jhuk Jāta Yaha Tak Ke Maine Yeh Dekha Ke Mimbar Ka Nichla Hissa Bhi Is Qadr Hil Raha Tha Ke Maiñ (Apne Dil Meiñ) Yeh Kahne Laga Ke Kahi Yeh Mimbar Āpﷺ Ko Le Kar Gir To Nahi

Padega.

(Ibne Māja, Page 326)

Āpﷺ Ne Mimbar Par, Zameen Par, Ooñt Ki Peeth Par Khade Ho Kar Jaisa Mauqa Pesh Āya Khutba Diya Hai. Kabhi Kabhi Āpﷺ Ne Taweel Khutbāt Bhi Diye Lekin Ām Taur Par Āp Ke Khutbāt Bahut Mukhtasar Magar Jāme'a Hote The.

Maidāne Jung Meiñ Āpﷺ Kamān Par Tek Laga Kar Khutba Irshād Farmāte Aur Masjido Meiñ Jumuah Ka Khutba Padhte Waqt Daste Mubarak Meiñ "Asā" Hota Tha. (Ibne Māja, Page 79)

Āpﷺ Ke Khutbo Ke Asarāt Ka Yeh Ālam Hota Tha Ke Bāz Martaba Sakht Se Sakht Ishti'āl Angez Mauqo Par Āp Ke Chand Jumle Mohabbat Ka Darya Baha Dete The. Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Ek Din Āpﷺ Ne Aisa asar Angez Aur Walwala Khez Khutba Padha Ke Maine Kabhi Aisa Khutba Nahi Suna Tha. Darmiyane Khutba Meiñ Āp Ne Yeh Irshād Farmāya Ke Aye Logoñ! Jo Maiñ Jānta Hooñ Agar Tum Jān Lete To Hanste Kam Aur Rote Zyada. Zabane Mubarak se Is Jumle Ka Nikalna Tha Ke Same'een Ka Yeh Hāl Ho Gaya Ke Log Kapdoñ Meiñ Mooñh Chhupa Kar Zāro Katār Rone Lage.

(Bukhari, Jild 2, Safha 665 – Tafseer Surah Maa'idah)

Sarware Kāyinat Ki Ibādat:

Huzoor Aqdas Bawajood Beshumar Mashāghil Ke Itne Bade Ibādat Guzār The Ke Tamām Ambiya Aur Mursaleen Àlaihimus-Salatu Wat-Tasleem Ki Muqaddas Zindagiyoñ Meiñ Is Ki Misāl Milni Dushwār Hai. Balkeh Bāt To Yeh Hai Ke Tamām Ambiya-E-Saabiqeen Ke Bāre Meiñ Sahih Taur Se Yeh Bhi Màloom Nahi Ho Sakta Ke Unka Tareeqa-E-Ibādat Kya Tha, Aur Unke Kaun Kaun Se Auqaat Ibādatoñ Ke Liye Makhsoos The.

Tamām Ambiya Ikaram Ki Ummatoñ Meiñ Yeh Fakhr O Sharaf Sirf Huzoor Khaatam-Un-Nabiyeen Sallallahu Alaihi Wasallam Ke Sahāba Hi

Ko Hāsil Hai Ke Unhoñ Ne Apne Pyāre Rasoolullah Sallallahu Alaihi Wasallam Ki Ibaadatoñ Ke Tamaam Tareeqoñ, Unke Auqaat O Kaifiyyaat, Ghraz Is Ke Ek Ek Juzw Ko Mehfooz Rakha.

Gharoñ Ke Andar Aur Raatoñ Ki Tareekiyoñ Meiñ Aap Jo Aur Jis Qadar Ibaadat Farmate The, Unko Azwaaj-E-Mutahharaat Ne Dekh Kar Yaad Rakha Aur Saari Ummat Ko Bata Diya. Aur Ghar Ke Bahar Ki Ibaadatoñ Ko Hazraat Sahaaba-E-Kiraam Ne Nihāyat Ihtimaam Ke Saath Apni Aankhoñ Se Dekh Dekh Kar Apne Zehnoñ Mein Mehfooz Kar Liya.

Aur Aap Ke Qiyaam O Qu'ood, Rukoo' O Sujood Aur Unki Kaimiyat O Kaifiyat, Azkaar Aur Duaaoñ Ke be-Ainihi Alfaaz, Yahañ Tak Ke Aap Ke Irshaadaat Aur Khuzoo' O Khushoo' Ki Kaifiyaat Ko Bhi Apni Yaad-Dasht Ke Khazaanoñ Mein Mehfooz Kar Liya.

Phir Ummat Ke Saamne Un Ibaadatoñ Ka Is Qadar Charcha Kiya Ke Na Sirf Kitaaboñ Ke Auraaq Meiñ Woh Mehfooz Hokar Reh Gaye, Balke Ummat Ke Ek Fard — Yahāñ Tak Ke Parda Nasheen Khawateen Ko Bhi Unka Ilm Haasil Ho Gaya.

Aur Aaj Musalmaan Ka Ek Ek Bachcha, Khwah Kurrah-E-Zameen Ke Kisi Bhi Goshe Mein Rehta Ho, Usko Apne Nabi Ki Ibaadatoñ Ke Mukammal Halaat Maloom Haiñ, Aur Woh Un Ibaadatoñ Par Apne Nabi Ki Ittiba' Mein Josh-E-Imaan Aur Jazbah-E-Amal Ke Saath Kaarband Hai.

Aap ki ibaadaton ka ek ijmaali khaakah hasb-e-zaeel hai.

Namaz:

Ailāne Nubuwwat Se Qabl Bhi Āap ﷺ Gāre Hirā Meiñ Qiyam Wa Muraqaba aur Zikro Fikr Ke Taur Par Khuda àzzawajal Ki Ibādat Meiñ Masroof Rahte The, Nuzoole Wahi Ke Bād Hi Āp Ko Namaz Ka Tareeqa Bhi Bata Diya Gaya, Phir Shabe Me'raj Meiñ Namaze Panjgana Farz Huyi.

Huzoorﷺ Namaze Panjgāna Ke Ilawa Namaze Ishrāq, Namaze Chasht, Tahiyyatul Wuzu, Tahiyyatul Masjid, Salatul Awwābin

Waghaira Sunan Wa Nawāfil Bhi Ada Farmāte The. Rāto Ko Uth Uth Kar Namazeiñ Padha Karte The. Tamām Umr Namaze Tahajjud Ke Pāband Rahe, Rāto Ke Nawāfil Ke Bāre Meiñ Mukhtalif Riwāyāt Haiñ. Bāz Riwāyatoñ Meiñ Yeh Āya Hai Ke Āp ﷺ Namaze Isha Ke Bād Kuch Der Sote Phir Kuch Der Tak Uth Kar Namaz Padhte Phir So Jāte Phir Uth Kar Namaz Padhte. Gharaz Subah Tak Yehi Hālat Qāyim Rahti. Kabhi Do Tihāyi Rāt Guzar Jāne Ke Bād Bedār Hote Aur Subhe Sādiq Tak Namazo Meiñ Mashghool Rahte. Kabhi Nisf Rāt Guzar Jāne Ke Bād Bistar Se Uth Jāte Aur Phir Sāri Rāt Bistar Par Peeth Nahi Lagate The Aur Lambi Lambi Surateiñ Namazo Meiñ Padha Karte Kabhi Rukoo Wa Sujood Taweel Hota Kabhi Qiyām Taweel Hota. Kabhi 6 Rak'at, Kabhi 8 Rak'at, Kabhi Is Se Kam Kabhi Is Se Zyada. Akheer Umr Shareef Meiñ Kuch Rak'ateiñ Khade Ho Kar Kuch Baith Kar Ada Farmāte, Namaze Witr Namaze Tahajjud Ke Sath Shumar Mashaghil Ke Itne Bade Ibādat Guzar The Ke Tamām Ambiya Wa Mursaleen Alaihimussalatu Wassalam Ki Muqaddas Zindgiyo Meiñ Is Ki Misāl Milni Dushwar Hai Balki Sach To Yeh Hai Ke Tamām Ambiya-e-Sabiqeen Ke Bāre Meiñ Saheeh Taur Se Yeh Bhi Nahi Màloom Ho Sakta Ke Un Ka Tareeqa-e-Ibādat Kya Tha? Aur Un Ke Kaun Kaun Se Awqāt Ibadato Ke Liye Makhsoos The? Tamām Ambiya-e-Kirām Alaihimussalam Ki Ummato Meiñ Yeh Fakhro Sharaf Sirf Huzoor ﷺ Khatimul Ambiya ﷺ Ke Sahaba Radi Allahu Ta'ala Ànhum Hi Ko Hāsil Hai Ke Unhoñ ne Apne Pyāre RasoolﷺKi Ibādat Ke Tamām Tareeqo, In Ke Awqāt Wa Kaifiyyat Gharz Is Ke Ek Ek Juzaiyye Ko Mahfooz Rakha Hai. Gharo Ke Andar Aur Rāto Ki Tareekiyo Meiñ Āp ﷺ Jo Aur Jis Qadr Ibādateiñ Farmāte The Un Ko Azwāje Mutahharat Radi Allahu Ta’ala anhunna Ne Dekh Kar Yād Rakha aur Sāri Ummat Ko Bata Diya aur Ghar Ke Bahar Ki Ibādato Ko Hazrāte Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Nihāyat Hi Ehtimam Ke Sath Apni Ānkhoñ Se Dekh Dekh Kar Apne Zehno Meiñ Mahfooz Kar Liya aur Āp

ﷺ Ke Qiyam Wa Qu'ood, Rukoo Wa Sujood Aur Un Ki Kamiyāt Wa Kaifiyyāt, Azkār Aur Duao Se Bi Ainihi Alfāz Yaha Tak Ke Āp ﷺ Ke Irshadat Aur Khushoo Khuzoo Ki Kaifiyyāt Ko Bhi Apni Yād Dasht Ke Khazano Meiñ Mahfooz Kar Liya. Fir Ummat Ke Sāmne In Ibādato Ka Is Qadr Charcha Kiya Ke Na Sirf Kitāboñ Ke Awrāq Meiñ Wo Mahfooz Ho Kar Rah Gaye Balki Ummat Ke Ek Ek Fard Yaha Tak Ke Par Dāda Farmāte, Ramzan Shareef Khusoosan Ākhiri Ashre Meiñ Āpﷺ Ki Ibādat Bahut Zyada Badh Jāti Thi.

Āp Sāri Rāt Bedār Rahte Aur Apni Azwāje Mutahharat Radi Allahu Ta'ala anhunna Se Be Ta'alluq Ho Jāte The Aur Ghar Wāloñ Ko Namazo Ke Liye Jagaya Karte The Aur Umooman Ai'tikāf Farmāte The. Namazo Ke Sāth Kabhi Khade Ho Kar, Kabhi Baith Kar, Kabhi Sar Ba Sujood Ho Kar Nihāyat Āho Zāri Aur Girya Wa Buka Ke Sath Gidgida Gidgida Kar Rāto Meiñ Duayeiñ Bhi Manga Karte, Ramzan Shareef Meiñ Hazrate Jibreel Àlaihissalām Ke Sath Qur'ane Azeem Ka Daur Bhi Farmāte Aur Tilawate Qur'ane Majeed Ke Sath Sath Tarah Tarah Ki Mukhtalif Duao Ka Wird Bhi Farmāte The Aur Kabhi Kabhi Sāri Rāt Namazo Aur Duaoñ Meiñ Khade Rahte Yaha Tak Ke Pāe Aqdas Meiñ Waram Āa Jāya Karta Tha. (Sihāh Sitta Waghaira Kutube Hadees)

Roza:

Ramzan Shareef Ke Rozo Ke Ilāwa Sha'bān Meiñ Bhi Qareeb Qareeb Mahina Bhar Āpﷺ Rozadar Hi Rahte The. Sāl Ke Bāqi Mahino Meiñ Bhi Yehi Kaifiyyat Rahti Thi Agar Roza Rakhna Shuru Farmā Dete To Màloom Hota Tha Ke Ab Kabhi Roza Nahi Chhodenge Phir Tark Farmā Dete To Màloom Hota Ke Ab Kabhi Roza Nahi Rakhenge. Khās Kar Har Mahine Meiñ 3 Din Ayyame Beez Ke Roze, 2 Shamba Wa Jumerāt Ke Roze, Āshoore Ke Roze, Ashra-e-Zul Hijja Ke Roze, Shawwal Ke 6 Roze, Ma'moolan Rakha Karte The. Kabhi Kabhi Āpﷺ "Saume Wisāl" Bhi Rakhte The, Yāni Kayi Kayi Din Rāt Ka Ek Roza, Magar Apni Ummat Ko Aisa Roza Rakhne Se

Mana Farmāte The, Bāz Sahaba Radi Allahu Ta'ala Ànhum Ne Àrz Kiya Ke Ya Rasoolallāhﷺ ! Āp To Saume Wisāl Rakhte Haiñ. Irshad Farmāya Ke Tum Meiñ Mujh Jaisa Kaun Hai? Maiñ Apne Rab Ke Darbār Meiñ Rāt Basar Karta Hooñ Aur Wo Mujh Ko (Roohani Ghiza) Khilāta aur Pilāta Hai. (Bukhari Wa Muslim Saume Wisāl)

Zakat

Chooñki Hazrāte Ambiya ālaihimussalatu Wassalam Par Khuda Wande Quddoos Ne Zakat Farz Hi Nahi Farmāyi Hai Is Liye Āp ﷺ Par Zakat Farz Hi Nahi Thi. (Zurqani, Jild 8, Page 90)

Lekin Āp ﷺ Ke Sadqāto Khairat Ka Yeh Ālam Tha Ke Āp Apne Pās Sona Chandi Ya Tijārat Ka Koi Saman Ya Maweshiyoñ Ka Koi Rewad Rakhte Hi Nahi The Balki Jo Kuch Bhi Āp Ke Pās Āta Sab Khuda àzzawajal Ki Rāh Meiñ Mustahiqeen Par Taqseem Farmā Diya Karte The. Āp ﷺ Ko Yeh Gawara Hi Nahi Tha Ke Rāt Bhar Koi Mālo Daulat Kāshāna-e-Nubuwwat Meiñ Reh Jāye. Ek Martaba āisa Ittifaq Pada Ki Khirāj Ki Raqam Is Qadar Zyada Āa Gayi Ke Wo Shām Tak Taqseem Karne Ke Bawujood Khatm Na Ho Saki To Āp Rāt Bhar Masjid Hi Meiñ Reh Gaye. Jab Hazrate Bilāl Radi Allahu Ta'ala Ànhu Ne Āa Kar Yeh Khabar Di Ke Ya Rasoolallāhﷺ!Sāri Raqam Taqseem Ho Chuki To Āp Ne Apne Maqan Meiñ Qadam Rakha. (Abu Dawood)

Haj:

Ailāne Nubuwwat Ke Bād Makka-e-Mukarrama Meiñ

Āp ﷺ Ne Do Ya Teen Haj Kiye. (Tirmizi)

Lekin Hijrat Ke Bād Madina-e-Munawwara Sanā 10 Hijri Meiñ Āp ﷺ Ne Ek Haj Farmāya Jo Hujjatul Widā'a Ke Nām Se Mashhoor Hai Jis Ka Mufassal Tazkira Guzar Chuka. Haj Ke Ilāwa Hijrat Ke Bād Āp Ne Chār Umre Bhi Ada Farmāye. (Tirmizi Wa Bukhari)

Zikre Ilāhi:

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Āpﷺ Har

Waqt Har Ghadi Har Lihaza Zikre Ilāhi Meiñ Masroof Rahte The.

Uthte Baithte, Chalte Phirte, Khate Peete, Sote Jāgte, Wuzoo Karte, Naye Kapde Pahante, Suwār Hote, Suwāri Se Utarte, Safar Meiñ Jāte, Safar Se Wāpas Hote, Baitul Khala Meiñ Dākhil Hote Aur Nikalte, Masjid Meiñ Āte Jāte, Jung Ke Waqt, Āndhi, Bārish, Bijli Kadakte Waqt, Har Waqt Har Hāl Meiñ Duayeiñ Wirde Zaban Rahti Thi. Khushi Aur Ghami Ke Awqāt Meiñ Subhe Sādiq Tuloo Hone Ke Waqt, Ghuroobe Āftab Ke Waqt, Murgh Ki Āwaz Sun Kar, Gadhe Ki Āwaz Sun Kar, Gharz Kaun Sa āisa Mauqa Tha Ke Āp Koi Dua Na Padhte Din Hi Meiñ Nahi Balki Rāt Ke Sannato Meiñ Bhi Barābar Dua Khwani Aur Zikre Ilāhi Meiñ Mashghool Rahte Yaha Tak Ke Ba Waqte Wafāt Bhi Jo Fiqra Bār Bār Wirde Zaban Raha Wo اللھم الرفیق الاعلی Ki Dua Thi.

(Sihāh Sitta Wa Hasan Haseen Waghaira Kutubo Ahadees)

Attharahwa Bāb

Akhlaqe Nubuwwat:

Āpﷺ Ke Akhlaqe Hasana Ke Bāre Meiñ Khalqe Khuda Se Kya Poochna? Jab Ki Khud Khāliqe Akhlāq Ne Yeh Farmā Diya Ke:

إِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

"Aye Habeeb! Bila Shuba Āp Akhlāq Ke Bade Darje Par Hai." Āj Taqreeban 1400 Baras Guzar Jāne Ke Bād Dushmanane Rasool Ki Kya Majāl Ke Āpﷺ Ko Bad Akhlāq Kahe Us Waqt Jab Ke Āpﷺ Apne Dushmano Ke Majmo Meiñ Apne Amali Kirdār Ka Muzāhra Farmā Rahe The. Khuda Wande Quddoos Ne Qur'an Meiñ Ailān Farmāya Ke:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۝

(Aye Habeeb) Khuda Ki Rahmat Se Āp Logoñ Se Narmi Ke Sath Pesh Āte Haiñ Agar Āp Kahi Bad Akhlāq Aur Sakht Dil Hote To Yeh Log Āp Ke Pass Se Hat Jāte. (Āle Imrān)

Dushmanane Rasool Ne Qur'an Ki Zaban Se Yeh Khudai Ailān Suna Magar Kisi Ki Majāl Nahi Huyi Ke Is Ke Khilāf Koi Bayan Deta Ya Is Āftab Se Zyada Raushan Haqeeqat Ko Jhutlāta Balki Āpﷺ Ke Bade Se Bade Dushman Ne Bhi Is Ka E'tirāf Kiya Ke Āpﷺ Bahut Hi Buland Akhlāq, Narm Khoo Aur Raheemo Kareem Haiñ.

Bahar Hāl Huzoorﷺ Nabi-e-Kareemﷺ Mahāsine Akhlāq Ke Tamām Gosho Ke Jāme'a The. Yāni Hilm Wa Āfu, Rahmo Karam, Adalo Insāf, Joodo Sakha, Isār Wa Qurbani, Mehman Nawazi, Adame Tashaddud, Shuja'at, Ifāe Ahad, Husne Mu'āmla, Sabro Qana'at, Narm Guftari, Khush Rooyi, Milan Sāri, Musawāt, Gham Khwari, Sādgi Wa Be Takallufi, Tawazo'a Wa Inkisari, Hayadāri Ki Itni Buland Manzilo Par Āpﷺ Fāyiz Wa Sarfarāz Haiñ Ke Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Ek Jumle Meiñ Is Ki Saheeh Tasweer Kheenchte Huye Irshad Farmāya Ke كَانَ خُلُقُهُ الْقُرْآن

"Tālimate Qur'an Par Poora Poora Āmal Yehi Āpﷺ Ke Akhlāq The."

Akhlaqe Nubuwwat Ka Ek Mufassal Wāz Ham Ne Apni Kitab "Haqqani Taqreereiñ" Meiñ Tahreer Kar Diya Hai Yaha Bhi Ham Akhlaqe Nubuwwat Ke "Shajaratul Khuld" Ki Chand Shakho Ke Kuch Phool Pesh Kar Dete Haiñ Tāki Ham Aur Āp In Par Amal Kar Ke Apni Islami Zindagi Ko Kāmil Wa Ākmal Bana Kar Ālame Islam Meiñ Mukammal Musalman Ban Jāyeiñ Aur Dārul Amal Se Dārul Jaza Tak Khuda Wand Azzawajal Ke Shamiyana-e-Rahmat Se Is Ke Āla Wa Āfzal In'āmo Ke Meethe Meethe Phal Khate Raheiñ.

واللہ تعالیٰ ھو الموفق والمعین

Huzoor ﷺ Ki Aql:

Chooñki Tamām Ilmi Wa Āmali Aur Akhlaqi Kamalāt

Ka Dāro Madār Aql Hi Par Hai Isliye Huzoorﷺ Ki Aql Ke Bāre Meiñ Bhi Kuch Tahreer Kar Dena Intihayi Zaroori Hai. Chunānche Is Silsile Meiñ Ham Yaha Sirf Ek Hawala Tahreer Karte Haiñ:

Wahb Bin Munabbeh Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Maine Ikhattar (71) Kitāboñ Meiñ Yeh Padha Hai Ke Jab Se Dunya Ālame Wujood Meiñ Āyi Hai Us Waqt Se Qiyamat Tak Ke Tamām Insano Ki Aqlo Ka Āgar Huzoorﷺ Ki Aql Shareef Se Muwāzna Kiya Jāye To Tamām Insano Ki Aqlo Ko Huzoorﷺ Ki Aql Shareef Se Wohi Nisbat Hogi Jo Ek Ret Ke Zarre Ko Tamām Dunya Ke Registāno Se Nisbat Hai. Yāni Tamām Insan Ki Aqleiñ Ek Ret Ke Zarre Ke Barābar Haiñ Aur Huzoorﷺ Ki Aql Shareef Tamām Dunya Ke Registāno Ke Barābar Hai. Is Hadees Ko Abu Nuaim Muhaddis Ne Hilya Meiñ Riwāyat Kiya aur Muhaddis Ibne Asākir Ne Bhi Is Ko Riwāyat Kiya Hai. (Zurqani, Jild 4, Page 250 Wa Shifa Shareef, Jild 1, Page 42)

Hilm o Afu :

Hazrate Zaid Bin Sa'ana Radi Allahu Ta'ala Ànhu Jo Pahle Ek Yahoodi Ālim The Unhoñ ne Huzoorﷺ Se Khajooreiñ Khareedi Thi. Khajooreiñ Dene Ki Muddat Meiñ Abhi Ek Do Din Bāqi The Ke

Unhoñ ne Bhare Majma Meiñ Huzoorﷺ Se Intihayi Talkh Wa Tursh Lahje Meiñ Sakhti Ke Sāth Taqāza Kiya aur Āpﷺ Ka Dāman Aur Chadar Pakad Kar Nihāyat Tund Wa Tez Nazro Se Āp Ki Taraf Dekha aur Chilla Chilla Kar Yeh Kaha Ke Aye Muhammad (ﷺ)! Tum Sab Abdul Muttalib Ki Aulad Ka Yehi Tareeqa Hai Ke Tum Log Hamesha Logoñ Ke Huqooq Ada Karne Meiñ Der Lagaya Karte Ho Aur Tāl Matol Karna Tum Logoñ Ki Ādat Ban Chuki Hai. Yeh Manzar Dekh Kar Hazrate Umar Radi Allahu Ta'ala Ànhu Āpe Se Bahar Ho Gaye Aur Nihāyat Ghazabnak Aur Zahreeli Nazro Se Ghoor Ghoor Kar Kaha Ke Aye Khuda Ke Dushman! Tu Khuda Ke Rasool Se Aisi Gustakhi Kar Raha Hai? Khuda Ki Qasam! Agar Huzoorﷺ Ka Ādab Māne Na Hota To Maiñ Abhi Abhi Apni Talwār Se Tera Sar Uda Deta. Yeh Sun Kar Āpﷺ Ne Farmāya Ke Aye Umar! (Radi Allahu Ta'ala Ànhu) Tum Kya Kar Rahe Ho? Tumheiñ To Chahiye Tha Ke Mujh Ko Adā-e-Haq Ki Tarkeeb De Kar Aur Is Ko Narmi Ke Sath Taqāza Karne Ki Hidāyat Kar Ke Ham Donoñ Ki Madad Karte. Phir Āpﷺ Ne Hukm Diya Ke Aye Umar! (Radi Allahu Ta'ala Ànhu) Is Ko Is Ke Haq Ke Barābar Khajooreiñ De Do, Aur Kuch Zyada Bhi De Do. Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Jab Haq Se Zyada Khajooreiñ De Di To Hazrate Zaid Bin Sa'ana Radi Allahu Ta'ala Ànhu Ne Kaha Ke Aye Umar! Mere Haq Se Zyada Kyoñ De Rahe Ho? Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Chooñki Maine Tedhi Tirchi Nazro Se Dekh Kar Tum Ko Khauf Zada Kar Diya Tha Isliye Huzoorﷺ Ne Tumhari Diljooyi Wa Dildāri Ke Liye Tumhare Haq Se Kuch Zyada Dene Ka Mujhe Hukm Diya Hai. Yeh Sun Kar Hazrate Zaid Bin Sa'ana Ne Kaha Ke Aye Umar! Kya Tum Mujhe Pahchante Ho? Mai Zaid Bin Sa'ana Hooñ. Āp Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Tum Wohi Zaid Bin Sa'ana Ho Jo Yahoodiyoñ Ka Sabse Bada Ālim Hai. Unhoñ ne Kaha: Ji Hān. Yeh Sun Kar Hazrate Umar Radi Allahu Ta'ala Ànhu Ne Daryāft Farmāya Ke Phir Tum Ne Huzoorﷺ Ke Sāth Aisi Gustakhi Kyoñ Ki? Hazrate Zaid Bin Sa'ana Radi Allahu Ta'ala Ànhu Ne Jawab Diya

Ke Aye Umar (Radi Allahu Ta'ala Ànhu)! Dar Asl Bāt Ye Hai Ke Maine Taurāt Meiñ Nabi-e-Ākhiruzzaman Ki Jitni Nishaniya Padhi Thi Un Sab Ko Maine In Ki Zāt Meiñ Dekh Liya Magar Do Nishaniyo Ke Bāre Meiñ Mujhe In Ka Imtihan Karna Bāqi Rah Gaya Tha. Ek Yeh Ke In Ka Hilm Jahl Par Ghalib Rahega aur Jis Qadar Zyada Ke Sāth Jahl Ka Bartāo Kiya Jāyega Usi Qadar In Ka Hilm Badhta Jāyega. Chunānche Maine Is Tarteeb Se Donoñ Nishaniyo Ko Bhi In Meiñ Dekh Liya aur Maiñ Shahādat Deta Hooñ Ke Yaqeenan Yeh Nabi-e-Barhaq Haiñ Aur Aye Umar (Radi Allahu Ta'ala Ànhu)! Maiñ Bahut Hi Māldār Ādmi Hooñ Maiñ Tumheiñ Gawāh Banata Hooñ Ke Maine Apna Ādha Māl Huzoorﷺ Ki Ummat Par Sadqa Kar Diya Phir Yeh Bārgahe Risālat Meiñ Āye Aur Kalima Padh Kar Dāmane Islam Meiñ Āa Gaye.

(Dalayilun Nubuwwah, Jild 1, Page 23 Wa Zurqani, Jild 4, Page 253)

Hazrate Jubair Bin Mut'im Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Junge Hunain Se Wāpasi Par Dehati Log Āpﷺ Se Chimat Gaye Aur Āp Se Māl Ka Sawāl Karne Lage, Yaha Tak Āpﷺ Ko Chimte Ke Āp ﷺPeeche Hatte Hatte Ek Babool Ke Darakht Ke Pās Thahar Gaye. Itne Meiñ Ek Badwi Āpﷺ Ki Chadare Mubarak Uchak Kar Le Bhaga Phir Āpﷺ Ne Khade Ho Kar Irshad Farmāya Ke Tum Log Meri Chadar To Mujhe De Do Agar Mere Pās In Jhadiyo Ke Barābar Chaupaye Hote To Maiñ Un Sab Ko Tumhare Darmiyan Taqsim Kar Deta, Tum Log Mujhe Na Bakheel Pāoge Na Jhoota Na Buzdil.

(Bukhari, Jild 1, Page 446)

Hazrate Anas Radi Allahu Tāla Ànhu Ka Bayan Hai Ke Maiñ Huzoor ﷺKe Hamrāh Chal Raha Tha aur Āp Ek Najrani Chadar Odhe Huye The Jis Ke Kanāre Mote Aur Khurdare The. Ek Dam Ek Badwi Ne Āp ﷺKo Pakad Liya aur Itne Zabar Dast Jhatke Se Chadar Mubarak Ko Us Ne Kheecha Ke Huzoorﷺ Ki Narmo Nāzuk Gardan Par Chadar Ki Kanār Se Kharash Āa Gayi Phir Us Badawi Ne Yeh Kaha Ke Allāh Ka Jo Māl Āp Ke Pās Hai Āp Hukm Dijiye Ke Us Meiñ Se Mujhe

Kuch Māl Mil Jāye. Huzoor Rahmate Ālamﷺ Ne Jab Us Badawi Ki Taraf Tawajjo Farmāyi To Kamale Hilm o Afu Se Us Ki Taraf Dekh Kar Hans Pade Aur Phir Us Ko Kuch Māl Ata Farmāne Ka Hukm Sādir Farmāya. (Bukhari, Jild 1, Page 446)

Junge Uhud Meiñ Utba Bin Abi Waqqas Ne Āpﷺ Ke Dandane Mubarak Ko Shaheed Kar Diya aur Abdullah Bin Qamiā Ne Chehra-e-Anwar Ko Zakhmi Aur Khoon Alood Kar Diya Magar Āp ﷺNe Un Logoñ Ke Liye Is Ke Siwa Kuch Bhi Na Farmāya Ke :

اَللّٰھُمَّ اھْدِ قَوْمِیْ فَاِنَّھُمْ لَا یَعْلَمُوْنَ

Yāni Aye Allāh Azzawajal! Meri Qaum Ko Hidāyat De Kyoñ Ke Yeh Log Mujhe Jānte Nahi.

Khaibar Meiñ Zainab Nāmi Yahoodi Aurat Ne Āpﷺ Ko Zahar Diya Magar Āp ﷺ Ne Us Se Koi Intiqam Nahi Liya, Lubaid Bin Āsam Ne Āpﷺ Par Jādu Kiya aur Ba Zariya-e-Wahee Is Ka Sāra Hāl Màloom Hua Magar Āpﷺ Ne Us Se Kuch Muākhza Nahi Farmāya, Ghauras Bin Al Hāris Ne Āpﷺ Ke Qatl Ke Irāde Se Āp Ki Talwār Le Kar Niyām Se Kheench Li, Jab Huzoorﷺ Neend Se Bedār Huye To Ghauras Kehne Laga Ke Aye Muhammad! (ﷺ) Ab Kaun Hai Jo Āp Ko Mujh Se Bacha Lega? Āpﷺ Ne Farmāya Ke "Allāh".

Nubuwwat Ki Haibat Se Talwār Us Ke Hāth Se Gir Padi Aur Huzoor ﷺNe Talwār Hāth Meiñ Le Kar Farmāya Ke Bol! Ab Tujh Ko Mere Hāth Se Kaun Bachane Wāla Hai. Ghauras Gidgida Kar Kahne Laga Ke Āp Hi Meri Jān Bacha Deiñ, Rahmate Ālamﷺ Ne Us Ko Chhod Diya aur Muāf Farmā Diya. Chunānche Ghauras Apni Qaum Meiñ Āa Kar Kahne Laga Ke Aye Logoñ! Maiñ Aise Shakhs Ke Pās Se Āya Hooñ Jo Tamām Dunya Ke Insano Meiñ Sab Se Behtar Hai. (Shifa Qāzi Ayaz, Jild 1, Page 62)

Kuffāre Makka Ne Wo Kaun Sa Āisa Zālimana Bartāo Tha Jo Āpﷺ Ke Sath Na Kiya Ho Magar Fathe Makka Ke Din Jab Yeh Sab Jabbarane Quraish, Ansar Wa Muhājireen Ke Lashkaroñ Ke Muhāsre Meiñ

Mahsoor Wa Majboor Ho Kar Harame Kāba Meiñ Khauf Wa Dahshat Se Kānp Rahe The Aur Intiqam Ke Dar Se In Ke Jism Ka Ek Ek Bāl Laraz Raha Tha. Rasoole Rahmatﷺ Ne In Mujrimo Aur Pāpiyo Ko Yeh Farmā Kar Chhod Diya aur Muāf Farmā Diya Ke:

لَاتَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ فَاذْهَبُوْا اَنْتُمُ الطُّلَقَاءُ

Āj Tum Se Koi Muākhza Nahi Hai Jāo Tum Sab Āzād Ho.

Ek Kāfir Ko Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Pakad Kar Lāye Ke Ya Rasoolallāhﷺ Is Ne Āp Ke Qatl Ka Irāda Kiya Tha Wo Shakhs Khauf Wa Dahshat Se Larza Bar Andām Ho Gaya. Rahmatullil Ālaminﷺ Ne Farmāya Ke Tum Koi Khauf Na Rakho Bilkul Mat Daro Agar Tum Ne Mere Qatl Ka Irāda Kar Liya Tha To Kya Hua? Tum Kabhi Mere Upar Ghalib Nahi Ho Sakte The Kyoñ Ke Khuda Wande Ta'ala Ne Meri Hifāzat Ka Wāda Farmā Liya Hai.

(Shifa Qāzi Ayaz, Jild 1, Page 63)

Al Gharaz Is Tarah Ke Nabi-e-Kareemﷺ Ki Hayāte Tayyiba Meiñ Hazaro Wāqiāt Haiñ Jin Se Pata Chalta Hai Ke Hilm Yāni Izāo Ko Bardasht Karna aur Mujrimoñ Ko Kudrat Ke Bawujood Bighair Intiqam Ke Chhodh Dena aur Muāf Kar Dena Āpﷺ Ki Ādate Kareema Bhi Āpﷺ Ke Akhlaqe Hasana Ka Wo Azeem Shahkar Hai Jo Sāri Dunya Meiñ Adeemul Misāl Hai. Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Farmāti Haiñ Ke:

وَمَا انْتَقَمَ رَسُوْلُ اللهِ ﷺ لِنَفْسِهٖ اِلَّا اَنْ تُنْتَهَكَ حُرْمَةُ اللهِ (شفاء شریف جلد1 ص وغیرہ بخاری جلد1 ص503)

Apni Zāt Ke Liye Kabhi Bhi Rasoolullāhﷺ Ne Kisi Se Intiqam Nahi Liya. Hān Albatta Āllāh Azzawajal Ki Haram Ki Huyi Cheezo Ka āgar Koi Murtakib Hota To Zaroor Us Se Muākhza Farmāte.

Tawazo'a:

Huzoorﷺ Ki Shane Tawazo'a Bhi Sāre Ālam Se Nirāli Thi, Allāh Ta'ala Ne Āpﷺ Ko Yeh Ikhtiyar Ata Farmāya Ke Aye Habeeb ﷺ! Agar Āp Chaheiñ To Shahana Zindagi Basar Farmāyeiñ Aur Agar Āpﷺ Chaheiñ To Ek

Bande Ki Zindagi Guzareiñ, To Āpﷺ Ne Banda Ban Kar Zindagi Guzarne Ko Pasand Farmāya. Hazrate Israfeel Àlaihissalām Ne Āpﷺ Ki Yeh Tawazo'a Dekh Kar Farmāya Ke Ya Rasoolallāh (ﷺ)! Āp Ki Is Tawazo'a Ke Sabab Se Allāh Ta'ala Ne Āpﷺ Ko Yeh Jaleelul Qadr Martab Āta Farmāya Ke Āpﷺ Tamām Aulade Ādam Meiñ Sab Se Zyada Buzurg Aur Buland Martaba Haiñ Aur Qiyamat Ke Din Sab Se Pahle Āp ﷺApni Qabre Anwar Se Uthaye Jayenge Aur Maidāne Mahshar Meiñ Sab Se Pahle Āpﷺ Shafa'at Farmāyenge. (Zurqani, Jild 4, Page 262)

Hazrate Abu Umama Radi Allahu Ta'ala Ànhu Rāwi Haiñ Ke Huzoore Aqdasﷺ Apne Asā-e-Mubarak Par Tek Lagate Huye Kāshāna-e-Nubuwwat Se Bahar Tashreef Lāye To Ham Sab Sahaba Ta'azeem Ke Liye Khade Ho Gaye Yeh Dekh Kar Tawazo'a Ke Taur Par Irshad Farmāya Ke Tum Log Is Tarah Na Khade Raha Karo Jis Tarah Ajmi Log Ek Doosre Ki Ta'azeem Ke Liye Khade Raha Karte Haiñ Maiñ To Ek Banda Hooñ Bando Ki Tarah Khata Hooñ Aur Bando Ki Tarah Baithta Hooñ. (Shifa Shareef, Jild 1, Page 86)

Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Huzoor Tājdare Do Ālamﷺ Kabhi Kabhi Apne Peeche Suwāri Par Apne Kisi Khadim Ko Bitha Liya Karte The. Tirmizi Shareef Ki Riwāyat Hai Ke Junge Quraiza Ke Din Āpﷺ Ki Suwāri Ke Jānwar Ki Lagam Chhal Ki Rassi Se Bani Huyi Thi.

(Zurqani, Jild 4, Page 264)

Hazrate Anas Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Huzoor ﷺGhulāmo Ki Dawat Ko Bhi Qubool Farmāte The. Jaw Ki Roti Aur Purani Charbi Khane Ki Dawat Di Jāti Thi To Āpﷺ Us Dawat Ko Qubool Farmāte The. Miskeeno Ki Beemar Pursi Farmāte, Fuqara Ke Sāth Ham Nasheeni Farmāte Aur Apne Sahaba Radi Allahu Ta'ala Ànhum Ke Darmiyan Mil Jul Kar Nashist Farmāte.

(Shifa Shareef, Jild 1, Page 77)

Hazrate Abu Saeed Khudri Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Huzoorﷺ Apne Gharelu Kām Khud Apne Daste Mubarak Se Kar Liya

Karte The. Apne Khadimo Ke Sāth Baith Kar Khāna Tanāwul Farmāte The Aur Ghar Ke Kāmoñ Meiñ Āpﷺ Apne Khadimo Ki Madad Farmāya Karte The. (Shifa Shareef, Jild 1, Page 77)

Ek Shakhs Darbāre Risālat Meiñ Hāzir Hua To Jalālate Nubuwwat Ki Haibat Se Ek Dam Khayif Ho Kar Larza Bar Andām Ho Gaya aur Kānpne Laga To Āpﷺ Ne Irshad Farmāya Ke Tum Bilkul Mat Daro. Maiñ Na Koi Badshāh Hoin, Na Koi Jabbar Hākim, Maiñ To Quraish Ki Ek Aurat Ka Beta Hooñ Jo Khushk Gosht Ki Botiya Khaya Karti Thi. (Zurqani, Jild 4, Page 286 Wa Shifa, Jild 1, Page 78)

Fathe Makka Ke Din Jab Fātihana Shān Ke Sāth Āpﷺ Apne Lashkaroñ Ke Hujoom Meiñ Shehre Makka Ke Andar Dākhil Hone Lage To Us Waqt Āpﷺ Tawazo'a aur Inkisar Ki Aisi Tajalli Numoodar Thi Ke Āpﷺ Ooñtni Ki Peeth Par Is Tarah Sar Jhukaye Huye Baithe The Ke Āp ﷺ Ka Sare Mubarak Kajawa Ke Agle Hisse Se Laga Hua Tha. (Shifa, Jild 1, Page 77)

Isi Tarah Jab Hujjatul Wida'a Meiñ Āpﷺ Ek Lakh Sham'e Nubuwwat Ke Parwani Ke Sath Apni Muqaddas Zindagi Ke Ākhiri Haj Meiñ Tashreef Le Gaye To Āpﷺ Ki Ooñti Par Ek Purana Pālan Tha aur Āp ﷺKe Jisme Anwar Par Ek Chadar Thi Jis Ki Qeemat 4 Dirham Se Zyada Na Thi. Usi Ooñtni Ki Pusht Par Aur Usi Libās Meiñ Āpﷺ Ne Khuda Wande Zul Jalal Ke Nāyibe Akram Aur Tajdāre Do Ālamﷺ Hone Ki Haisiyyat Se Apna Shahanshāhi Khutba Padha Jis Ko Ek Lakh Se Zāyid Farzandane Tauheed Hamatan Gosh Ban Kar Sun Rahe The.

(Zurqani, Jild 4, Page 268)

Hazrate Abdullah Bin Āmir Radi Allahu Ta'ala Ànhu Bayan Karte Haiñ Ke Ek Martaba Āpﷺ Ki Na'laine Aqdas Ka Tasma Toot Gaya aur Āpﷺ Apne Daste Mubarak Se Us Ko Durust Farmāne Lage. Maine Àrz Kiya Ke Ya Rasoolallāhﷺ ! Mujhe Dijiye Maiñ Is Ko Durust Kar Dooñ, Meri Is Darkhwast Par Irshad Farmāya Ke Yeh Saheeh Hai Ke Tum Is Ko Theek Kar Doge Magar Maiñ Is Ko Pasand Nahi Karta Ke Maiñ Tum Logoñ Par Apni Bartari Aur Badhayi Zāhir

Karoon. Isi Tarah Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Āpﷺ Ko Kisi Kām Meiñ Mashghool Dekh Kar Bār Bār Darkhwast Àrz Karte Ke Ya Rasoolallāhﷺ ! Āp Khud Yeh Kām Na Kareiñ Is Kām Ko Ham Log Anjām Deñge Magar Āpﷺ Yehi Farmāte Ke Yeh Sach Hai Ke Tum Log Mera Sab Kām Kar Doge Magar Mujhe Yeh Gawara Nahi Hai Ke Maiñ Tum Logoñ Ke Darmiyan Kisi Imtiyazi Shān Ke Sāth Rahooñ. (Zurqani, Jild 4, Page 265)

Husne Mu'āshrat:

Huzoore Aqdasﷺ Apni Azwāje Mutahharat Radi Allahu Ta'ala anhunnaa Apne Ahbāb, Apne As'hāb Radi Allahu Ta'ala Ànhum, Apne Rishtedāroñ, Apne Padosiyo Har Ek Ke Sath Itni Khush Akhlaqi Aur Milansari Ka Bartao Farmāte The Ke Un Meiñ Se Har Ek Āpﷺ Ke Akhlaqe Hasana Ka Girweeda aur Maddāh Tha, Khadime Khas Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Maine 10 Baras Tak Safar Wa Watan Meiñ Huzoorﷺ Ki Khidmat Ka Sharaf Hāsil Kiya Magar Kabhi Bhi Huzoorﷺ Ne Na Mujhe Dānta Na Jhidka aur Na Kabhi Yeh Farmāya Ke Toone Fulān Kām Kyoñ Kiya aur Fulān Kām Kyoñ Nahi Kiya? (Zurqani, Jild 4, Page 266)

Hazrate Āyisha Radi Allahu Ta'ala Ànha Kahti Haiñ Ke Huzoor ﷺ Se Zyada Koi Khush Akhlāq Nahi Tha. Āp ﷺ Ke As'hāb Radi Allahu Ta'ala Ànhum Ya Āp ﷺ Ke Ghar Wāloñ Meiñ Se Jo Koi Bhi Āp ﷺ Ko Pukarta To Āp Labbaik Kah Kar Jawab Dete. Hazrate Jareer Radi Allahu Ta'ala Ànhu Irshad Farmāte Haiñ Ke Maiñ Jab Se Musalman Hua Kabhi Bhi Huzoor ﷺ Ne Mujhe Pās Āne Se Nahi Roka aur Jis Waqt Bhi Mujhe Dekhte To Muskura Dete Aur Āp ﷺ Apne As'hāb Radi Allahu Ta'ala Ànhum Se Khush Tabayi Bhi Farmāte Aur Sab Ke Sāth Miljul Kar Rahte Aur Har Ek Se Guftagu Farmāte Aur Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ke Baccho Se Bhi Khush Tabayi Farmāte Aur Un Baccho Ko Apni Muqaddas God Meiñ Bitha Lete Aur Āzād Neez Laundi Ghulām Aur Miskeen Sab Ki Dawateiñ Qubool Farmāte Aur Madine Ke Intihayi Hisse Meiñ Rehne Wāle

Mareezo Ki Beemar Pursi Ke Liye Tashreef Le Jāte Aur Uzr Pesh Karne Wāloñ Ke Uzr Ko Qubool Farmāte.(Shifa Shareef, Jild 1, Page 71)

Hazrate Anas Radi Allahu Ta'ala Ànhu Rāwi Haiñ Ke Agar Koi Shakhs Huzoor ﷺ Ke Kān Meiñ Koi Sargoshi Ki Bāt Karta To Āp ﷺ Us Waqt Tak Apna Sar Us Ke Mooñh Se Alag Na Farmāte Jab Tak Wo Kān Meiñ Kuch Kahta Rahta aur Āp ﷺ Apne As'hāb Radi Allahu Ta'ala Ànhum Ki Majlis Meiñ Kabhi Pāoñ Faila Kar Nahi Baithte The Aur Jo Āp ﷺ Ke Sāmne Āta Āp Salām Karne Meiñ Pahal Karte Aur Mulaqatiyo Se Musafah Farmāte Aur Aksar Awqāt Apne Pās Āne Wāle Mulaqatiyo Ke Liye Āp ﷺ Apni Chadar Mubarak Biccha Dete Aur Apni Masnad Bhi Pesh Kar Dete Aur Apne As'hāb Radi Allahu Ta'ala Ànhum Ko Un Ki Kunniyato Aur Acche Nāmo Se Pukarte. Kabhi Kisi Bāt Karne Wāle Ki Bāt Ko Kātte Nahi The. Har Shakhs Se Khush Rooyi Ke Sath Muskura Kar Mulāqāt Farmāte, Madine Ke Khuddam Aur Nokar Chakar Bartano Meiñ Subah Ko Pāni Le Kar Āte Tāki Huzoor ﷺ Un Ke Bartano Meiñ Dast Mubarak Dubo Deiñ Aur Pāni Mutabarrak Ho Jāye To Sakht Jāde Ke Mausam Meiñ Bhi Subah Ko Huzoor ﷺHar Ek Ke Bartan Meiñ Apna Muqaddas Hāth Dāl Diya Karte The Aur Jāde Ki Sardi Ke Bawujood Kisi Ko Mahroom Nahi Farmāte The.

(Shifa Shareef, Jild 1, Page 72)

Hazrate Amr Bin Sāhib Radi Allahu Ta'ala Ànhu Ne Kaha Ke Maiñ Ek Martaba Huzoor ﷺKi Khidmat Meiñ Hāzir Hua Tha To Āp ﷺ Ke Rizāyi Bāp Yāni Hazrate Beebi Halima Radi Allahu Ta'ala Ànha Ke Shauhar Tashreef Lāye To Āp ﷺ Ne Apne Kapde Ka Ek Hissa Un Ke Liye Biccha Diya aur Wo Us Par Baith Gaye Phir Āp ﷺ Ki Rizāyi Mā Hazrate Beebi Halima Radi Allahu Ta'ala Ànha Tashreef Lāyi To Āp ﷺNe Apne Kapde Ka Bāqi Hissa Un Ke Liye Biccha Diya Phir Āp ﷺ Ke Rizāyi Bhai Āye To Āp Ne Un Ko Apne Sāmne Bitha Liya aur Huzoor ﷺ Hazrate Suwaiba Radi Allahu Ta'ala Ànha Ke Pās Humesha Kapda Waghaira Bhejte Rahte The Yeh Abu Lahab Ki

Laundi Thi Aur Chand Dino Tak Huzoor ﷺKo Inhone Bhi Doodh Pilāya Tha.(Shifa Shareef, Jild 1, Page 75)

Āp ﷺ Apne Liye Koi Makhsoos Bistar Nahi Rakhte The Balki Humesha Āzwāje Mutahharat Ke Bistaro Par Hi Āram Farmāte The Aur Apne Pyār Wa Mohabbat Se Humesha āpni Muqaddas Beewiyo Radi Allahu Ta'ala anhunnaa Ko Khush Rakhte The. Hazrate Āyisha Radi Allahu Ta'ala Ànha Farmāti Haiñ Ke Maiñ Pyāle Meiñ Pāni Pee Kar Huzoorﷺ Ko Jab Pyāla Deti To Āp Pyāle Meiñ Usi Jagah Apna Lab Mubarak Laga Kar Pāni Nosh Farmāte Jaha Mere Hoñt Lage Hote Aur Maiñ Gosht Se Bhari Koi Haddi Apne Dānto Se Noch Kar Woh Haddi Huzoorﷺ Ko Deti To Āp Bhi Usi Jagah Se Gosht Ko Apne Dānto Se Noch Kar Tanāwul Farmāte Jis Jagah Mera Mooñh Laga Hota. (Zurqani, Jild 4, Page 269)

Āpﷺ Rozana Āpni Azwāje Mutahharat Radi Allahu Ta'ala anhunnaa Se Mulāqāt Farmāte Aur Apni Sāhib Zādiyo Ke Gharo Par Bhi Raunak Afroz Ho Kar Un Ki Khabar Geeri Farmāte Aur Apne Nawaso Aur Nawasiyo Ko Bhi Apne Pyār Wa Shafqat Se Bār Bār Nawazte Aur Sabki Diljooyi Wa Rawadari Farmāte Aur Baccho Se Bhi Guftagu Farmā Kar Un Ki Bātcheet Se Apna Dil Khush Karte Aur Un Ka Bhi Dil Bahlāte. Apne Padosiyo Ki Bhi Khabar Geeri Aur Un Ke Sath Intihayi Kareemana aur Mushfiqana Bartāo Farmāte. Al Gharaz Āp ﷺNe Apne Tarze Amal Aur Apni Seerate Muqaddasa Se Aise Islami Muashre Ki Takmeel Farmāyi Ke Agar Āj Dunya Āpﷺ Ki Seerate Mubaraka Par Amal Karne Lage To Tamām Dunya Meiñ Amno Sukoon Aur Muhabbat Wa Rahmat Ka Darya Bahne Lage Aur Sāre Ālam Se Jidālo Qitāl Aur Nifāq Wa Shiqāq Ka Jahāñnam Bujh Jāye Aur Ālame Kāynat Aman Wa Rāhat Aur Pyār Wa Muhabbat Ki Bahisht Ban Jāye.

Haya:

Huzoore Aqdasﷺ Ki "Haya" Ke Bāre Meiñ Hazrate Haq Jalla Jalāluhu Ka Qur'an Meiñ Yeh Farmān Sab Se Bada Gawāh Hai Ke:

إِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيِ مِنْكُمْ

Tarjuma: Beshak Tumhari Yeh Bāt Nabi Ko Eeza Pahuñchati Hai Lekin Wo Tum Logoñ Se Haya Karte Haiñ (Aur Tum Ko Kuch Kah Nahi Sakte)

Āpﷺ Ki Shāne Haya Ki Tasweer Khenchte Huye Ek Muazzaz Sahabi Hazrate Abu Sa'eed Khudri Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Āpﷺ Kanwari Parda Nasheen Aurat Se Bhi Kahi Zyada Hayadār The. (Zurqani, Jild 4, Page 284 Wa Bukhari, Jild 1, Page 503)

Isliye Har Qabeeh Qaulo Fail Aur Qābile Mazammat Harkāt Wa Saknāt Se Umr Bhar Humesha Āpﷺ Ka Damane Asmat Pāk Wa Sāf Hi Raha aur Poori Hayate Mubaraka Meiñ Waqar Wa Murawwat Ke Khilaf Āpﷺ Se Koi Amal Sarzad Nahi Hua. Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Farmāya Ke Huzoorﷺ Na Fohash Kalam The Na Behooda Go Na Bazaro Meiñ Shor Machane Wāle The. Burayi Ka Badla Burayi Se Nahi Diya Karte The Balki Muāf Farmā Diya Karte The. Āp Yeh Bhi Farmāya Karti Thi Ke Kamale Haya Ki Wajah Se Maine Kabhi Bhi Huzoorﷺ Ko Barahna Nahi Dekha.

(Shifa Shareef, Jild 1, Page 69)

Wāde Ki Pabandi:

Eefa-e-Ahad Aur Wāde Ki Pabandi Bhi Darakhte Akhlāq Ki Ek Bahut Hi Aham Aur Nihāyat Hi Hari Bhari Shakh Hai. Is Khususiyyat Meiñ Bhi Rasoole Arabi ﷺ Ka Khālq Azeem Be Misāl Hi Hai. Ābu Hamsa Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Ailāne Nubuwwat Se Pahle Maine Huzoorﷺ Se Kuch Saman Khareeda Isi Silsile Meiñ Āp Ki Kuch Raqam Mere Zimme Bāqi Rah Gayi. Maine Āpﷺ Se Kaha Ke Āp Yahi Thahariye Maiñ Abhi Ghar Se Raqam La Kar Isi Jagah Āp ﷺ Ko Deta Hooñ.

Huzoor ﷺ Ne Usi Jagah Thahre Rahne Ka Wāda Farmā Liya Magar Maiñ Ghar Ja Kar Apna Wāda Bhool Gaya Phir Teen Din Ke Bād Mujhe Jab Khayal Āya To Raqam Le Kar Us Jagah

Pahuñcha To Kya Dekhta Hooñ Ke Huzoorﷺ Usi Jagah Thahre Huye Mera Intizar Farmā Rahe Haiñ Mujhe Dekh Kar Zara Bhi Āpﷺ Ki Peshani Par Bal Nahi Āya aur Is Ke Siwa Āpﷺ Ne Aur Kuch Nahi Farmāya Ke Aye Nau Jawan! Tum Ne To Mujhe Mashaqqat Meiñ Dāl Diya Kyoñ Ke Maiñ Apne Wāde Ke Mutābiq Teen Din Se Yaha Tumhara Intizar Kar Raha Hooñ. (Shifa Shareef, Page 74)

Adl

Khuda Ke Muqaddas Rasoolﷺ Tamām Jahāñ Meiñ Sab Se Zyada Āmeen Sab Se Badh Kar Ādil Aur Pāk Daman Wa Rāst Bāz The. Yeh Wo Raushan Haqeeqat Hai Ke Āpﷺ Ke Bade Bade Dushmano Ne Bhi Is Ka E'tirāf Kiya. Chunānche Ailāne Nubuwwat Se Qabl Tamām Ahle Makka Āpﷺ Ko "Sādiqul Wa'ad" Aur "Ameen" Ke Muazzaz Laqab Se Yād Karte The. Hazrate Rabi'a Bin Khasim Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Makke Wāloñ Ka Is Bāt Par Ittifaq Tha Ke Āpﷺ Āla Darje Ke Ameen Aur Ādil Haiñ Isiliye Ailāne Nubuwwat Se Pahle Ahle Makka Āpne Muqaddamat Aur Jhagdo Ka Āpﷺ Se Faisla Karaya Karte The Aur Āpﷺ Ke Tamām Faislo Ko Intihayi Ehtiram Ke Sath Bila Choon Wa Chira Tasleem Kar Lete The Aur Kaha Karte The Ke Yeh Ameen Ka Faisla Hai.

(Shifa Shareef, Jild 1, Page 78-79)

Huzoore Aqdasﷺ Kis Qadar Buland Martaba Ādil The Is Bāre Meiñ Bukhari Shareef Ki Riwāyat Sab Se Badh Kar Shahide Adl Hai. Qabila-e-Quraish Ke Khāndān Bani Makhzoom Ki Ek Aurat Ne Chori Ki, Islam Meiñ Chor Ki Yeh Saza Hai Ke Us Ka Dāya Hāth Pahuñcho Se Kāt Dāla Jāye. Qabila-e-Quraish Ko Is Waqiye Se Badi Fikr Dāman Geer Ho Gayi Ke Agar Hamāre Qabile Ki Is Aurat Ka Hāth Kāt Dāla Gaya To Yeh Hamāri Khāndāni Sharafat Par Aisa Badnuma Dāgh Hoga Jo Kabhi Mit Na Sakega aur Ham Log Tamām Arab Ki Nigaho Meiñ Zaleelo Khwār Ho Jayenge Is Liye Un Logoñ Ne Yeh Tay Kiya Ke Bargāhe Risālat Meiñ Koi Zabar Dast Sifarish Pesh Kar Di Jāye Tāki Āpﷺ Us Aurat Ka Hāth Na

Kāteiñ. Chunānche Un Logoñ Ne Hazrate Usama Bin Zaid Radi Allahu Ta'alānhu Ko Jo Nigahe Nubuwwat Meiñ Intihayi Mahboob The Dabao Dāl Kar Is Bāt Ke Liye Āmada Kar Liya Ke Wo Darbāre Aqdas Meiñ Sifarish Pesh Kareiñ. Hazrate Usama Bin Zaid Radi Allahu Ta'alānhu Ne Ashrāfe Quraish Ke Isrār Se Mutassir Ho Kar Bargāhe Risālat Meiñ Àrz Kar Di Yeh Sun Kar Peshani-e-Nubuwwat Par Jalāl Ke Āsār Numoodar Ho Gaye Aur Āpﷺ Ne Nihāyat Hi Ghazab Nāk Lahje Meiñ Farmāya Ke Aye Usama! Tu Allāh Ta'ala Ki Muqarrar Ki Huyi Sazao Meiñ Se Ek Saza Ke Bāre Meiñ Sifarish Karta Hai? Phir Is Ke Bād Āpﷺ Ne Khade Ho Kar Ek Khutba Diya aur Is Khutbe Meiñ Yeh Irshad Farmāya Ke:

يَاأَيُّهَا النَّاسُ إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ

وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَهَا ۝

Tarjuma: Aye Logoñ! Tum Se Pahle Ke Log Is Wajah Se Gumrāh Ho Gaye Ke Jab Un Meiñ Koi Shareef Chori Karta Tha To Us Ko Chhodh Dete The Aur Jab Koi Kamzor Ādmi Chori Karta To Us Par Sazayeiñ Qāyim Karte The Khuda Ki Qasam! Agar Muhammad Ki Beti Fatima Bhi Chori Karegi To Yaqeenan Muhammad Us Ka Hāth Kāt Lega. (ﷺ)

Waqār:

Hazrate Khāriza Bin Zaid Radi Allahu Ta'ala Ànhu Farmāya Karte The Ke Huzoor Nabi-e-Kareemﷺ Apni Majliso Meiñ Jis Qadr Waqār Ke Sath Raunak Afroz Rahte The Bade Se Bade Badshāho Ke Darbār Meiñ Bhi Is Ki Misāl Nahi Mil Sakti. Hazrate Jābir Bin Samurah Radi Allahu Ta'ala Ànhu Farmāya Karte The Ke Āpﷺ Ki Majlis Hilm Wa Haya aur Khair Wa Āmanat Ki Majlis Hua Karti Thi.

Āpﷺ Ki Majlis Meiñ Kabhi Koi Buland Āwaz Se Guftagu Nahi Kar Sakta Tha aur Jab Āpﷺ Kalam Farmāte The To Tamām Ahle Majlis Is Tarah Sar Jhukaye Huye Hamatan Gosh Ban Kar Āpﷺ

Ka Kalam Sunte The Ke Goya Un Ke Saro Par Chidiya Baithi Huyi Haiñ. Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Irshad Farmāti Haiñ Ke Huzoorﷺ Nihāyat Hi Waqār Ke Sath Is Tarah Thahar Thahar Kar Guftagu Farmāte The Ke Agar Koi Shakhs Āpﷺ Ke Jumlo Ko Ginna Chahta To Wo Gin Sakta Tha.

(Shifa Shareef, Jild 1, Page 80-81 Wa Bukhari, Jild 1, Page 503)

Āpﷺ Ki Nishasto Barkhwast, Waqaro Guftar, Har Ada Meiñ Khalis Paighambarana Waqār Pāya Jāta Tha Jis Se Āpﷺ Ki Azmate Nubuwwat Ka Jāho Jalāl Āftabe Ālam Tāb Ki Tarah Har Khaso Ām Ki Nazro Meiñ Numoodar Rahta Tha.

Zāhidana Zindagi:

Āp ﷺ Shahanshāhe Kaunain Aur Tājdare Do Ālam Hote Huye Aisi Zāhidana aur Sāda Zindagi Basar Farmāte The Ke Tarikhe Nubuwwat Meiñ Is Ki Misāl Nahi Mil Sakti, Khuraq Wa Poshak, Makan Wa Saman, Rahan Sahan Gharaz Hayate Mubaraka Ke Har Goshe Meiñ Āpﷺ Ka Zohad Aur Dunya Se Be Raghbati Ka Ālam Is Darje Numaya The Ke Jis Ko Dekh Kar Yahi Kaha Ja Sakta Hai Ke Dunya Ki Naimateiñ Aur Lazzateiñ Āpﷺ Ki Nigahe Nubuwwat Meiñ Ek Macchar Ke Par Se Bhi Zyada Zaleelo Haqeer Hai.

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Huzoor ﷺKi Muqaddas Zindagi Meiñ Kabhi 3 Din Lagatar Aise Nahi Guzre Ke Āp Ne Shikam Ser Ho Kar Roti Khāyi Ho. Ek Ek Mahine Tak Kāshāna-e-Nubuwwat Meiñ Choolha Nahi Jalta Tha aur Khujoor Wa Pāni Ke Siwa Āpﷺ Ke Ghar Wāloñ Ki Koi Doosri Khurak Nahi Hua Karti Thi. Halañki Allāh Ta'ala Ne Āpﷺ Se Farmāya Ke Aye Habeeb!ﷺ Agar Āp Chaheiñ To Maiñ Makke Ki Pahādiyoñ Ko Sona Bana Doo Aur Wo Āpﷺ Ke Sāth Sāth Chalti Raheiñ Aur Āp Un Ko Jis Tarah Chaheiñ Kharch Karte Raheiñ Magar Āpﷺ Ne Is Ko Pasand Nahi Kiya aur Bargāhe Khuda Wande Azzawajal Meiñ Àrz Kiya Ke Aye Mere Rab! Mujhe Yehi Zyada Mahboob Hai Ke Maiñ Ek Din Bhooka Rahooñ Aur Ek Din Khāna Khāu Tāki Bhook Ke Din

Khoob Gidgida Kar Tujh Se Duayeiñ Mangoo Aur Āsodgi Ke Din Teri Hamd Karooñ Aur Tera Shukr Baja Lāoñ.

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Bataya Ke Huzoorﷺ Jis Bistar Par Sote The Wo Chamde Ka Gadda Tha Jis Meiñ Rooyi Ki Jagah Darakhto Ki Chhāl Bhari Thi.

Hazrate Hafsa Radi Allahu Ta'ala Ànha Kahti Haiñ Ke Meri Bāri Ke Din Huzoore Aqdasﷺ Ek Mote Tāt Par Soya Karte The Jis Ko Maiñ Do Tah Kar Ke Biccha Diya Karti Thi. Ek Martaba Maine Us Tāt Ko Chār Tah Kar Ke Biccha Diya To Subah Ko Āpﷺ Ne Irshad Farmāya Ke Pahle Ki Tarah Is Tāt Ko Tum Dohra Kar Ke Biccha Diya Karo Kyoñ Ke Mujhe Andesha Hai Ke Is Bistar Ki Narmi Se Kahi Mujh Par Gehri Neend Ka Hamla Na Ho Jāye To Meri Namaze Tahajjud Meiñ Khalal Paida Ho Jayega.

Riwāyat Hai Ke Kabhi Kabhi Huzoor ﷺ Ek Aisi Chārpayi Par Bhi Āram Farmāya Karte The Jo Khurdure Bān Se Bani Huyi Thi. Jab Āp ﷺ Bighair Bicchone Ke Us Charpayi Par Lette The To Jisme Nāzuk Par Bān Ke Nishān Pad Jāya Karte The. (Shifa Shareef, Jild 1, Page 82-83)

Shuja'at:

Huzoor Rasoole Akramﷺ Ki Bemisāl Shuja'at Ka Yeh Ālam Tha Ke Hazrate Ali Radi Allahu Ta'ala Ànhu Jaise Bahādur Sahabi Ka Yeh Qaul Hai Ke Jab Ladayi Khoob Garm Ho Jāti Thi Aur Jung Ki Shiddat Dekh Kar Bade Bade Bahādur Ki Ānkheiñ Pathra Kar Surkh Pad Jāya Karti Thi Us Waqt Meiñ Ham Log Rasoolullāhﷺ Ke Pahloo Meiñ Khade Ho Kar Apna Bachao Karte The. Aur Āp ﷺ Ham Sab Logoñ Se Zyada Āge Badh Kar Aur Dushmano Ke Bilkul Qareeb Pahuñch Kar Jung Farmāte The. Aur Ham Logoñ Meiñ Sab Se Zyada Bahādur Wo Shakhs Shumar Kiya Jāta Tha Jo Jung Meiñ Rasoolullāhﷺ Ke Qareeb Rah Kar Dushmano Se Ladta Tha.

Hazrate Abdullah Bin Umar Radi Allahu Ta'ala Ànhu Farmāya Karte The Ke Huzoor ﷺ Se Zyada Bahādur Aur Tāqat War, Sakhi Aur Pasandida Meri Ānkhoñ Ne Kabhi Kisi Ko Nahi Dekha.

Hazrate Bara Bin Āzib Aur Doosre Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Bayan Farmāya Ke Junge Hunain Meiñ 12000 Musalmānoñ ka Lashkar Kuffār Ke Hamlo Ki Tāb Na La Kar Bhāg Gaya Tha aur Kuffār Ki Taraf Se Lagatar Teero Ka Meenh Baras Raha Tha Us Waqt Meiñ Bhi Rasoolullāhﷺ Ek Qadam Bhi Peeche Nahi Hate Balki Ek Safed Khacchar Par Suwār The Aur Hazrate Abu Sufiyan Bin Al Hāris Radi Allahu Ta'ala Ànhu Āp ﷺ Ke Khacchar Ki Lagām Pakde Huye The Aur Āp ﷺ Akele Dushmano Ke Dal Bādal Lashkari Ke Hujoom Ki Taraf Badhte Chale Ja Rahe The. Aur Rajz Ke Yeh Kalimāt Zabane Aqdas Par Jāri The Ke:

أَنَا النَّبِيُّ لَا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِب

Tarjuma: Maiñ Nabi Hooñ Yeh Jhoot Nahi Hai Mai Abdul Muttalib Ka Beta Hooñ.

Tāqat

Huzoore Aqdasﷺ Ki Jismani Tāqat Bhi Hadde Ejāz Ko Pahuñchi Huyi Thi Aur Āpﷺ Ne Apni Is Mojizana Tāqat Wa Quwwat Se Aise Aise Muhayyirul Uqool Karnamo Aur Kamalāt Ka Muzahra Farmāya Ke Aqle Insāni Is Ke Tasawwur Se Hairan Rah Jāti Hai. Ghazwa-e-Ahzāb Ke Mauqe Par Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Jab Khandaq Khod Rahe The Ek Aisi Chattan Zāhir Ho Gayi Jo Kisi Tarah Kisi Shakhs Se Bhi Nahi Toot Saki Magar Jab Āpﷺ Ne Apni Tāqate Nubuwwat Se Us Par Fāwda Māra To Wo Ret Ke Bhurbhure Teele Ki Tarah Bikhar Kar Pāsh Pāsh Ho Gayi Jis Ka Mufassal Tazkira Junge Khandaq Meiñ Ham Tahreer Kar Chuke Haiñ.

Rukāna Pahalwan Se Kushti: Arab Ka Mash'hoor Pahalwan Rukāna Āpﷺ Ke Sāmne Se Guzra Āp ﷺ Ne Us Ko Islam Ki Dawat Di Wo Kahne Laga Ke Aye Muhammad (ﷺ)! Agar Āp Mujh Se Kushti Lad Kar Mujhe Pacchad Deiñ To Maiñ Āp Ki Dawate Islam Ko Qubool Kar Looñga. Huzoore Akramﷺ Taiyyar Ho Gaye Aur Us Se Kushti

Lad Kar Us Ko Pacchad Diya, Phir Us Ne Dobara Kushti Ladne Ki Dawat Di Āpﷺ Ne Doosri Martaba Bhi Apni Paighambarana Tāqat Se Us Ko Is Zor Ke Sath Zameen Par Patak Diya Ke Wo Der Tak Uth Na Saka aur Hairan Ho Kar Kahne Laga Ke Aye Muhammad (ﷺ)! Khuda Ki Qasam! Āp Ki Ajeeb Shān Hai Ke Āj Tak Arab Ka Koi Pahalwan Meri Peeth Zameen Par Nahi Laga Saka Magar Āpﷺ Ne Dam Zadan Meiñ Mujhe Do Martaba Zameen Par Pacchad Diya. Bāz Muarrikheen Ka Qaul Hai Ke Rukāna Fauran Hi Musalman Ho Gaya Magar Bāz Muarrikheen Ne Likha Hai Ke Rukāna Ne Fathe Makka Ke Din Islam Qubool Kiya. (Zurqani, Jild 4, Page 291)

Yazeed Bin Rukāna Se Muqabla:

Isi Rukāna Ka Beta Yazeed Bin Rukāna Bhi Māna Hua Pahalwan Tha Yeh 300 Bakriya Le Kar Bargāhe Nubuwwat Meiñ Hāzir Hua aur Kaha Ke Aye Muhammad (ﷺ)! Āp Mujh Se Kushti Ladiye. Āap ﷺ Ne Farmāya Ke Agar Maine Tumheiñ Pacchad Diya To Tum Kitni Bakriya Mujhe Inām Meiñ Doge? Us Ne Kaha Ke 100 Bakriya Maiñ Āp Ko De Dooñga. Huzoorﷺ Taiyyar Ho Gaye Aur Us Se Hāth Milate Hi Us Ko Zameen Par Patak Diya aur Wo Hairat Se Āpﷺ Ka Mooñh Takne Laga aur Wāde Ke Mutābiq 100 Bakriya Us Ne Āpﷺ Ko De Di. Magar Phir Dobara Us Ne Kushti Ladne Ke Liye Challenge Diya Āp Ne Doosri Martaba Bhi Us Ki Peeth Zameen Par Laga Di Phir Us Ne 100 Bakriya Āp Ko De Di. Phir Teesri Bār Us Ne Kushti Ke Liye Lalkara Āpﷺ Us Ka Challenge Qubool Farmā Liya aur Kushti Lad Kar Is Zor Ke Sāth Us Ko Zameen Par De Māra Ke Wo Chit Ho Gaya, Us Ne Bāqi 100 Bakriyo Ko Bhi Āpﷺ Ki Khidmat Meiñ Pesh Kar Diya, Magar Kahne Laga Ke Aye Muhammad(ﷺ)! Sāra Ārab Gawāh Hai Ke Āj Tak Koi Pahalwan Mujh Par Ghalib Nahi Āa Saka, Magar Āp Ne Teen Bār Jis Tarah Mujhe Kushti Meiñ Pacchada Hai Is Se Mera Dil Mān Gaya Ke Yaqeenan Āpﷺ Khuda Àzzawajal Ke Nabi Haiñ, Yeh Kaha aur Kalima Padh Kar Damane Islam Meiñ Āa Gaya. Huzoorﷺ Us Ke Musalman Ho Jāne Se Behad Khush Huye Aur Us Ki 300 Bakriya Wāpas Kar Di.

(Zurqani, Jild 4, Page 292)

Abul Aswad Se Zor Āzmayi:

Isi Tarah Abul Aswad Jamhi Itna Bada Tāqat War Pahalwan Tha Ke Wo Ek Chamde Par Baith Jāta Tha aur Das Pahalwan Us Chamde Ko Kheechte The Tāki Wo Chamda Us Ke Neeche Se Nikal Jāye Magar Wo Chamda Fat Fat Kar Tukde Tukde Ho Jāne Ke Bawujood Us Ke Neeche Se Nikal Nahi Sakta Tha. Us Ne Bhi Bargāhe Aqdas Meiñ Āa Kar Yeh Challenge Diya Ke Agar Āpﷺ Mujhe Kushti Meiñ Pacchad Deiñ To Maiñ Musalman Ho Jaunga. Huzoor ﷺUs Se Kushti Ladne Ke Liye Khade Ho Gaye Aur Us Ka Hāth Pakadte Hi Us Ko Zameen Par Pacchad Diya. Wo Āpﷺ Ki Is Tāqate Nubuwwat Se Hairan Ho Kar Fauran Hi Musalman Ho Gaya.

(Zurqani, Jild 4, Page 292)

Sakhawat:

Huzoore Aqdasﷺ Ki Shāne Sakhawat Mohtāje Bayan Nahi. Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Ànhum Ka Bayan Hai Ke Nabi-e-Kareemﷺ Tamām Insano Se Zyada Badh Kar Sakhi The. Khusoosan Māhe Ramzan Meiñ Āpﷺ Ki Sakhawat Is Qadar Badh Jāti Thi Ke Barasne Wāli Badliyo Ko Uthane Wāli Hawao Se Bhi Zyada Āpﷺ Sakhi Ho Jāte The.

Hazrate Jābir Bin Abdullah Radi Allahu Ta'ala Ànhum Farmāte Haiñ Ke Huzoorﷺ Ne Kisi Sāyil Ke Jawab Meiñ Khwāh Wo Kitni Hi Badi Cheez Ka Suwal Kyoñ Na Kare Āpﷺ Ne "Lā" (Nahi) Ka Lafz Nahi Farmāya. (Shifa Shareef, Jild 1, Page 65)

Yehi Wo Mazmoon Hai Jis Ko Farzadaq Shāyir Tābe'i Mutawaffa Sanā 110 Hijri Ne Kya Khoob Kaha Hai Ke;

مَا قَالَ لَا قَطُّ اِلَّا فِیْ تَشَھُّدِہٖ لَوْلَا التَّشَھُّدُ کَانَتْ لَاءُہٗ نَعَمُ

Isi Ka Tarjama Kisi Fārsi Ke Shāyir Ne Is Tarah Àrz Kiya Hai Ke;

نہ گفت لا بزبانِ مبارکش ہر گز مگر در اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللہُ

Yāni Huzoor ﷺ Ne Kisi Sāyil Ke Jawab Meiñ "Lā" (Nahi) Ka Lafz Nahi Farmāya Balki Humesha "Na'am" (Hān) Hi Kaha Magar Kalima-e-Shahādat Meiñ "Lā" (Nahi) Ka Lafz Zaroor Āp ﷺ Ki Zabane Mubarak Par Āta Tha aur Kalima-e-Shahādat Meiñ "Lā" Kahne Ki Zarurat Na Hoti To Us Meiñ Bhi "Lā" (Nahi) Ki Jagah Āp ﷺ "Na'am"(Hān) Hi Farmāte.

Huzoore Aqdasﷺ Ki Sakhawat Kisi Sāyil Ke Suwāl Hi Par Mahdood Wa Munhasir Nahi Thi Balki Bighair Mānge Huye Bhi Āp ﷺ Ne Logoñ Ko Is Qadar Zyada Māl Ata Farmā Diya Ke Ālame Sakhawat Meiñ Is Ki Misāl Nadiro Nayab Hai. Āp ﷺ Ke Bahut Bade Dushman Umayya Bin Khalaf Kāfir Ka Beta Safwan Bin Umayya Jab Maqāme "Zi'eerana" Meiñ Hāzir Darbār Hua To Āp ﷺ Ne Us Ko Itni Kaseer Tādad Meiñ Ooñto Aur Bakriyo Ka Rewad Ata Farmā Diya Ke Do Pahādiyoñ Ke Darmiyan Ka Maidān Bhar Gaya. Chunānche Safwan Makke Ja Kar Chilla Chilla Kar Apni Qaum Se Kahne Laga Ke Aye Logoñ! Damane Islam Meiñ Āa Jao Muhammad (ﷺ) Is Qadar Zyada Māl Ata Farmāte Haiñ Ke Faqeeri Ka Koi Andesha Hi Bāqi Nahi Rahta Is Ke Bād Fir Safwan Khud Bhi Musalman Ho Gaye. (Zurqani, Jild 4, Page 295)

Bahar Hāl Āp ﷺ Ke Joodo Nawāl Aur Sakhawat Ke Ahwal Is Qadar Adeemul Misāl Aur Itne Zyada Haiñ Ke Agar In Ka Tazkira Tahreer Kiya Jāye To Bahut Si Kitāboñ Ka Āmbar Taiyār Ho Sakta Hai Magar Is Se Pahle Ke Awrāq Meiñ Ham Jitna aur Jis Qadar Likh Chuke Haiñ Wo Sakhawate Nubuwwat Ko Samajhne Ke Liye Bahut Kāfi Hai. Khuda Wande Kareemﷻ Ham Sab Musalmānoñ Ko Huzoore Aqdasﷺ Ki Seerate Mubaraka Par Zyada Se Zyada Āmal Karne Ki Taufeeq Ata Farmāye. (Āmeen)

Asma-e-Mubaraka:

Arab Ka Mash'hoor Maqoola Hai Ke:

كَثْرَةُ الْاَسْمَآءِ تَدُلُّ عَلٰى شَرَفِ الْمُسَمّٰى

"Kisi Cheez Ke Nāmo Ka Bahut Zyada Hona Is Bāt Ki Daleel Hua

Karti Hai Ke Wo Cheez Izzat Wa Sharaf Wāli Hai" Huzoore Aqdasﷺ Ko Chooñki Khallaqe Ālam Jalla Jalāluhu Ne Is Qadar Ejāzo Ikram Aur Izzat Wa Sharaf Se Sarfaraz Farmāya Hai Ke Āp Imāmul Nabiyeen, Sayyidul Mursaleen, Mahboobe Rabbul Ālaminﷺ Haiñ Is Liye Āpﷺ Ke Asma-e-Mubaraka aur Alqāb Bahut Zyada Haiñ.

Hazrate Jubair Bin Mut'im Radi Allahu Ta'ala Ànhu Riwāyat Karte Haiñ Ke Huzoorﷺ Ne Farmāya Ke Mere Pānch Nām Haiñ. Maiñ (1) "Muhammad" Wa (2) "Ahmad" Hooñ Aur Maiñ (3) "Māhi" Hooñ Ke Allāh Ta'ala Meri Wajah Se Kufr Ko Mitata Hai Aur Maiñ (4) "Hāshir" Hooñ Ke Mere Qadamo Meiñ Sab Logoñ Ka Hashr Hoga aur (5) "Āqib" Hooñ. (Yāni Sab Se Ākhiri Nabi)

Qur'ane Majeed Meiñ Huzoorﷺ Ke Alqāb Wa Āsma Bahut Zyada Tādad Meiñ Mazkoor Haiñ. Chunānche Bāz Ulama-e-Kirām Ne Farmāya Ke Khuda Wande Quddoos Ke Nāmo Ki Tarah Huzoorﷺ Ke Bhi Ninnanwe Nām Aur Allama Ibne Dahiyya Ne Apni Kitab Meiñ Tahreer Farmāya Ke Agar Huzoorﷺ Ke Un Tamām Nāmo Ko Shumar Kiya Jāye Jo Qur'ano Hadees Aur Agli Kitāboñ Meiñ Mazkoor Haiñ To Āpﷺ Ke Nāmo Ki Ginti 300 Tak Pahuñchti Hai Aur Bāz Sufiya-e-Kirām Ka Bayan Hai Ke Allāh Ta'ala Ke Bhi 1000 Haiñ Aur Huzoorﷺ Ke Nāmo Ki Tādad Bhi 1000 Hai. (Zurqani, Jild 3, P 118)

Bahar Hāl Huzoore Aqdasﷺ Ke Tamām Asma-e-Mubaraka Meiñ Se Do Nām Sab Se Zyada Mash'hoor Haiñ: Ek "Muhammad" Doosra "Ahmad" (ﷺ)! Āpﷺ Ke Dada Ābdul Muttalib Ne Āpﷺ Ka Nām "Muhammad" Rakha aur Isi Nām Par Āpﷺ Ka Āqeeqa Kiya Gaya Jab Logoñ Ne Poocha Ke Aye Abdul Muttalib! Āp Ne Apne Pote Ka Nām "Muhammad" Kyoñ Rakha Āp Ke Ābao Ajdād Meiñ Kisi Ka Bhi Yeh Nām Nahi Raha To Āp Ne Jawab Diya Ke Maine Is Niyyat Se Aur Is Ummid Par Is Bacche Ka Nām "Muhammad" Rakha Hai Ke Tamām Roo-e-Zameen Ke Log Is Ki Tareef Kareñge. Aur Ek Riwāyat Meiñ Yeh Hai Ke Āp Ne Yah Kaha Ke Maine Is Ummid Par "Muhammad" Nām Rakha Ke Allāh Ta'ala Āsmano Meiñ Is Ki

Tareef Farmāyega aur Zameen Meiñ Khuda Ki Tamām Makhlooq Is Ki Tareef Karegi Aur Hazrate Abdul Muttalib Ki Is Niyyat Aur Wajah Yeh Hai Ke Inhone Ek Khwab Dekha Tha Ke Meri Peeth Se Ek Chandi Ki Zanjeer Nikli Jis Ka Ek Kanara Zameen Meiñ Hai Aur Ek Sira Āsman Ko Chhoo Raha Hai Aur Tamām Mashriqo Maghrib Ke Insan Us Zanjeer Se Chimte Huye Haiñ Hazrate Abdul Muttalib Ne Jab Quraish Ke Kāhino Se Is Khwāb Ki Tabeer Daryaft Ki To Unhoñ ne Is Khwāb Ki Yeh Tabeer Batayi Ke Aye Abdul Muttalib! Āp Ki Nasl Se An Qareeb Ek Aisa Ladka Paida Hoga Ke Tamām Ahle Mashriqo Maghrib Us Ki Pairwi Kareñge Aur Tamām Āsmano Zameen Wāle Us Ki Madho Sana Ka Khutba Padhenge.

(Zurqani, Jild 3, Page 114-115)

Aur Bāz Ka Qaul Hai Ke Huzoorﷺ Ki Wālida Majida Radi Allahu Ta'ala Ànha Ne Āpﷺ Ka Nām "Muhammad" Rakha Hai Kyoñ Ke Jab Huzoorﷺ In Ke Shikame Mubarak Meiñ Raunak Afroz The To Inhone Khwāb Meiñ Ek Firishte Ko Yeh Kahte Huye Suna Ke Aye Āmina Radi Allahu Ta'ala Ànha! Sāre Jahāñ Ke Sardār Tumhare Shikam Meiñ Tashreef Farmā Haiñ Jab Yeh Paida Hoñ To Tum In Ka Nām "Muhammad" Rakhna. (Zurqani, Jild 3, Page 115)

In Donoñ Riwāyatoñ Meiñ Koi Ta'āruz Nahi Ho Sakta Ke Hazrate Abdul Muttalib Ne Apne Aur Hazrate Beebi Āmina Radi Allahu Ta'ala Ànha Ne Ke Khwāboñ Ki Wajah Se Donoñ Ne Bāhami Mashware Se Huzoorﷺ Ka Nām "Muhammad" Rakha Ho.

Allāh Ta'ala Ne Qur'ane Majeed Meiñ Kayi Jagah Āp ﷺ Ko "Muhammad" Ke Nām Se Zikr Farmāya Hai Aur Hazrate Eesa Àlaihissalām "Ahmad" Ke Nām Se Tamām Zindagi Āpﷺ Ke Zikre Jameel Ka Danka Bajate Rahe. Chunānche Qur'ane Majeed Meiñ Hai Ke Hazrate Eesa Àlaihissalām Yeh Khush Khabri Sunate Huye Tashreef Lāye The Ke Mere Bād Ek Rasool Tashreef Lāne Wāle Haiñ Jin Ka Nāme Nāmi Wa Isme Girāmi "Ahmad" Hai.

Āp ﷺ Ki Kunniyat:

Āpﷺ Ki Mash'hoor Kunniyat "Abul Qāsim" Hai. Chunānche Bahut Si Ahadees Meiñ Āpﷺ Ki Yeh Kunniyat Mazkoor Hai, Magar Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Riwāyat Ki Hai Ke Āp ﷺKi Kunniyat "Abu Ibrahim" Bhi Hai. Chunānche Hazrate Jibreel Àlaihissalām Ne Huzoorﷺ Ko In Lafzoñ Se Salām Kiya Ke "Aye Ibrahim Ke Wālid! Āp Par Salām." (Zurqani, Jild 3, Page 151)

Tibbe Nabawi:

Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Aye Allāh Ke Bando! Tum Log Dawayeiñ Istimal Karo Is Liye Ke Allāh Ta'ala Ne Ek Beemari Ke Siwa Tamām Beemariyo Ke Liye Dawa Paida Farmāyi Hai. Logoñ Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Wo Kaun Si Beemari Hai Jis Ki Koi Dawa Nahi Hai? Āpﷺ Ne Irshad Farmāya Ke Wo "Budhapa" Hai.

(Tirmizi, Jild 2, Page 25)

Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Ànhum Ne Riwāyat Ki Hai Ke Huzoorﷺ Ne Farmāya Ke Tum Log Jin Jin Tareeqo Se Ilāj Karte Ho In Meiñ Sab Se Behtar 4 Tareeqa-e-Ilāj Haiñ:

Sa'oot:

Nāk Ke Zariye Dawa Chadhana,

Ladood:

Mooñh Ke Kisi Ek Jānib Se Dawa Pilana,

Hijamah:

Kisi Uzw Par Pachhna Lagwa Kar Khoon Nikalwa Dena,

Mashi:

Jullab Lena.

(Tirmizi, Jild 2, Page 26)

Bāz Dawayeiñ Khud Huzoorﷺ Ne Istimal Farmāyi Haiñ Aur Bāz Dawao Ke Ausaf Aur In Ke Fawayid Se Apni Ummat Ko Āgah Farmāya Hai. Ham Yaha In Meiñ Se Tabarrukan Chand Dawao

Ka Zikr Tahreer Karte Haiñ Kyoñki Hamāri Is Mukhtasar Kitab Ke Safhāt "Tibbe Nabawi" Ke Aham Bāb Se Mahroom Na Rah Jayeiñ.

Ismid (Surma-e-Siyāh Isfahani):

Huzoore Akramﷺ Ne Is Ke Bāre Meiñ Irshad Farmāya Ke Tum Log Ismid Ko Istimal Meiñ Rakho Yeh Nigah Ko Tez Karta Hai Aur Palak Ke Bāl Ugāta Hai. (Ibne Māja, Page 257)

Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Ka Bayan Hai Ke Huzoore Aqdasﷺ Ke Pās Ek Surma Dāni Thi Jis Meiñ Ismid Ka Surma Rahta Tha aur Āpﷺ Sone Se Pahle Har Rāt Teen Teen Salayi Donoñ Ānkhoñ Meiñ Lagaya Karte The. (Shamayile Tirmizi, Page 5)

Hina Mehndi:

Huzoorﷺ Ko Koi Funsi Nikalti Ya Kanta Chubh Jāta To Āpﷺ Us Par Mehndi Rakh Diya Karte The. (Ibne Māja, Page 258)

Al Habbatusaudau (Kaloñji Jis Ko Shooniz Bhi Kahte Haiñ Aur Bāz Jagah Is Ko Mungrila Bhi Kaha Jāta Hai)

Huzoorﷺ Ne Irshad Farmāya Ke Is Ke Istimal Ko Lāzim Pakdo Kyoñ Ke Is Meiñ Maut Ke Siwa Sab Beemariyo Se Shifa Hai.

(Ibne Māja, Page 254 Wa Bukhari, Jild 2, Page 848)

Attalbina:

(Āta, Pāni, Shahad, Tel Mila Kar Hareere Ki Tarah Banāya Jāta Hai): Huzoorﷺ Ke Ghar Wāloñ Meiñ Jab Koi Shakhs Jāda Bukhar Meiñ Mubtila Hota Tha To Āpﷺ Is Ta'ām Ke Taiyar Karne Ka Hukm Dete The Aur Farmāte The Ke Yeh Khāna Ghumgeen Ādmi Ke Dil Ko Taqwiyyat Deta Hai Aur Beemari Dil Se Takleef Ko Is Tarah Door Kar Deta Hai Jis Tarah Tum Log Pāni Se Apne Chehro Ke Mail Kuchail Ko Door Kar Dete Ho. (Ibne Māja, Page 254)

As Asal (Shahad):

Huzoorﷺ Ki Khidmat Meiñ Ek Shakhs Ne Āa Kar Shikāyat Ki, Ke Is Ke Bhai Ko Dast Āa Rahe Haiñ Āpﷺ Ne Farmāya Ke Us Ko Shahad Pilāo.

Phir Wo Dobara Āya aur Kahne Laga Ke Dast Band Nahi Hote. Irshad Farmāya Ke Us Ko Shahad Pilāo. Phir Wo Teesri Bār Āa Kar Kahne Laga Ke Dast Ka Silsila Jāri Hai. Āpﷺ Ne Phir Shahad Pilāne Ka Hukm Diya Us Ne Kaha Ke Yeh Ilāj To Maiñ Kar Chuka Hooñ. Āp ﷺNe Irshad Farmāya Ke Allāh Ta'ala Saccha Hai Aur Tere Bhai Ka Pet Jhoota Hai Us Ko Shahad Pilāo Us Ne Jakar Shahad Pilāya To Wo Shifayab Ho Gaya. (Bukhari, Jild 2, Page 848)

Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Jo Shakhs Har Mahine Meiñ Teen Din Subah Ke Waqt Shahad Chāt Liya Kare Us Ko Koi Badi Bala Na Pahuñchegi. (Ibne Māja, Page 255)

Āpﷺ Ne Yeh Bhi Farmāya Ke Do Shifao Ko Lāzim Pakdo, Ek Shahad, Doosri Qur'an Shareef. (Ibne Māja, Page 255)

Khallu (Sirka):

Huzoorﷺ Ne Farmāya Ke Behtareen Sālan Sirka Hai Aye Allāh Azzawajal! Sirke Meiñ Barkat Ata Farmā, Kyoñ Ke Yeh Ambiya Àlaihissalām Ka Sālan Hai Jis Ghar Meiñ Sirka Hoga Wo Ghar Kabhi Mohtaj Nahi Hoga. (Ibne Māja, Page 246)

Zait (Rogane Zaitoon):

Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Tum Log Rogane Zaitoon Ki Sālan Ke Taur Par Istimal Karo Aur Is Ko Badan Par Bhi Malte Raho Kyoñ Ke Yeh Mubarak Darakht Se Nikla Hua Hai. Aur Doosri Hadees Meiñ Wārid Hua Ke Tum Log Rogane Zaitoon Ko Khāo Aur Is Ko Badan Meiñ Lagao Kyoñ Ke Yeh Barkat Wāli Cheez Hai.

(Ibne Māja, Page 246)

Musammin (Badan Ki Farba Karne Wāli Dawa):

Hazrate Āyisha Radi Allahu Ta'ala Ànha Kahti Haiñ Ke Meri Wālida Ne Jab Meri Rukhsati Ka Irāda Kiya To Mera Ilāj Karne Lagi Ke Maiñ Zara Farba Ho Jāun Magar Koi Ilāj Kārgar Na Hua. Magar Jab Maine Kakdi Ko Tāza Khajooro Ke Sāth Khāna Shuru Kar Diya To Maiñ Khoob Farba Badan Wāli Ho Gayi. (Ibne Māja, Page 246)

Hazrate Abdullah Bin Jafar Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Rasoolullāhﷺ Kakdi Tāza Khajooro Ke Sāth Tanawul Farmāya Karte The. (Ibne Māja, Page 246)

Asha (Rāt Ka Khāna):

Huzoorﷺ Ne Irshad Farmāya Ke Rāt Ka Khāna Tark Na Karo, Kuch Na Mile To Ek Mutthi Khajoor Hi Kha Liya Karo Kyoñ Ke Rāt Ko Khāna Chhod Dene Se Jald Budhapa Āa Jāta Hai. (Ibne Māja, Page 248)

Himyah (Muzir Cheezo Se Parhez):

Huzoorﷺ Apne Sāth Hazrate Ali Radi Allahu Ta'ala Ànhu Ko Le Kar Hazrate Ummul Munzir Sahabiya Radi Allahu Ta'ala Ànha Ke Makan Par Tashreef Le Gaye Unhoñ ne Kacchi Pakki Khajooro Ka Ek Khosha Pesh Kiya aur Huzoorﷺ Us Meiñ Se Khāne Lage. Hazrate Ali Radi Allahu Ta'ala Ànhu Ne Bhi Hāth Badhaya To Āpﷺ Ne Farmāya: Aye Ali! Radi Allahu Ta'ala Ànhu Tum Abhi Beemari Se Uthe Ho Aur Naqāhat Bāqi Hai Is Liye Tum Is Ko Mat Khāo. Is Ke Bād Hazrate Ummul Munzir Radi Allahu Ta'ala Ànha Ne Jaw Aur Chukandar Mila Kar Khāna Pakaya To Huzoorﷺ Ne Hazrate Ali Radi Allahu Ta'ala Ànhu Se Farmāya Ke Tum Yeh Khāo Yeh Tumhare Liye Bahut Zyada Mufeed Ghiza Hai. (Ibne Māja, Page 254)

Huzoorﷺ Ne Irshad Farmāya Ke Tum Log Zabardasti Kar Ke Apne Mareezo Ko Khāne Peene Par Majboor Mat Kiya Karo, Allāh Ta'ala Un Logoñ Ko Khila Pila Diya Karta Hai. (Ibne Māja, Page 254)

Zanjabeel (Soñth):

Badshāhe Room Ne Ek Ghada Zanjabeel Se Bhara Hua Āpﷺ Ke Pās Hadiyyatan Bheja Tha, Āpﷺ Ne Us Meiñ Se Ek Tukda Āpne As'hāb Radi Allahu Ta'ala Ànhum Ko Khane Ke Liye Diya Is Riwāyat Ko Abu Nu'aim Muhaddis Ne Apni Kitab "Tibbe Nabawi" Meiñ Bayan Kiya Hai.

Ajwa:

Madina-e-Munawwara Ki Khajooro Meiñ Ek Khajoor Ka Nām Hai

Is Ke Bāre Meiñ Irsahde Nabawi Hai Ke "Ajwa" Jannat Se Hai Aur Wo Junoon Ya Zahar Se Shifa Hai. (Ibne Māja, Age 255)

Kamah:

Jis Ko Bāz Kakarmata aur Bāz Log Sānp Ki Chatri Kahte Haiñ Is Ke Bāre Meiñ Huzoorﷺ Ne Farmāya Ke Kamah "Mann" Ke Misl Hai Jo Bani Israyeel Par Nāzil Hua Tha (Yāni Jaise Wo Muft Ki Cheez Aur Bahut Hi Mufeed Thi Aise Hi Yeh Hai) Aur Is Ka Āraq Ānkhoñ Ke Liye Shifa Hai. (Ibne Māja, Page 255)

Sana (Sanamki Ek Dawa Hai):

Hazrate Asma Binte Umais Radi Allahu Ta'ala Ànha Se Huzoorﷺ Ne Daryaft Farmāya Ke Tum Kis Dawa Se Jullab Leti Ho? To Unhoñ ne Àrz Kiya Ke "Shabram" Se Āpﷺ Ne Farmāya: Yeh To Bahut Hi Garm Dawa Hai, Phir Āpﷺ Ne Us Ko Sana Ka Jullab

Lene Ke Liye Hukm Farmāya aur Irsahd Farmāya Ke Agar Maut Se Shifa Dene Wāli Koi Cheez Hoti To Wo Sana Hai.

(Ibne Māja, Page 255)

Sannut:

Is Ke Ma'ana Meiñ Shariheene Hadees Ka Ikhtilaf Hai Magar Atibba Ne Ek Khās Tafseer Ko Tarjeeh Di Hai. Yāni Wo Shahad Jo Ghee Ke Bartan Meiñ Rakha Gaya Ho Aur Us Meiñ Ghee Ke Kuch Asarāt Pahuñch Gaye Hoñ, Huzoorﷺ Ne Irshad Farmāya Ke Tum Log Sana aur SannutKo Istimal Karte Raho Ke In Donoñ Meiñ Maut Ke Siwa Tamām Amrāz Se Shifa Hai. (Ibne Māja, Page 255)

Bāz Atibba Ne Wajhe Tarjeeh Meiñ Kaha Hai Ke Shahad Aur Ghee Se Sana Ki Islah Aur Is'hāl Ki I'ānat Ho Jāti Hai.

Sam (Zahar) Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Rasoolullāhﷺ Ne Khabees Dawa Yāni Zahar Se Mana Farmāya Hai. (Ibne Māja, Page 255)

Ood Hindi (Qist Sheer):

Huzoorﷺ Ne Irshad Farmāya Ke Is Ood Hindi Ko Istimal Meiñ Lāya

Karo Kyoñ Ke Is Meiñ 7 Shifayeiñ Haiñ Halq Meiñ Kawwo Ke Liye Is Ka Sa'oot Karna Chahiye Aur Nimoniya Ke Liye Is Ka Joshanda Pilana Chahiye. (Ibne Māja, Page 256)

Dawa Irkunnisa:

Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Kaha Ke Maine Rasoolullāhﷺ Ko Yeh Farmāte Huye Suna Ke Jungal Meiñ Charne Wāli Bakri Ke Sureen Ko Gala Kar Teen Tukde Kar Liye Jāyeiñ Aur Teen Din Nahār Mooñh Ek Tukda Khayeiñ Is Meiñ "Irkunnisa" Ki Shifa Hai. (Ibne Māja, Page 256)

Hāram Dawayeiñ:

Huzoorﷺ Ne Irshad Farmāya Ke Allāh Ta'ala Ne Beemari Bhi Utāri Hai Aur Dawa Bhi Aur Har Beemari Ki Dawa Bana Di Hai. Lihāza Tum Log Dawa Karo Magar Haram Cheez Se Dawai Ilāj Mat Karo.

Sharab:

Hazrate Suwaid Bin Tāriq Radi Allahu Ta'ala Ànhu Ne Huzoorﷺ Se Sharab Ke Bāre Meiñ Daryāft Kiya To Āpﷺ Ne Is Ke Istimal Se Mana Farmāya. Phir Dobara Poocha To Āpﷺ Ne Mana Farmāya. Teesri Bār Unhoñ ne Àrz Kiya: Ya Nabiyallāhﷺ ! Yeh To Dawa Hai, Āp ﷺ Ne Irshad Farmāya Ke "Nahi" Yeh Beemari Hai.(Abu Dawood, Jild 2, P 185)

Zakhmo Ka Ilāj:

Hazrate Sah'l Bin Sa'ad Sā'idi Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Junge Uhud Ke Din Huzoorﷺ Ke Dandane Mubarak Shaheed Ho Gaye Aur Lohe Ki Topi Āpﷺ Ke Sare Aqdas Par Tod Dāli Gayi To Hazrate Fātima Radi Allahu Ta'ala Ànha Chehra-e-Anwar Se Khoon Dho Rahi Thi Aur Hazrate Ali Radi Allahu Ta'ala Ànhu Dhāl Meiñ Pāni Rakh Kar Zakhm Baha Rahe The Lekin Jab Khoon Bahne Ka Silsila Badhta Hi Raha To Hazrate Fātima Radi Allahu Ta'ala Ànhu Ne Khajoor Ki Chatayi Ka Ek Tukda Liya aur Us Ko Jala Kar Rākh Bana Dāla Phir Usi Rākh Ko Zakhmo Par Chipka Diya To Khoon Bahna Band Ho Gaya. (Ibne Māja, Page 256)

Ta'oon:

(Plag) Ke Bāre Meiñ Huzoore Aqdasﷺ Ne Farmāya Ke Yeh Ek Azāb Hai Jis Ko Allāh Ta'ala Ne Bani Israyeel Par Bheja Tha. Jab Tum Suno Ke Kisi Zameen Meiñ Ta'oon Fail Gaya Hai To Tum Log Us Zameen Meiñ Dākhil Na Hua Karo Aur Jab Tumhari Zameen Meiñ Ta'oon Āa Jāye To Tum Us Zameen Se Nikal Kar Na Bhāgo.

(Muslim, Jild 2, Page 338)

Anādi Tabeeb:

Huzoorﷺ Ne Irshad Farmāya Ke Jo Shakhs Ilme Tib Ko Nahi Jānta aur Ilāj Karta Hai To Wo (Mareez Ko Agar Koi Nuqsan Pahuñcha) Zāmin Hai Yāni Us Se Nuqsan Ka Tāwān Liya Jāyega.

(Ibne Māja, Page 256)

Bukhar: Ek Shakhs Ne Huzoorﷺ Ke Roo Ba Roo Bukhar Ko Gāli Di To Āp ﷺNe Irshad Farmāya Ke Tum Bukhar Ko Gāli Mat Do, Bukhar Ki Beemari Mareez Ke Gunaho Ko Is Tarah Door Kar Deti Hai Jis Tarah Loho Ke Mail Ko Āg Door Kar Deti Hai. (Ibne Māja, Page 256)

Bukhar Ka Ilāj:

Huzoorﷺ Ne Irshad Farmāya Ke Bukhar Jahāññam Ke Josh Marne Se Hai. Lihāza Tum Log Is Ko Pāni Se (Pila Kar Aur Ghusl Kara Kar) Thanda Karo. (Ibne Māja, Page 256)

Not: Bukhar Ka Yeh Ilāj Ek Khās Qism Ke Bukhar Ka Ilāj Hai Jo Arab Meiñ Hota Hai Jis Ko Atibba Safrawi Bukhar Ya Hummiye Nāriya (Loo Lagne Ka Bukhar Kahte Haiñ) Yeh Har Qism Ke Bukhar Ka Ilāj Nahi Hai. (Hashiya Ibne Māja, Page 256)

Is Liye Har Qism Ke Bukharo Meiñ Yeh Ilāj Kāmyab Nahi Ho Sakta Lihāza Kisi Tabeebe Hāziq Se Acchi Tarah Bukhar Tashkhis Kara Lene Ke Bād Hi Is Ka Ilāj Karana Chahiye. (Wallahu Ta'alā'alam)

Paighambari Duayeiñ:

Khuda Wande Quddoos Ke Darbār Meiñ Bando Ki Duaoñ Ka Bahut Hi Bada Darja Hai Dawao Ki Tarah Duaoñ Meiñ Bhi

Khallaqe Ālam Jalla Jalāluhu Ne Badi Badi Khās Taseerat Paida Farmā Di Haiñ. Chunānche Parwar Digāre Ālam Azzawajal Ne Qur'ane Majeed Meiñ Bār Bār Bando Ko Duayeiñ Mangne Ka Hukm Diya aur Irshad Farmāya Ke;

اُدۡعُوۡنِیۡۤ اَسۡتَجِبۡ لَکُمۡ

Yāni Aye Bando! Tum Log Mujh Se Duayeiñ Māngo Maiñ Tumhari Duaoñ Ko Qabool Karuñga.

Aur Huzoore Akramﷺ Ne Bhi Duaoñ Ki Ahmiyat Aur In Ke Fawayid Ka Zikr Farmāte Huye Apni Ummat Ko Duayeiñ Mangne Ki Targheeb Dilāyi Aur Farmāya Ke: لَيْسَ شَيْئٌ اِكْرَمَ عَلَى اللهِ مِنَ الدُّعَآءِ "Yāni Allāh Ta'ala Ke Darbdar Meiñ Dua Se Badh Kar Izzat Wāli Koi Cheez Nahi Hai" (Tirmizi, Jild 2, Page 173)

Aur Duaoñ Ki Fazeelat Wa Āhmiyyat Ka Izhar Farmāte Huye Yaha Tak Irshad Farmāya Ke : اَلدُّعَآءُ مُخُّ الْعِبَادَةِ Dua Ibadat Ka Maghz Hai Aur Yeh Bhi Farmāya Ke: مَنْ لَّمْ يَسْئَلِ اللهَ يَغْضَبْ عَلَيْهِ Jo Khuda Se Dua Nahi Māngta Khuda Àzzawajal Us Se Naraz Ho Jāta Hai.

(Tirmizi, Jild 2, Page 176)

Is Liye Tibbe Nabawi Ki Tarah Huzoore Aqdasﷺ Ki Un Chand Duaoñ Ka Tazkira Bhi Ham Is Kitab Meiñ Tahreer Karte Haiñ Jo Āpﷺ Ke Ma'moolat Meiñ Rahi Haiñ Aur Jin Ke Fazayil Wa Fawayid Se Āpﷺ Ne Apni Ummat Ko Āgah Farmā Kar Un Ke Wird Ka Hukm Farmāya Hai Tāki Seerate Nabawiyya Ke Is Muqaddas Bāb Se Bhi Yeh Kitab Musharraf Ho Jāye Aur Musalman In Duaoñ Ka Wird Kar Ke Dunya Wa Ākhirat Ke Be Shumar Manafe'a Wa Fawayid Se Mālamāl Hote Raheiñ.

Har Bala Se Najat:

Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Jo Shakhs Subho Sham Ko 3 Martaba Yeh Dua Padhe To Us Ko Dunya Ki Koi Cheez Nuqsan Nahi Pahuñchayegi. (Tirmizi, Jild 2, Page 173)

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ○

Sote Waqt Ki Duayeiñ:

Huzoorﷺ Ne Irshad Farmāya Ke Jo Shakhs Bichhaune Par Yeh 3 Martaba Padh Kar Soyega To Allāh Ta'ala Us Ke Tamām Gunaho Ko Bakhsh Dega Āgarche Us Ke Gunāh Darakhto Ke Patto Aur Teelo Ke Ret Ki Tadad Meiñ Hoñ. (Tirmizi, Jild 2, Page 174)

اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ○

Huzoore Akramﷺ Sote Waqt Yeh Dua Padha Karte The:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیٰ

Aur Jab Neend Se Bedār Hote To Yeh Dua Padhte The:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیٰ نَفْسِیْ بَعْدَ مَا اَمَاتَهَا وَاِلَیْهِ النُّشُوْرُ

(Tirmizi, Jild 2, Page 177)

Rāt Meiñ Jāge To Kya Padhe:

Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Jo Shakhs Rāt Meiñ Neend Se Bedār Ho To Yeh Dua Padhe Phir Is Ke Bād Jo Dua Mangega Wo Qubool Hogi Aur Wuzoo Kar Ke Jo Namaz Padhega Wo Namaz Bhi Maqbool Ho Jāyegi. (Tirmizi, Jild 2, Page 177)

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ○ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ○

Ghar Se Nikalte Waqt Ki Dua:

Huzoorﷺ Ne Farmāya Ke Jo Shakhs Apne Ghar Se Bahar Nikalte Waqt Yeh Dua Padh Le To Us Ki Mushkilat Door Ho Jayengi Aur Wo Dushmano Ke Shar Se Mahfooz Rahega aur Shaitan Us Se Alag Hat Jayega. (Tirmizi, Jild 2, Page 180)

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَی اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ○

Bazar Meiñ Dakhil Ho To Yeh Dua Padhe:

Irshade Nabawi Hai Ke Jo Shakhs Bazar Meiñ Dākhil Hote Waqt In Kalimāt Ko Padh Le To Khuda Wande Ta'ala 10 Lakh Nekiya Us Ke Namae Āmal Meiñ Likhne Ka Hukm Farmāyega aur Us Ke 10 Lakh Gunaho Ko Mita Dega aur Us Ke 10 Lakh Darje Buland Farmāyega. (Tirmizi, Jild 2, Page 180)

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

Dua-e-Safar:

Hazrate Abdullah Bin Sarjis Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Huzoor ﷺ Jab Safar Ke Liye Rawāna Hote To Yeh Dua Padhte The. (Tirmizi, Jild 2, Page 181)

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ اَللّٰهُمَّ اَصْحِبْنَا فِيْ سَفَرِنَا وَاخْلُفْنَا فِيْ اَهْلِنَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ

وَّعْثَآءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَمِنَ الْحَوْرِ بَعْدَ الْكَوْرِ ○

Safar Se Āne Ki Dua:

Huzoor ﷺ Jab Safar Se Laut Kar Kāshāna-e-Nubuwwat Par Madine Tashreef Lāte To Yeh Dua Padhte. (Tirmizi, Jild 2, Page 182)

آئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ○

Manzil Par Is Dua Ka Wird Kare:

Rahmatullil Ālameen ﷺ Ka Irshad Hai Ke Jo Shakhs Safar Meiñ Kisi Jagah Padao Kare Aur Yeh Dua Padh Le To Us Ko Us Jagah Kisi Qism Ka Nuqsan Nahi Pahuchega. (Tirmizi, Jild 2, Page 181)

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ○

Bechaini Ke Waqt Ki Dua:

Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Anhu Farmāte Haiñ Ke Huzoor ﷺ Ko Jab Koi Bechaini Aur Pareshani Lāhiq Hua Karti Thi To Us Waqt Āp ﷺ Is Dua Ka Wird Farmāte The. (Tirmizi, Jild 2, Page 181)

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْحَكِيْمُ ۝ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ ۝

Kisi Musibat Zada Ko Dekh Kar Yeh Dua Padhe:

Huzoor Sarware Do Ālamﷺ Ne Irshad Farmāya Ke Jo Shakhs Kisi Bala Meiñ Mubtila Hone Wāle Ko Dekhe (Beemar Ya Musibat Zada Ko) To Yeh Dua Padh Le To Tamām Umr Wo Us Bala (Beemari Ya Musibat) Se Bacha Rahega. (Tirmizi, Jild 2, Page 181)

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاكَ وَفَضَّلَنِیْ عَلٰی كَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلاً ۝

Kisi Ko Rukhsat Karne Ki Dua:

Huzoor ﷺ Jab Kisi Insan Ko Rukhsat Farmāte The To Yeh Kalimāt Zabane Mubarak Se Irshad Farmāte The Ke: (Tirmizi, Jild 2, Page 182)

اَسْتَوْدِعُ اللّٰهَ دِیْنَكَ وَاَمَانَتَكَ وَخَوَاتِیْمَ عَمَلِكَ ۝

Khāna Kha Kar Kya Padhe:

Hazrate Abu Umama Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Huzoore Aqdasﷺ Ke Sāmne Se Jab Dastar Khwān Uthaya Jata Tha To Āp ﷺ Yeh Dua Padhte The. (Tirmizi, Jild 2, Page 183)

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِیْرًا طَیِّبًا مُّبَارَكًا فِیْهِ غَیْرَ مُوَدَّعٍ وَّلَا مُسْتَغْنًی عَنْهُ رَبَّنَا ۝

Āndhi Ke Waqt Ki Dua:

Huzoore Aqdasﷺ Jab Āndhi Chalti To Yeh Dua Padhte The.

(Tirmizi, Jild 2, Page 183)

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَیْرِهَا وَخَیْرِ مَا فِیْهَا وَخَیْرِ مَا اُرْسِلَتْ بِهٖ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِیْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ ۝

Bijli Garajne Ki Dua:

Huzoor Àlaihissalām Badalo Ki Garaj Aur Bijli Ki Kadak Ke Waqt Yeh Dua Padhte The. (Tirmizi, Jild 2, Page 183)

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

Kisi Qaum Se Dare To Kya Padhe:

Huzoore Akram ﷺ Ne Farmāya Ke Agar Kisi Qaum Ya Kisi Lashkar Se Jāno Māl Waghaira Ka Khauf Ho To Yeh Dua Padhe.

(Abu Dawood, Jild 1, Page 222)

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ ۝

Qarz Ada Hone Ki Dua:

Mash'hoor Sahabi Hazrate Abu Saeed Khudri Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Huzoor Sayyide Ālam ﷺ Ek Din Masjid Meiñ Tashreef Le Gaye To Āp ﷺ Ne Waha Hazrate Abu Umama Ansari Radi Allahu Ta'ala Ànhu Ko Dekha Āp ﷺ Ne Farmāya Ke Aye Abu Umama! Radi Allahu Ta'ala Ànhu Tum Is Waqt Meiñ Jab Ke Namaz Ka Waqt Nahi Hai Masjid Meiñ Kyoñ Aur Kaise Baithe Huye Ho, Hazrate Abu Umama Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallah ﷺ ! Maiñ Bahut Se Afkār Aur Qarzo Ke Bāre Meiñ Zere Bār Ho Raha Hooñ. Irshad Farmāya Ke Kya Maiñ Tum Ko Ek Aisa Kalam Na Taleem Karoon Ke Jab Tum Us Ko Padho To Allāh Ta'ala Tumhari Fikr Ko Dafa'a Farmā De Aur Tumhare Qarz Ko Ada Kar De? Hazrate Abu Umama Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Kyoñ Nahi! Ya Rasoolallah ﷺ ! Zaroor Mujhe Irshad Farmāiye. To Āp ﷺ Ne Irshad Farmāya Ke Tum Rozana Subho Shām Ko Yeh Dua Padh Liya Karo. (Abu Dawood, Jild 1, Page 224)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَاَعُوْذُبِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ۝

Hazrate Abu Umama Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Maine Is Dua Ko Padha To Meri Fikr Jāti Rahi Aur Khuda Wande Ta'ala Ne Mere Qarz Ko Bhi Ada Farmā Diya.

Jummah Ke Din Ba Kasrat Durood Padho:

Huzoorﷺ Ne Irshad Farmāya Ke Tumhare Dino Meiñ Sab Se Afzal Din Jumuah Ka Din Hai. Lihāza Is Din Mujh Par Ba Kasrat Durood Padha Karo Kyoñ Ke Tum Logoñ Ka Durood Shareef Mere Huzoor Pesh Kiya Jāta Hai. Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Jab Qabr Shareef Meiñ Āp Ka Jisme Mubarak Bikhar Kar Purani Haddiyo Ki Soorat Meiñ Ho Jayega To Ham Logoñ Ka Durood Shareef Kaise Āpﷺ Ke Darbār Meiñ Pesh Hua Karega? To Huzoorﷺ Ne Irshad Farmāya Ke;

إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

Yāni Allāh Ta'ala Ne Hazrāte Ambiyālaihimussalam Ke Jismo Ko Zameen Par Harām Farmā Diya Hai. (Abu Dawood, Jild 1, Page 221)

Zaroori Tambeeh:

Is Hadees Se Màloom Hua Ke Tamām Hazrāte Ambiyālaihimussalam Ke Muqaddas Ajsām Un Ki Mubarak Qabro Meiñ Salamat Rahte Haiñ Aur Zameen Par Hazrate Haq Jalla Jalāluhu Ne Harām Farmā Diya Hai Ke In Ke Muqaddas Jismo Par Kisi Qism Ka Taghayyur Wa Tabaddul Paida Kare. Jab Tamām Ambiyālaihimussalam Ki Yeh Shān Hai To Phir Bhala Huzoor Sayyidul Ambiya Wa Sayyidul Mursaleen Aur Imāmul Ambiya Wa Khatimunnabiyyeenﷺ Ke Muqaddas Jisme Anwar Ko Zameen Kyoñ Kar Kha Sakti Hai? Is Liye Tamām Ulama-e-Ummat Wāuliya-e-Ummat Ka Yahi Aqeeda Hai Ke Huzoore Aqdasﷺ Apni Qabre Athar Meiñ Zinda Haiñ Aur Khudàzzawajal Ke Hukm Se Bade Bade Tasarrufat Farmāte Rahte Haiñ Aur Apni Khuda Dād Paighambarana Quwwato Aur Mo'jizana Tāqato Se Apni Ummat Ki Mushkil Kushayi Aur Un Ki Faryād Rasi Farmāte Rahte Haiñ. Khoob Yād Rakhiye Ke Jo Shakhs Is Ke Khilaf Aqeeda Rakhe Wo Yaqeenan Bārgāhe Aqdas Ka Gustakh Bad Aqeeda, Gumrah Aur Ahle Sunnat Ke Mazhab Se Kharij Hai.

Murgh Ki Āwaz Sun Kar Dua:

Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Rāwi Haiñ Ke Huzoorﷺ Ne Farmāya Ke Jab Tum Log Murgh Ki Āwaz Suno To Allāh Ta'ala Se Us Ke Fazl Ka Suwāl Karo Kyoñ Ke Murgh Firishte Ko Dekh Kar Bolta Hai. (Muslim, Jild 2, Page 351)

اَسْئَلُ اللّٰہَ مِنْ فَضْلِہِ الْعَظِیْمِ ۝

Gadha Bole To Kya Padhe:

Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Huzoore Aqdasﷺ Ka Irshad Hai Ke Gadhe Ki Āwaz Sun Kar Shaitan Se Allāh Ta'ala Ki Panāh Māngo Yāni;

اَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ۝

(Muslim, Jild 2, Page 351)

Jannat Ka Khazana:

Hazrate Abdullah Bin Qais Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Mujh Se Huzoore Aqdasﷺ Ne Farmāya Ke Maiñ Teri Rahnumayi Aise Kalime Par Na Karoon Jo Jannat Ke Khazano Meiñ Se Hai? Maine Àrz Kiya Ke Ya Rasoolallahﷺ! Wo Kaun Sa Kalima Hai? To Irshad Farmāya Ke Wo Kalima Hai.

لَا حَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ ۝

(Muslim, Jild 2, Page 342)

Bihisht Ka Ticket:

Huzoore Anwarﷺ Ne Farmāya Ke Jo Is Dua Ko Padhta Rahe Us Ke Liye Jannat Wājib Ho Gayi. Wo Dua Yeh Hai:

رَضِیْتُ بِاللّٰہِ رَبًّا وَّ بِالْاِسْلَامِ دِیْنًا وَّ بِمُحَمَّدٍ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ رَسُوْلًا ۝

(Abu Dawood, Jild 1, Page 221)

Sayyidul Istighfār:

Huzoor ﷺ Ne Farmāya Ke Jo Musalman Yaqeene Qalb Ke Sāth Din

Meiñ Is Dua Ko Padh Lega Agar Us Din Shām Se Pahle Marega To Jannati Hoga. Aur Agar Rāt Meiñ Padh Lega aur Subah Se Pahle Marega To Jannati Hoga Is Dua Ka Nām Sayyidul Istighfār Hai Jo Yeh Hai:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ۝

(Bukhari, Jild 2, Page 933)

Jima'a Ki Dua:

Huzoore Aqdasﷺ Ka Irshade Girami Hai Ke Agar Koi Musalman Apni Beewi Se Sohbat Karne Se Pahle Yeh Dua Padh Le To Us Muhabbat Se Jo Aulad Paida Hogi Us Ko Kabhi Harghiz Shaitan Koi Nuqsan Nahi Pahuñcha Sakega.

Dua Yeh Hai;

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

(Bukhari, Jild 2, Page 945)

Shifa-e-Amrāz Ke Liye:

Riwāyat Hai Ke Abdul Azeez Bin Suhaib Aur Sābit Bunani Radi Allahu Ta'ala Ànhu Donoñ Hazrate Anas Radi Allahu Ta'ala Ànhu Ki Khidmat Meiñ Hāzir Huye Aur Sābit Bunāni Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Aye Abu Hamza (Anas)! Maiñ Beemar Ho Gaya Hooñ. Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Farmāya Ke Kya Maiñ Us Dua Se Tumhare Maraz Ka Jhad Phooñk Na Kar Dooñ Jis Dua Se Huzoorﷺ Mareezo Par Shifa Ke Liye Dam Farmāya Karte The? Sābit Bunani Radi Allahu Ta'ala Ànhu Ne Kaha Ke Kyoñ Nahi? Is Ke Bād Hazrate Anas Radi Allahu Ta'ala Ànhu Ne Yeh Dua Padhi Ke;

اَللّٰهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَأْسِ اِشْفِ اَنْتَ الشَّافِيْ لَا شَافِيَ اِلَّآ اَنْتَ شِفَآءً لَّا يُغَادِرُ سَقَمًا

(Bukhari, Jild 2, Page 855)

Musibat Par Ne'mal Badal Milne Ki Dua:

Hazrate Ummul Momineen Beebi Umme Salma Radi Allahu Ta'ala Ànhu Kahti Haiñ Ke Maine Huzoore Aqdasﷺ Se Yeh Suna Tha Ke Kisi Musalman Ko Koi Musibat Pahuñche To Wo;

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ ۝ اَللّٰهُمَّ اٰجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا

Padh Le To Allāh Ta'ala Us Musalman Ko Us Ki Zāe'a Shuda Cheez Se Behtar Cheez Ata Farmāyega.

Hazrate Beebi Umme Salma Radi Allahu Ta'ala Ànha Farmāti Haiñ Ke Jab Mere Shauhar Hazrate Abu Salma Radi Allahu Ta'ala Ànhu Ka Intiqal Ho Gaya To Maine (Dil Meiñ) Kaha Ke Bhala Abu Salma Radi Allahu Ta'ala Ànhu Se Behtar Kaun Musalman Hoga? Yeh Pahla Ghar Hai Jo Huzoorﷺ Ke Pās Makke Se Hijrat Kar Ke Madine Pahuñcha Lekin Phir Maine Is Dua Ko Padh Liya To Allāh Ta'ala Ne Mujhe Abu Salma Se Behtar Shauhar Ata Farmāya Ke Rasoolullāhﷺ Ne Mujh Se Nikāh Farmā Liya.

(Muslim, Jild 2, Page 300)

Unniswa Bāb

Mutalliqeene Risālat

Unke Maula Ke Un Par Karodo Durood
UnKe As'hābo Itrat Pe Lākho Salam
Pārhāe Suhuf Gunchāe Qudus
Ahle Baite Nubuwwat Pe Lakho Salām
Ahle Islam Ki Mādrane Shafeeq
Bānuwane Taharat Pe Lakho Salam

Azwāje Mutahharat:

Huzoore Aqdasﷺ Ki Nisbate Mubaraka Ki Wajah Se Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ka Bhi Bahut Hi Buland Martaba Hai In Ki Shān Meiñ Qur'an Ki Bahut Si Āyate Bayyinat Nāzil Huyi Jin Meiñ In Ki Azmato Ka Tazkira aur In Ki Rif'ate Shān Ka Bayan Hai.

Chunānche Khuda Wande Quddoos Ne Qur'ane Majeed Meiñ Irshad Farmāya Ke;

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ ط

Tarjama: Aye Nabi Ki Beewiyo! Tum Aur Auratoñ Ki Tarah Nahi Ho Agar Allāh Se Daro. (Ahzāb: 32)

Doosri Āyat Meiñ Irshad Farmāya Ke: وَاَزْوَاجُهٗ اُمَّهٰتُهُمْ ط

Tarjama: Aur Is (Nabi) Ki Beewiya Un (Momineen) Ke Māeiñ Haiñ. (Ahzāb: 6)

Ye Tamām Ummat Ka Muttafiq Alaih Mas'ala Hai Ke Huzoor Àlaihisalatossalām Ki Muqaddas Biwiya Do Bāto Meiñ Haqeeqi Mā Ke Misl Haiñ.Ek Yeh Ke Un Ke Sath Humesha Humesha Ke Liye Kisi Ka Nikāh Jaiz Nahi. Duwum Yeh Ke Un Ki Ta'azeem Wa Takreem Har Ummati Par Isi Tarah Lāzim Hai Jis Tarah Haqeeqi Mān

Ki Balki Is Se Bhi Bahut Zyada Lekin Nazar Aur Khalwat Ke Muāmle Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ka Hukm Haqeeqi Mā Ki Tarah Nahi Hai. Kyoñki Qur'ane Majeed Meiñ Hazrate Haq Jalla Jalāluhu Ka Irshad Hai Ke;

وَاِذَا سَاَلۡتُمُوۡهُنَّ مَتَاعًا فَاسۡـَٔلُوۡهُنَّ مِنۡ وَّرَآءِ حِجَابٍ ؕ

Tarjama: Nabi Ki Beewiyo Se Tum Log Koi Cheez Māngo To Parde Ke Peeche Se Māngo. (Ahzāb: 53)

Musalman Apni Haqeeqi Mā Ko To Dekh Bhi Sakta Hai Aur Tanhayi Meiñ Baith Kar Us Se Bātcheet Bhi Kar Sakta Hai Magar Huzoorﷺ Ki Muqaddas Beewiyo Se Har Musalman Ke Liye Parda Farz Hai Aur Tanhayi Meiñ In Ke Pās Uthna Baithna Harām Hai.

Isi Tarah Haqeeqi Mā Ke Mā Bāp, Ladkoñ Ke Nāni Nāna aur Haqeeqi Mā Ke Bhai Bahan, Ladkoñ Ke Māmu Aur Khala Huwa Karte Haiñ Magar Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ke Mā Bāp Ummat Ke Nāni Nāna aur Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ke Bhai Bahan Ummat Ke Māmu Khāla Nahi Huwa Karte.

Yeh Hukm Huzoorﷺ Ki Un Tamām Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ke Liye Hai Jin Se Huzoorﷺ Ne Nikāh Farmāya, Chahe Huzoorﷺ Se Pahle Un Ka Intiqal Hua Ho Ya Huzoorﷺ Ke Bād Unhoñ ne Wafāt Pāyi Ho. Yeh Sab Ki Sab Ummat Ki Māeiñ Haiñ Har Ummati Ke Liye Us Ki Haqeeqi Mā Se Badh Kar Lāiqe Ta'azeem Wa Wājibul Ehtirām Haiñ. (Zurqani, Jild 3, Page 216)

Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ki Tadad Aur Un Ke Nikaho Ki Tarteeb Ke Bāre Meiñ Muarrikheen Ka Qadre Ikhtilaf Hai Magar Gyārah Ummahatul Momineen Radi Allahu Ta'ala anhunna Ke Bāre Meiñ Kisi Ka Bhi Ikhtilaf Nahi In Meiñ Se Hazrate Khadeeja aur Hazrate Zainab Binte Khuzaima Radi Allahu Ta'ala anhuma Ka To Huzoorﷺ Ke Sāmne Hi Intiqal Ho Gaya Tha Magar 9 Beewiya Huzoorﷺ Ki Wafāte Aqdas Ke Waqt Maujood Thi.

In 11 Ummat Ki Māo Meiñ Se 6 Khāndāne Quraish Ke Ooñche Gharano Ki Chahsmo Charagh Thi Jin Ke Asma-e-Mubaraka Yeh Haiñ:

(1) Khadeeja Binte Khuwailad

(2) Āisha Binte Abu Bakr Siddique

(3) Hafsa Binte Umar Farooque

(4) Umme Habeeba Binte Abu Sufiyan

(5) Umme Salma Binte Abu Umayya

(6) Saudah Binte Zam'ā Radi Allahu Ta'ala anhunna

Aur 4 Azwāje Mutahharat Radi Allahu Ta'ala anhunna Khāndāne Quraish Se Nahi Thi Balki Āp Arab Ke Doosre Qabayil Se Talluq Rakhti Thi Wo Yeh Haiñ:

(1) Zainab Binte Zahash

(2) Maimoona Binte Hāris

(3) Zainab Binte Khuzaima "Ummul Masakeen"

(4) Juwairiya Binte Hāris Aur Ek Beewi Yāni Safiyya Binte Huyaiy Yeh Arabiyyunnasl Nahi Thi Balki Khāndāne Bani Israyeel Ki Ek Shareefunnasab Raees Zādi Thi.

Is Bāt Meiñ Bhi Kisi Muarrikh Ka Ikhtilaf Nahi Hai Ke Sab Se Pahle Huzoorﷺ Ne Hazrate Khadeeja Radi Allahu Ta'ala Ànha Se Nikāh Farmāya aur Jab Tak Wo Zinda Rahi Āpﷺ Ne Kisi Doosri Aurat Se Aqd Nahi Farmāya. (Zurqani, Jild 3, Page 218-219)

Hazrate Khadeeja Radi Allahu Ta'ala Ànha:

Yeh Huzoore Aqdasﷺ Ki Sab Se Pahli Rafeeqa-e-Hayāt Haiñ. In Ke Wālid Ka Nām Khuwailad Bin Asad Aur In Ki Wālida Ka Nām Binte Zāida Hai. Yeh Khāndāne Quraish Ki Bahut Hi Muazzaz Aur Nihāyat Daulat Mand Khatoon Thi.

Ham Is Kitab Ke Teesre Bāb Meiñ Likh Chuke Haiñ Ke Ahle Makka

In Ki Pāk Damani Aur Pārsayi Ki Bina Par In Ko "Tāhira" Ke Laqab Se Yād Karte The. Inhone Huzoorﷺ Ke Akhlaqo Ādāt Aur Jamale Soorat Wa Kamale Seerat Ko Dekh Kar Khud Hi Huzoore Aqdasﷺ Se Nikāh Ki Raghbat Zāhir Ki Aur Fir Ba Qāida Nikāh Ho Gaya Jis Ka Mufassal Tazkira Guzar Chuka. Allama Ibne Aseer Aur Imām Zahbi Ka Bayan Hai Ke Is Bāt Par Tamām Ummat Ka Ijmā Hai Ke Rasoolullāhﷺ Par Sab Se Pahle Yahi Imān Lāyi Aur Ibtida-e-Islam Meiñ Jab Ke Har Taraf Se Āpﷺ Ki Mukhalifat Ka Toofan Uth Raha Tha Aise Kathin Waqt Meiñ Sirf Inhi Ki Ek Zāt Thi Jo Rasoolullāh ﷺKi Moonise Hayāt Ban Kar Taskeene Khātir Ka Bāyis Thi. Inhone Itne Khaufnak Aur Khatarnak Awqāt Meiñ Jis Istiqbal Aur Istiqamat Ke Sath Khatarat Wa Masayib Ka Muqabla Kiya aur Jis Tarah Tan Man Dhan Se Bārgāhe Nubuwwat Meiñ Apni Qurbani Pesh Ki Is Khususiyyat Meiñ Tamām Azwāje Mutahharat Radi Allahu Ta'ala anhunna Par In Ko Ek Khusoosi Fazeelat Hāsil Hai. Chunānche Waliyyuddin Irāqi Ka Bayan Hai Ke Qaule Saheeh Aur Mazhabe Mukhtar Yahi Hai Ke Ummahatul Momineen Meiñ Hazrate Khadeeja Radi Allahu Ta'ala Ànha Sab Se Zyada Afzal Haiñ. In Ke Fazayil Meiñ Chand Hadeese Wārid Bhi Huyi Haiñ. Chunānche Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Rāwi Haiñ Ke Hazrate Jibreel Àlaihissalām Rasoolullāhﷺ Ke Pās Tashreef Lāye Aur Àrz Kiya Ke Aye Muhammad(ﷺ)! Yeh Khadeeja Haiñ Jo Āp Ke Pās Ek Bartan Le Kar Āa Rahi Haiñ Jis Meiñ Khāna Hai. Jab Yeh Āp Ke Pās Āa Jāyeiñ To Āp In Ke Rab Ka aur Mera Salām Keh Deiñ Aur In Ko Yeh Khush Khabri Suna Deiñ Ke Jannat Meiñ In Ke Liye Moti Ka Ek Ghar Bana Hai Jis Meiñ Na Koi Shor Hoga Na Koi Takleef Hogi. (Bukhari, Jild 1, Page 539)

Imām Ahmad Wa Ābu Dawood Wa Nasāi, Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Se Rāwi Haiñ Ke Ahle Jannat Ki Auratoñ Meiñ Sab Se Afzal Hazrate Khadeeja, Hazrate Fātima, Hazrate Maryam Wa Hazrate Āsiya Haiñ. (Radi Allahu Ta'ala anhunna) (Zurqani, Jild 3, Page 223-224)

Isi Tarah Riwāyat Hai Ke Ek Martaba Jab Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Huzoorﷺ Ki Zabane Mubarak Se Hazrate Khadeeja Radi Allahu Ta'ala Ànha Ka Bahut Zyada Tareef Suni To Unheiñ Ghairat Āa Gayi Aur Unhoñ ne Yeh Kah Diya Ke Ab To Allāh Ta'ala Ne Āp Ko Un Se Behtar Beewi Ata Farmā Di Hai. Yeh Sun Kar Āpﷺ Ne Irshad Farmāya Ke Nahi, Khuda Ki Qasam! Khadeeja Se Behtar Mujhe Koi Beewi Nahi Mili Jab Sab Logoñ Ne Mere Sāth Kufr Kiya Us Waqt Wo Mujh Par Imān Lāyi Aur Jab Sab Log Mujhe Jhutla Rahe The Us Waqt Unhoñ ne Meri Tasdeeq Ki Aur Jis Waqt Koi Shakhs Mujhe Koi Cheez Dene Ke Liye Taiyyar Na Tha Us Waqt Khadeeja Ne Mujhe Apna Sāra Māl De Diya aur Unhi Ke Shikam Se Allāh Ta'ala Ne Mujhe Aulad Ata Farmāyi.

(Zurqani, Jild 3, Page 224)

Hazrate Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Azwāje Mutahharat Meiñ Sab Se Zyada Mujhe Hazrate Khadeeja Ke Bāre Meiñ Ghairat Āya Karti Thi Halānki Maine Un Ko Dekha Bhi Nahi Tha. Ghairat Ki Wajah Yeh Thi Ke Huzoorﷺ Bahut Zyada Un Ka Zikre Khair Farmāte Rahte The Aur Aksar Aisa Hua Karta Tha Ke Āp Jab Koi Bakri Zabh Farmāte The To Kuch Gosht Hazrate Khadeeja Ki Saheliyo Ke Gharo Meiñ Zaroor Bhej Diya Karte The Is Se Maiñ Chidh Jāya Karti Thi Aur Kabhi Kabhi Yeh Keh Diya Karti Thi Ke "Dunya Meiñ Bas Ek Khadeeja Hi To Āp Ki Beewi Thi'n" Mera Yah Jumla Sun Kar Āp Farmāya Karte The Ke Hān Hān Beshak Wo Thi'n Wo Thi'n Unhi Ke Shikam Se To Allāh Ta'ala Ne Mujhe Aulad Ata Farmāyi. (Bukhari, Jild 1, Page 539)

Imām Tabrāni Ne Hazrate Āyisha Radi Allahu Ta'ala Ànha Se Ek Hadees Naql Ki Hai Ke Huzoorﷺ Ne Hazrate Khadeeja Radi Allahu Ta'ala Ànha Ko Dunya Meiñ Jannat Ka Angoor Khilāya. Is Hadees Ko Imām Suhaili Ne Bhi Naql Farmāya Hai. (Zurqani, Jild 3, Page 226)

Hazrate Khadeeja Radi Allahu Ta'ala Ànha 25 Sāl Tak Huzoorﷺ Ki Khidmat Guzari Se Sarfaraz Rahi, Hijrat Se 3 Baras Qabl 65 Baras Ki

Umar Pa Kar Māhe Ramzan Meiñ Makka-e-Muazzama Ke Andar Inhone Wafāt Pāyi. Huzoore Aqdasﷺ Ne Makka-e-Mukarrama Ke Mash'hoor Qabristan Hajoon (Jannatul Ma'ala) Meiñ Khud Ba Nafse Nafees In Ki Qabr Meiñ Utar Kar Apne Muqaddas Hātho Se In Ko Sipurde Khāk Farmāya Tha Chooñki Us Waqt Tak Namaze Janaza Ka Hukm Nāzil Nahi Hua Tha Is Liye Āpﷺ Ne In Ki Namaze Janaza Nahi Padhayi. (Zurqani, Jild 3, Page 227)

Hazrate Saudah:

In Ke Wālid Ka Nām "Zam'ā" Aur In Ki Wālida Ka Nām Shamoos Binte Qais Bin Amr Hai. Yeh Pahle Apne Chachazad Bhai Sakrān Bin Amr Se Biyāhi Gayi Thi. Yeh Miya Beewi Donoñ Ibtidayi Islam Meiñ Hi Musalman Ho Gaye The Aur In Donoñ Ne Habsha Ki Hijrate Sāniya Meiñ Habsha Ki Taraf Hijrat Bhi Ki Thi, Lekin Jab Habsha Se Wāpas Āa Kar Yeh Donoñ Miya Beewi Makka-e-Mukarrama Āye To In Ke Shauhar Sakran Bin Amr Radi Allahu Ta'ala Ànhu Wafāt Pa Gaye Aur Yeh Bewa Ho Gayin In Ke Ek Ladka Bhi Tha Jin Ka Nām "Abdurrahman" Tha.

Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Ka Bayan Hai Ke Hazrate Saudah Radi Allahu Ta'ala Ànha Ne Ek Khwāb Dekha Ke Huzoorﷺ Paidal Chalte Huye In Ki Taraf Tashreef Lāye Aur In Ki Gardan Par Apna Muqaddas Pāoñ Rakh Diya. Jab Hazrate Saudah Radi Allahu Ta'ala Ànha Ne Is Khwāb Ko Apne Shauhar Ko Bayan Kiya To Unhoñ ne Kaha Ke Agar Tera Khwāb Saccha Hai To Maiñ Yaqeenan An Qareeb Hi Mar Jāuñga aur Huzoorﷺ Tujh Se Nikāh Farmāyenge. Is Ke Bād Doosri Rāt Meiñ Hazrate Saudah Radi Allahu Ta'ala Ànha Ne Yeh Khwāb Dekha Ke Ek Chānd Tooth Kar In Ke Seene Par Gira Hai Subah Ko Inhone Is Khwāb Ka Bhi Apne Shauhar Se Zikr Kiya To In Ke Shauhar Hazrate Sakrān Radi Allahu Ta'ala Ànhu Ne Chaunk Kar Kaha Ke Agar Tera Yeh Khwāb Saccha Hai To Maiñ Ab Bahut Jald Intiqal Kar Jāuñga aur Tum Mere Bād Huzoorﷺ Se Nikāh Karogi Chunānche Aisa Hi Hua Ke Usi

Din Hazrate Sakrān Radi Allahu Ta'ala Ànhu Beemar Huye Aur Chand Dino Ke Bād Wafāt Pā Gaye. (Zurqani, Jild 3, Page 227)

Huzoore Aqdasﷺ Hazrate Khadeeja Radi Allahu Ta'ala Ànhu Ki Wafāt Se Har Waqt Bahut Zyada Maghmoom Aur Udās Raha Karte The.

Yeh Dekh Kar Hazrate Khaula Binte Hakeem Radi Allahu Ta'ala Ànhu Ne Huzoorﷺ Ki Khidmat Meiñ Yeh Darkhwast Pesh Ki, Ke Ya Rasoolallahﷺ ! Āp Hazrate Saudah Radi Allahu Ta'ala Ànha Se Nikāh Farmā Leiñ Tāki Āp Ka Khāna-e-Ma'ishat Ābad Ho Jāye Aur Ek Wafadar Aur Khidmat Guzar Beewi Ki Sohbat Wa Rafāqat Se Āp Ka Gham Mit Jāye.

Āpﷺ Ne Un Ke Is Mukhlisana Mashware Ko Qabool Farmā Liya. Chunānche Hazrate Khaula Radi Allahu Ta'ala Ànha Ne Hazrate Saudah Radi Allahu Ta'ala Ànha Ke Bāp Se Bātcheet Kar Ke Nisbat Tay Kara Di Aur Nikāh Ho Gaya aur Yeh Ummahatul Momineen Ke Zumre Meiñ Dākhil Ho Gayin Aur Apni Zindagi Bhar Huzoor ﷺKi Zaujiyyat Ke Sharaf Se Sarfaraz Rahin Aur Intihayi Wālihanāqeedat Wa Muhabbat Ke Sath Āp Ki Wafadar Aur Khidmat Guzār Rahin. Yeh Bahut Hi Fayyaz Aur Sakhi Thin Ek Martaba Hazrate Ameerul Momineen Umar Radi Allahu Ta'ala Ànhu Ne Dirhamo Se Bhara Hua Thela In Ki Khidmat Meiñ Bheja Āp Radi Allahu Ta'ala Ànha Ne Poocha Yeh Kya Hai? Lāne Wāle Ne Bataya Ke Dirham Haiñ. Āp Radi Allahu Ta'ala Ànha Ne Farmāya Ke Bhala Dirham Khajooro Ke Thele Meiñ Bheje Jāte Haiñ? Yeh Kaha aur Uth Kar Usi Waqt In Tamām Dirhamo Ko Madine Ke Fuqara Wa Masakeen Par Taqseem Kar Diya.

Hadees Ki Mash'hoor Kitāboñ Meiñ In Ki Riwāyat Ki Huyi 5 Hadeeseiñ Mazkoor Haiñ Jin Meiñ Se Ek Hadees Bukhari Shareef Meiñ Bhi Hai Hazrate Abdullah Bin Abbas Aur Hazrate Yahya Bin Abdurrahman Radi Allahu Ta’ala anhuma In Ke Shagirdo Meiñ Bahut Hi Mumtāz Haiñ.

In Ki Wafāt Ke Sāl Meiñ Mukhtalif Aur Mutazād Aqwāl Haiñ,

Imām Zahbi Aur Imām Bukhari Ne Is Riwāyat Ko Saheeh Bataya Ke Hazrate Umar Radi Allahu Ta'ala Ànhu Ke Ākhiri Daure Khilafat Sanā 23 Hijri Meiñ Madina-e-Munawwara Ke Andar In Ki Wafāt Huyi Lekin Waqidi Ne Is Qaul Ko Tarjeeh Di Hai Ke In Ki Wafāt Ka Sāl Sanā 54 Hijri Hai Aur Sāhibe Akmāl Ne Bhi In Ka Sanā Wafāt Shawwal Sanā 54 Hijri Hi Tahreer Kiya Hai Magar Hazrate Allama Ibne Hajar Asqalani Ne Apni Kitab Taqributtahzeeb Meiñ Yeh Likha Hai Ke In Ki Wafāt Shawāl Sanā 55 Hijri Meiñ Huyi. Wallahu Ta'alā'alam (Zurqani, Jild 3, P 229)

Hazrate Āyisha:

Yeh Ameerul Momineen Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Noore Nazar Aur Dukhtare Nek Akhtar Haiñ. In Ki Wālida-e-Mājida Ka Nām "Umme Rooman" Hai. Yeh 6 Baras Ki Thi'n Jab Huzoorﷺ Ne Ailāne Nubuwwat Ke Daswe Sāl Māhe Shawwal Meiñ Hijrat Se 3 Sāl Qabl Nikāh Farmāya aur Shawwal Sanā 2 Hijri Meiñ Madina-e-Munawwara Ke Andar Yeh Kāshāna-e-Nubuwwat Meiñ Dākhil Ho Gayi Aur 9 Baras Tak Huzoorﷺ Ki Sohbat Se Sarfaraz Rahi.

Azwāje Mutahharat Meiñ Yehi Qunwari Thi Aur Sab Se Zyada Bargāhe Nubuwwat Meiñ Mahboob Tareeb Beewi Thi'n. Huzoore Aqdasﷺ Ka In Ke Bāre Meiñ Irshad Hai Ke Kisi Beewi Ke Lihāf Meiñ Mere Upar Wahi Nāzil Nahi Huyi Magar Hazrate Āyisha Jab Mere Sāth Bistare Nubuwwat Par Soti Rahti Haiñ To Is Hālat Meiñ Bhi Mujh Par Wahiye Ilāhi Utarti Rahti Hai. (Bukhari, Jild 1, P 532)

Bukhari Wa Muslim Ki Riwāyat Hai Ke Huzoorﷺ Ne Hazrate Āyisha Radi Allahu Ta'ala Ànha Se Farmāya Ke 3 Rāteiñ Meiñ Khwāb Meiñ Yeh Dekhta Raha Ke Ek Firishta Tum Ko Ek Reshmi Kapde Meiñ Lapet Kar Mere Pās Lāta Raha aur Mujh Se Yeh Kahta Raha Ke Yeh Āp Ki Beewi Hai. Jab Maine Tumhare Chehre Se Kapda Hata Kar Dekha To Na Gaha'n Wo Tum Thi. Is Ke Bād Maine Apne Dil Meiñ

Kaha Ke Agar Yeh Khwāb Allāh Ta'ala Ki Taraf Se Hai To Wo Is Khwāb Ko Poora Kar Dikhāyega. (Mishkat, Jild 2, Page 573)

Fiqh Wa Hadees Ke Uloom Meiñ Azwāje Mutahharat Radi Allahu Ta'al ànhunna Ke Andar In Ka Darja Bahut Hi Buland Hai. 2210 Hadeeseiñ Inhone Huzoorﷺ Se Riwāyat Ki Haiñ. In Ki Riwāyat Ki Huyi Hadeeso Meiñ 174 Hadeeseiñ Aisi Haiñ Jo Bukhari Wa Muslim Donoñ Kitāboñ Meiñ Haiñ Aur 54 Hadeeseiñ Aisi Haiñ Jo Sirf Bukhari Shareef Meiñ Haiñ Aur 68 Hadeeseiñ Wo Haiñ Jin Ko Sirf Imām Muslim Ne Apni Kitab Saheeh Muslim Meiñ Tahreer Kiya Hai. In Ke Alawa Bāqi Hadeeseiñ Ahadees Ki Doosri Kitāboñ Meiñ Mazkoor Haiñ.

Ibne Sa'ad Ne Hazrate Āyisha Radi Allahu Ta'ala Ànha Se Naql Kiya Hai Ke Khud Hazrate Āyisha Farmāya Karti Thi Ke Mujhe Tamām Azwāje Mutahharat Par Aisi 10 Fazeelateiñ Hāsil Haiñ Jo Doosri Azwāje Mutahharat Ko Hāsil Nahi Huyi.

(1) Huzoorﷺ Ne Mere Siwa Kisi Doosri Kunwari Aurat Se Nikāh Nahi Farmāya.

(2) Mere Siwa Azwāje Mutahharat Meiñ Se Koi Bhi Aisi Nahi Jis Ke Mā Bāp Donoñ Muhājir Ho.

(3) Allāh Ta'ala Ne Meri Bara'at Aur Pāk Dāmani Ka Bayan Āsman Se Qur'an Meiñ Nāzil Farmāya.

(4) Nikāh Se Qabl Hazrate Jibreel Àlaihissalām Ne Ek Reshmi Kapde Meiñ Meri Surat La Kar Huzoorﷺ Ko Dikhla Di Thi Aur Āp 3 Rāteiñ Khwāb Meiñ Mujhe Dekhte Rahe.

(5) Maiñ Aur Huzoorﷺ Ek Hi Bartan Meiñ Se Pāni Le Le Kar Ghusl Kiya Karte The Yeh Sharaf Mere Siwa Azwāje Mutahharat Meiñ Se Kisi Ko Bhi Naseeb Nahi Hua.

(6) Huzoore Aqdasﷺ Namaze Tahajjud Padhte The Aur Maiñ Bhi Āp Ke Āge Soyi Rahti Thi Ummahatul Momineen Meiñ Se Koi Bhi Huzoorﷺ Ki Is Kareemana Muhabbat Se Sarfaraz

Nahi Huyi.

(7) Maiñ Huzoorﷺ Ke Sath Ek Lihāf Meiñ Soti Rahti Thi Aur Āp Par Khuda Ki Wahee Nāzil Hua Karti Thi Yeh Wo E'zāze Khuda Wandi Hai Jo Mere Siwa Huzoorﷺ Ki Kisi Zauja-e-Mutahhara Ko Hāsil Nahi Hua.

(8) Wafāte Aqdas Ke Waqt Maiñ Huzoorﷺ Ko Apni God Meiñ Liye Huye Baithi Thi Aur Āp Ka Sare Anwar Mere Seene Aur Halq Ke Darmiyan Tha aur Isi Hālat Meiñ Huzoor ﷺ Ka Wisāl Hua.

(9) Huzoorﷺ Ne Meri Bāri Ke Din Wafāt Pāyi.

(10) Huzoore Aqdasﷺ Ki Qabre Anwar Khās Mere Ghar Meiñ Bani.

(Zurqani, Jild 3, Page 323)

Ibādat Meiñ Bhi Āpﷺ Ka Martaba Bahut Hi Buland Hai Āp Ke Bhateeje Hazrate Imām Qasim Bin Muhammad Bin Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Hazrate Āyisha Radi Allahu Ta'ala Ànha Rozana Bila Nagha Namaze Tahajjud Padhne Ki Paband Thi Aur Aksar Rozadar Bhi Raha Karti Thi.

Sakhawat Aur Sadqato Khairat Ke Muāmle Meiñ Bhi Tamām Ummahatul Momineen Radi Allahu Ta'ala Meiñ Khās Tuar Par Bahut Mumtāz Thi. Umme Durrah Radi Allahu Ta'ala Ànha Kahti Haiñ Ke Maiñ Hazrate Āyisha Radi Allahu Ta'ala Ànha Ke Pās Thi Us Waqt Ek Lakh Dirham Kahi Se Āp Ke Pās Āya Āp Ne Usi Waqt Un Sab Dirhamo Ko Logoñ Meiñ Taqseem Kar Diya aur Ek Dirham Bhi Ghar Meiñ Bāqi Nahi Chhoda. Us Din Meiñ Wo Rozadar Thi Maine Àrz Kiya Ke Āp Ne Sab Dirhamo Ko Bānt Diya aur Ek Dirham Bhi Bāqi Nahi Rakha Tāki Āp Gosht Khareed Kar Roza Iftār Karti To Āp Radi Allahu Ta'ala Ànha Ne Farmāya Ke Tum Ne Agar Mujh Se Pahle Kaha Hota To Maiñ Ek Dirham Ka Gosht Manga Leti.

Hazrate Urwah Bin Zubair Radi Allahu Ta'ala anhuma Jo Āp Radi Allahu Ta'ala Ànha Ke Bhanje The In Ka Bayan Hai Ke Fiqh Wa Hadees Ke Ilāwa Maine Hazrate Āyisha Radi Allahu Ta'ala Ànha Se Badh Kar Kisi Ko Ash'āre Arab Ka Janne Wāla Nahi Pāya Wo Daurane Guftagu Meiñ Har Mauqa Par Koi Na Koi Sher Padh Diya Karti Thi Jo Bahut Hi Bar Mahal Hua Karta Tha.

Ilme Tib Aur Mareezo Ke Ilāj Muālje Meiñ Bhi Inheiñ Kāfi Bahut Mahārat Thi. Hazrate Urwah Bin Zubair Radi Allahu Ta'ala anhuma Kahte Haiñ Ke Maine Ek Din Hairan Ho Kar Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Se Àrz Kiya Ke Aye Amma Jān! Mujhe Āp Ke Ilme Hadees Wa Fiqh Par Koi Ta'azzub Nahi Kyoñ Ke Āp Rasoolullāhﷺ Ki Sab Se Zyada Mahboob Tareen Zauja-e-Muqaddas Haiñ Isi Tarah Mujhe Is Par Bhi Koi Ta'azzub Aur Hairani Nahi Ke Āp Ko Is Qadar Zyada Arab Ke Ash'ār Kyoñ Aur Kis Qadar Yād Ho Gaye? Is Liye Ke Maiñ Janta Hooñ Ke Āp Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Noore Nazar Haiñ Aur Wo Ash'āre Arab Se Bahut Bade Hāfiz Wa Māhir The Magar Maiñ Is Bāt Par Bahut Hi Hairan Hooñ Ke Ākhir Yeh Tibbi Maloomat Aur Ilājo Mu'ālja Ki Maharat Āp Ko Kaha Se Aur Kaise Hāsil Ho Gayi? Yeh Sun Kar Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Farmāya Ke Huzoore Akramﷺ Ākhiri Umr Shareef Meiñ Aksar Aleel Ho Jāya Karte The Aur Arabo Ajam Ke Atibba Āpﷺ Ke Liye Dawayeiñ Tajweez Karte The Aur Maiñ Un Dawāoñ Se Āp Ka Ilāj Kiya Karti Thi Is Liye Mujhe Tibbi Maloomat Bhi Hāsil Ho Gayi.

Āp Radi Allahu Ta'ala Ànha Ke Shagirdo Meiñ Sahaba aur Tabe'een Ki Ek Bahut Badi Jama'at Hai Aur Āp Ke Fazayilo Manaqib Meiñ Bahut Si Hadeeseiñ Bhi Wārid Huyi Haiñ.

17 Ramzan Shabe Seh Shamba Sanā 57 Hijri Ya Sanā 58 Hijri Meiñ Madina-e-Munawwara Ke Andar Āpﷺ Ka Wisāl Hua. Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ne Āp Ki Namaze Janaza

Padhi Aur Āp Ki Wasiyyat Ke Mutābiq Rāt Meiñ Logoñ Ne Āp Ko Jannatul Baqi Ke Qabristan Meiñ Doosri Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ki Qabro Ke Pahloo Meiñ Dafn Kiya.

(Zurqani, Jild 3, Page 234-235)

Hazrate Hafsa Radi Allahu Ta'ala Ànha:

Ummul Momineen Hazrate Hafsa Radi Allahu Ta'ala Ànha Ke Wālide Mājid Ameerul Momineen Hazrate Umar Ibnul Khattab Radi Allahu Ta'ala Ànhu Haiñ Aur In Ki Wālida Mājida Hazrate Zainab Binte Maz'oon Radi Allahu Ta'ala Ànha Haiñ Jo Ek Mash'hoor Sahabiya Haiñ. Hazrate Hafsa Radi Allahu Ta'ala Ànha Ki Pahli Shādi Hazrate Khunais Bin Huzafa Sahmi Radi Allahu Ta'ala Ànhu Se Huyi Aur Unhoñ ne Apne Shauhar Ke Sath Madina-e-Tayyiba Meiñ Hijrat Bhi Ki Thi Lekin In Ke Shauhar Junge Badr Ya Junge Uhud Meiñ Zakhmi Ho Kar Wafāt Pa Gaye Aur Ye Bewa Ho Gayi Phir Rasoolullāhﷺ Ne Sanā 3 Hijari Meiñ In Se Nikāh Farmāya aur Yeh Ummul Momineen Ki Haisiyyat Se Kāshāna-e-Nabwi Ki Sukoonat Se Musharraf Ho Gayi.

Yeh Bahut Hi Shandar, Buland Himmat Aur Sakhawat Shi'ār Khatoon Haiñ. Haq Goyi, Hāzir Jawabi Aur Fahmo Firasat Meiñ Apne Wālide Buzurgwar Ka Mizāj Pāya Tha. Aksar Rozadar Raha Karti Thi'n Aur Tilawate Qur'an Majeed Aur Doosri Qism Ki Ibadato Meiñ Masroof Raha Karti Thi'n. In Ke Mizāj Meiñ Kuch Sakhti Thi Isi Liye Hazrate Ameerul Momineen Umar Bin Al Khattab Radi Allahu Ta'ala Ànhu Har Waqt Is Fikr Meiñ Rahte The Ke Kahi In Ki Kisi Sakht Kalami Se Huzoore Aqdasﷺ Ki Dil Āzari Na Ho Jāye.

Chunānche Āp Radi Allahu Ta'ala Ànhu Bār Bār In Se Farmāya Karte The Ke Aye Hafsa! Tum Ko Jis Cheez Ki Zaroorat Ho Mujh Se Talab Kar Liya Karo, Khabardar Kabhi Huzoore Aqdasﷺ Se Kisi Cheez Ka Taqaza Na Karna Na Huzoorﷺ Ki Kabhi Harghiz Harghiz Dil Āzari Karna Warna Yād Rakho Ke Agar Huzoorﷺ Tum Se Naraz

Ho Gaye To Tum Khuda Ke. Ghazab Meiñ Giriftār Ho Jaogi.

Yeh Bahut Badi Ibādat Guzār Hone Ke Sath Sath Fiqh Wa Hadees Meiñ Bhi Ek Mumtaz Darja Rakhti Haiñ. Inhone

Rasoolullāhﷺ Se 60 Hadeeseiñ Riwāyat Ki Haiñ Jin Meiñ Se 5 Hadeeseiñ Bukhari Shareef Meiñ Mazkoor Haiñ Bāqi Ahadees Doosri Kutube Hadees Meiñ Darj Haiñ.

Ilme Hadees Meiñ Bahut Se Sahaba aur Tabe'een In Ke Shagirdo Ki Fehrist Meiñ Nazar Āte Haiñ Jin Meiñ Khud In Ke Bhai Abdullah Bin Umar Radi Allahu Ta'ala Ànhu Bahut Mash'hoor Haiñ. Shaban Sanā 45 Hijri Meiñ Madina-e-Munawwara Ke Andar In Ki Wafāt Huyi Us Waqt Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ki Hukoomat Ka Zamāna Tha aur Marwan Bin Hakam Madine Ka Hākim Tha. Isi Ne In Ki Namaze Janaza Padhayi Aur Kuch Door Tak In Ke Janaze Ko Bhi Uthaya Phir Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Qabr Tak Janaze Ko Kandha Diye Chalte Rahe. In Ke 2 Bhai Hazrate Abdullah Bin Umar Aur Hazrate Āsim Bin Umar Radi Allahu Ta’ala anhuma aur In Ke Teen Bhateeje Hazrate Sālim Bin Abdullah Wa Hazrate Abdullah Bin Abdullah Wa Hazrate Hamza Bin Abdullah Radi Allahu Ta'ala Ànhum Ne In Ko Qabr Meiñ Utara aur Yeh Jannatul Baqi Meiñ Doosri Azwāje Mutahharat Radi Allahu Ta’ala anhunna Ke Pahloo Meiñ Madfoon Huyi. Ba Waqte Wafāt In Ki Umar 60 Ya 63 Baras Ki Thi.

(Zurqani, Jild 3, Page 236-237)

Hazrate Umme Salmah Radi Allahu Ta'ala Ànha:

In Ka Nām Hind Hai Aur Kunniyat "Umme Salmah" Hai Magar Ye Apni Kunniyat Ke Sath Zyada Mash'hoor Haiñ. In Ke Bāp Ka Nām "Huzaifa" Aur Bāz Muarrikheen Ke Nazdeek "Sahal" Hai Magar Is Par Tamām Muarrikheen Ka Ittifaq Hai Ke In Ki Wālida "Ātika Binte Āmir" Haiñ. In Ka Nikāh Phle Hazrate Abu Salmah Abdullah Bin Abdul Asad Radi Allahu Ta'ala Ànhu Se Hua Tha Jo Huzoor ﷺKe Razāyi Bhai The. Yeh Donoñ Miya Beewi Ailāne Nubuwwat Ke

Bād Jald Hi Damane Islam Meiñ Āa Gaye The Aur Sab Se Pahle In Donoñ Ne Habsha Ki Jānib Hijrat Ki Phir Yeh Donoñ Habsha Se Makka-e-Mukarrama Āa Gaye Aur Madina-e-Munawwara Ki Taraf Hijrat Ka Irāda Kiya. Chunānche Hazrate Abu Salmah Radi Allahu Ta'ala Ànhu Ne Ooñt Par Kajawa Bandha aur Hazrate Beebi Umme Salmah Aur Apne Farzand Salmah Ko Kazawe Meiñ Suwār Kar Diya Magar Jab Ooñt Ki Nakel Pakad Kar Hazrate Abu Salmah Rawāna Huye To Hazrate Umme Salmah Ke Mayke Wāle Banu Mughira Daudh Pade Aur Un Logoñ Ne Yeh Kaha Ke Ham Apne Khāndān Ki Is Ladki Ko Harghiz Harghiz Madine Nahi Jāne Deñge Aur Zabar Dasti Un Ko Ooñt Se Utār Liya. Yeh Dekh Kar Hazrate Abu Salmah Radi Allahu Ta'ala Ànhu Ke Khāndāni Logoñ Ko Bhi Taish Āa Gaya aur Un Logoñ Ne Ghazab Nāk Ho Kar Kaha Ke Tum Log Umme Salmah Ki Mahaz Is Bina Par Rokte Ho Ke Yeh Tumhare Khāndān Ki Ladki Hai To Ham Is Ke Bacche "Salmah" Ko Harghiz Harghiz Tumhare Pās Nahi Rahne Deñge Is Liye Ke Yeh Baccha Hamāre Khāndān Ka Ek Fard Hai. Yeh Kah Kar Un Logoñ Ne Bacche Ko Us Ki Mā Ki God Se Chheen Liya Magar Hazrate Abu Salmah Radi Allahu Ta'ala Ànha Ne Hijrat Ka Irāda Tark Nahi Kiya Balki Beewi Aur Bacche Donoñ Ko Chhodhkar Tanha Madina-e-Munawwara Chale Gaye. Hazrate Beebi Umme Salmah Radi Allahu Ta'ala Ànha Apne Shauhar Aur Bacche Ki Judayi Par Subah Se Sham Tak Makke Ki Pathreeli Zameen Meiñ Kisi Chattan Meiñ Baithi Huyi Zāro Qitār Roti Rahiñ In Ka Yeh Hāl Dekh Kar In Ke Ek Chachazād Bhai Ko In Par Raham Āa Gaya aur Us Ne Banu Mughira Ko Samjha Bujha Kar Yeh Kaha Ke Ākhir Us Miskeena Ko Tum Logoñ Ne Us Ke Shauhar Aur Bacche Se Kyoñ Juda Kar Rakha Hai? Tum Log Kyoñ Nahi Us Ko Ijazat Dete Ke Wo Apne Bacche Ko Sāth Le Kar Apne Shauhar Ke Pās Chali Jāye. Bil Ākhir Banu Mughira Is Par Raza Mand Ho Gaye Ke Yeh Madine Chali Jāye. Phir Hazrate Abu Salmah Ke Khāndān Wāle Banu Abdul Asad Ne Bhi Bacche Ko Hazrate Umme Salmah Ke Supurd

Kar Diya aur Hazrate Umme Salmah Radi Allahu Ta'ala Ànha Bacche Ko God Meiñ Le Kar Ooñt Par Suwār Ho Gayi Aur Akeli Madine Ko Chal Padi Magar Jab Maqama "Tan'im" Meiñ Pahuñchi To Usman Bin Talha Se Mulāqāt Huyi Jo Makke Ka Māna Hua Ek Nihāyat Hi Shareef Insan Tha Us Ne Poocha Ke Aye Umme Salmah! Kaha Ka Irāda Hai? Inhone Kaha Ke Maiñ Apne Shauhar Ke Pās Madine Ja Rahi Hooñ. Us Ne Kaha Ke Kya Tumhare Sāth Koi Doosra Nahi Hai? Hazrate Umme Salmah Radi Allahu Ta'ala Ànha Ne Dard Bhari Āwaz Meiñ Jawab Diya Ke Nahi Mere Sāth Allāh Aur Mere Is Bacche Ke Siwa Koi Nahi Hai. Yeh Sun Kar Usman Bin Talha Ki Rage Sharafat Fadhak Uthi Aur Us Ne Kaha Ke Khuda Ki Qasam! Mere Liye Yeh Zeb Nahi Deta Ke Tumhari Jaisi Ek Shareef Zādi Aur Ek Shareef Insan Ki Beewi Ko Tanha Chhodh Dooñ. Yeh Kah Kar Us Ne Ooñt Ki Mahar Apne Hāth Meiñ Le Li Aur Paidal Chalne Laga Hazrate Umme Salmah Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Khuda Ki Qasam! Maine Usman Bin Talha Se Zyada Shareef Kisi Arab Ko Nahi Pāya. Jab Ham Kisi Manzil Par Utarte To Wo Alag Kisi Darakht Ke Neeche Let Jāta aur Maiñ Apne Ooñt Ke Pās Soyi Rahti. Phir Rawangi Ke Waqt Jab Maiñ Apne Bacche Ko God Meiñ Le Kar Ooñt Par Suwār Ho Jāti To Wo Ooñt Ki Mahar Pakad Kar Chalne Lagta. Isi Tarah Us Ne Mujhe Quba Tak Pahuñcha Diya aur Waha Se Wo Yeh Kah Kar Makke Chala Gaya Ke Ab Tum Chali Jāo Tumhara Shauhar Isi Gāoñ Meiñ Hai. Chunānche Hazrate Umme Salmah Radi Allahu Ta'ala Ànha Is Tarah Ba Khariyyat Madina-e-Munawwara Pahuñch Gayi. (Zurqani, Jild 3, Page 239)

Yeh Donoñ Miya Beewi Āfiyyat Ke Sath Madina-e-Munawwara Meiñ Rahne Lage Magar 4 Hijri Meiñ Jab Inke Shauhar Hazrate Abu Salmah Radi Allahu Ta'ala Ànhu Ka Intiqal Ho Gaya To Ba Wujoode Ke In Ke Chand Bacche The Magar Huzoor ﷺ Ne In Se Nikāh Farmā Liya aur Yeh Apne Baccho Ke Sāth Kāshāna-e-Nubuwwat Meiñ Rahne Lagi Aur Ummul Momineen Ke Muazzaz Laqab Se

Sarfaraz Ho Gayiñ.

Hazrate Beebi Umme Salmah Radi Allahu Ta'ala Ànha Husno Jamāl Ke Sāth Sāth Aqlo Fahm Ke Kamal Ka Bhi Ek Be Misāl Namoona Thi. Imāmul Haramain Ka Bayan Hai Ke Maiñ Hazrate Umme Salmah Ke Siwa Kisi Aurat Ko Nahi Janta Ke Us Ki Rāy Humesha Durust Sābit Huyi Ho. Sulhe Hudaibiya Ke Din Jab Rasoolullāhﷺ Ne Logoñ Ko Hukm Diya Ke Apni Apni Qurbaniya Kar Ke Sab Log Ehrām Khol Deiñ Aur Baghair Umrah Ada Kiye Sab Log Madine Wāpas Chale Jāyeiñ Kyoñ Ke Isi Shart Par Sulhe Hudaibiya Huyi To Log Is Qadar Ranjo Gham Meiñ The Ke Ek Shakhs Bhi Qurbani Ke Liye Taiyyar Nahi Tha. Huzoore Aqdasﷺ Ko Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ke Is Tarze Amal Meiñ Roohani Koft Huyi Aur Āp Ne Muāmle Ko Hazrate Beebi Umme Salmah Radi Allahu Ta'ala Ànha Se Tazkira Kiya To Unhoñ ne Yeh Rāy Di Ke Ya Rasoolallahﷺ ! Āp Kisi Se Kuch Bhi Na Farmāyeiñ Aur Khud Apni Qurbani Zabh Kar Ke Apna Ehrām Utar Deiñ. Chunānche Huzoorﷺ Ne Aisa Hi Kiya. Yeh Dekh Kar Ke Huzoorﷺ Ne Ehrām Khol Diya Sab Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Mayoos Ho Gaye Ke Ab Huzoorﷺ Sulhe Hudaibiya Ke Mu'āhde Ko Harghiz Harghiz Na Badlenge Is Liye Sab Sahaba Ne Bhi Apni Apni Qurbaniya Kar Ke Ehrām Utār Diya aur Sab Log Madina-e-Munawwara Wāpas Chale Gaye.

Husno Jamal Aur Aql Wa Rāy Ke Sāth Sāth Fiqh Wa Hadees Meiñ Bhi In Ki Mahārat Khusoosi Taur Par Mumtaz Thi. 378 Hadeeseiñ Inhone Rasoolullāhﷺ Se Riwāyat Ki Haiñ Aur Bahut Se Sahaba Wa Tabe'een Hadees Meiñ In Ke Shagird Haiñ Aur In Ke Shagirdo Meiñ Hazrate Abdullah Bin Abbas Aur Hazrate Āyisha Radi Allahu Ta'ala Ànhum Bhi Shamil Haiñ. Madina-e-Munawwara Meiñ 84 Baras Ki Umr Pa Kar Wafāt Pāyi Aur In Ki Wafāt Ka Sāl Sanā 53 Hijri Hai. Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Ne In Ki Namaze Janaza Padhayi Aur Yeh Jannatul Baqi Meiñ Azwāje Mutahharat Radi Allahu Ta’ala anhunna Ke Qabristan Meiñ

Madfoon Huyiñ. Bāz Muarrikheen Ka Qaul Hai Ke In Ke Wisāl Ka Sāl Sanā 59 Hijri Hai Aur Ibrahim Harbi Ne Farmāya Ke Sanā 62 Hijri Meiñ In Ka Intiqal Hua aur Bāz Kahte Haiñ Ke Sanā 63 Hijri Ke Bād Inki Wafāt Huyi. (Zurqani, Jild 3, Page 238-242)

Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha:

In Ka āsli Nām "Ramla" Hai. Yeh Sardāre Makka Abu Sufyan Bin Harb Ki Sāhib Zādi Haiñ Aur In Ki Wālidah Ka Nām Safiyya Binte Abul Ās Hai Jo Ameerul Momineen Hazrate Usman Radi Allahu Ta'ala Ànhu Ki Phoophi Haiñ.

Yeh Pahle Ubaidullah Bin Zahsh Ke Nikāh Meiñ Thi'n Aur Miya Beewi Donoñ Ne Islam Qubool Kar Liya aur Donoñ Hijrat Kar Ke Habsha Chale Gaye The. Lekin Habsha Pahuñch Kar In Ke Shauhar Abdullah Bin Zahsh Par Aisi Bad Naseebi Sawār Huyi Ke Wo Islam Se Murtad Ho Kar Nasrāni Ho Gaya aur Sharab Peete Peete Nasraniyyat Hi Par Wo Mar Gaya.

Ibne Sa'ad Ne Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Se Yeh Riwāyat Ki Hai Ke Unhoñ ne Habsha Meiñ Ek Rāt Meiñ Khwāb Dekha Ke Un Ke Shauhar Ubaidullah Bin Zahsh Ki Soorat Achānak Bahut Hi Badnuma aur Bad Shakl Ho Gayi Wo Is Khwāb Se Bahut Zyada Ghabra Gayi'n. Jab Subah Huyi To Unhoñ ne Dekha Ke Unke Shauhar Ubaidullah Bin Zahsh Ne Islam Se Murtad Ho Kar Nasrāni Deen Qabool Kar Liya, Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Ne Apne Shauhar Ko Apna Khwāb Suna Kar Daraya aur Islam Ki Taraf Bulaya Magar Us Bad Naseeb Ne Is Par Kān Nahi Dhara aur Murtad Hone Ki Hālat Meiñ Mar Gaya Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha āpne Islam Par Istiqamat Ke Sāth Sābit Qadam Rahiñ. Jab Huzoorﷺ Ko In Ki Hālat Màloom Huyi To Qalbe Nāzuk Par Sadma Guzra aur Āp ﷺNe In Ki Diljooyi Ke Liye Hazrate Amr Bin Umayya Zamri Radi Allahu Ta'ala Ànhu Ko Najjashi Badshāhe Habsha Ke Pās Bheja aur Khat Likha Ke Tum Mere Wakeel Ban Kar Hazrate Umme

Habeeba Ke Sath Mera Nikāh Kar Do. Najjashi Ko Jab Yeh Farmāne Nubuwwat Pahuñcha To Us Ne Apni Ek Khās Laundi Ko Jis Ka Nām "Abraha" Tha Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Ke Pās Bheja aur Rasoolullāhﷺ Ke Paigām Ki Khabar Di. Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Is Khush Khabri Ko Sun Kar Is Qadar Khush Huyiñ Ke Apne Kuch Zewrāt Is Bisharat Ke In'ām Meiñ Abraha Laundi Ko In'ām Ke Taur Par De Diye Aur Hazrate Khalid Bin Saeed Bin Abul Ās Radi Allahu Ta'ala Ànhu Ko Jo Unke Mamu Ke Ladke The Apne Nikāh Ka Wakeel Bana Kar Najjashi Ke Pās Bhej Diya. Najjashi Ne Apne Shāhi Mahal Meiñ Nikāh Ki Majlis Mun'aqid Ki Aur Hazrate Jāfar Bin Abi Tālib Aur Doosre Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ko Jo Us Waqt Habsha Meiñ Maujood The Is Majlis Meiñ Bulaya aur Khud Hi Khutba Padh Kar Sab Ke Sāmne Rasoolullāh ﷺKa Hazrate Beebi Umme Habeeba Radi Allahu Ta'ala Ànha Ke Sath Nikāh Kar Diya aur 400 Deenar Apne Pās Se Mahr Ada Kiya Jo Usi Waqt Hazrate Khalid Bin Saeed Radi Allahu Ta'ala Ànhu Ke Sipurd Kar Diya. Jab Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Is Nikāh Ki Majlis Se Uthne Lage To Najjashi Badshāh Ne Kaha Ke Āp Log Baithe Rahiye Ambiyālaihimussalam Ka Yeh Tareeqa Hai Ke Nikāh Ke Waqt Khāna Khilāya Jāta Hai. Yeh Kah Kar Najjashi Ne Khāna Mangaya aur Tamām Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Shikam Ser Khāna Kha Kar Apne Apne Gharo Ko Rawāna Huye Phir Najjashi Ne Hazrate Shurhabeel Bin Hasana Radi Allahu Ta'ala Ànhu Ke Sath Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Ko Madina-e-Munawwara Huzoore AqdasﷺKi Khidmat Meiñ Bhej Diya aur Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Ne Harame Nabawi Meiñ Dākhil Ho Kar Ummul Momineen Ka Muazzaz Laqab Pā Liya.

Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Bahut Hi Pakeeza Zāt Wa Hameeda Sifāt Ki Jāme'a aur Nihāyat Hi Buland Himmat Aur Sakhi Tabiyat Ki Mālik Thi'n Aur Bahut Hi Qawiyyul

Imān Thi'n. In Ke Wālid Abu Sufyan Jab Kufr Ki Hālat Meiñ The Aur Sulhe Hudaibiya Ki Tajdeed Ke Liye Madine Āye To Be Takalluf In Ke Makan Meiñ Ja Kar Bistare Nubuwwat Par Baith Gaye. Hazrate Umme Habeeba Radi Allahu Ta'ala Ne Apne Bāp Ki Zara Bhi Parwa Nahi Ki Aur Yeh Kah Kar Apne Bāp Ko Bistar Se Utha Diya Ke Yeh Bistare Nubuwwat Hai. Maiñ Kabhi Yeh Gawara Nahi Kar Sakti Ke Ek Napak Mushrik Is Pāk Bistar Par Baithe.

Hazrate Umme Habeeba Radi Allahu Ta'ala Ànha Ne 65 Hadeeseiñ RasoolullāhﷺSe Riwāyat Ki Haiñ Jin Meiñ Se 2 Hadeeseiñ Bukhari Wa Muslim Donoñ Kitāboñ Meiñ Maujood Haiñ Aur Ek Hadees Wo Hai Jis Ko Tanha Muslim Ne Riwāyat Kiya Hai. Bāqi Hadeeseiñ Hadees Ki Doosri Kitāboñ Meiñ Maujood Haiñ. In Ke Shagirdo Meiñ In Ke Bhai Hazrate Ameere Muawiya aur In Ki Sāhib Zādi Hazrate Habeeba aur In Ke Bhanje Abu Sufyan Bin Saeed Radi Allahu Ta'ala Ànhum Bahut Mash'hoor Haiñ.

Sanā 44 Hijri Meiñ Madina-e-Munawwara Ke Andar In Ki Wafāt Huyi Aur Jannatul Baqi Meiñ Azwāje Mutahharat Ke Hazire Meiñ Madfoon Huyi. (Zurqani, Jild 3, Page 242-245)

Hazrate Zainab Binte Zahsh Radi Allahu Ta'ala Ànha:

Yeh Rasoolullāhﷺ Ki Phoophi Hazrate Umaima Binte Abdul Muttalib Ki Sāhib Zādi Haiñ. Huzoor ﷺ Ne Apne Āzād Karda Ghulām Hazrate Zaid Bin Hārisa Radi Allahu Ta'ala Ànhu Se In Ka Nikāh Kar Diya Tha Magar Chooñki Hazrate Zainab Radi Allahu Ta'ala Ànha Khāndāne Quraish Ki Ek Bahut Hi Shandar Khatoon Thi'n Aur Husno Jamal Meiñ Bhi Yeh Khāndāne Quraish Ki Be Misāl Aurat Thi'n Aur Hazrate Zaid Radi Allahu Ta'ala Ànhu Ko Go Ke Rasoolullāhﷺ Ne Āzād Kar Ke Apna Mutbanna (Mooñh Bola Beta) Bana Liya Tha Magar Phir Bhi Chooñki Wo Pahle Ghulām The Is Liye Hazrate Zainab Radi Allahu Ta'ala Ànha In Se Khush Nahi Thi Aur Aksar Miya Beewi Meiñ Anban Raha Karti Thi Yaha Tak Ke

Hazrate Zaid Radi Allahu Ta'ala Ànhu Ne In Ko Talaq De Di. Is Wāqiye Se Fitri Taur Par Huzoorﷺ Ke Qalbe Nazuk Par Sadma Guzra.

Chunānche Jab In Ki Iddat Guzar Gayi To Mahaz Hazrate Zainab Radi Allahu Ta'ala Ànha Ki Diljooyi Ke Liye Huzoorﷺ Ne Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Pās Apne Nikāh Ka Paigām Bheja. Riwāyat Hai Ke Yeh Paigham e Bisharat Sun Kar Hazrate Zainab Radi Allahu Ta'ala Ànha Ne Do Rak'at Namaz Ada Ki Aur Sajde Meiñ Sar Rakh Kar Yeh Dua Māngi Ke Khuda Wand! Tere Rasool ﷺNe Mujhe Nikāh Ka Paigām Diya Hai Agar Maiñ Tere Nazdeek Un Ki Zaujiyyat Meiñ Dākhil Hone Ke Lāyiq Hooñ To Ya Allāh Azzawajal! Tu Un Ke Sāth Mera Nikāh Farmā De In Ki Yeh Dua Fauran Hi Qabool Ho Gayi Aur Yeh Āyat Nāzil Ho Gayi Ke:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا

Tarjuma: Jab Zaid Ne Us Se Hājat Poori Kar Li (Zainab Ko Talaq De Di Iddat Guzar Gayi) To Ham Ne Us (Zainab) Ka Āp Ke Sāth Nikāh Kar Diya. (Ahzāb: 37)

Is Āyat Ke Nuzool Ke Bād Huzoorﷺ Ne Muskurate Huye Farmāya Ke Kaun Hai Jo Zainab Ke Pās Jāye Aur Us Ko Yeh Khush Khabri Sunaye Ke Allāh Ta'ala Ne Mera Nikāh Us Ke Sāth Farmā Diya Hai. Yeh Sun Kar Āpﷺ Ki Ek Khadima Daudhti Huyi Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Pās Pahuñchi Aur Yeh Āyat Suna Kar Khush Khabri Di. Hazrate Zainab Radi Allahu Ta'ala Ànha Is Bisharat Se Is Qadar Khush Huyi Ke Apna Zewar Utār Kar Us Khadima Ko In'ām Meiñ De Diya aur Khud Sajde Meiñ Gir Padi Aur Is Ne'mat Ke Shukriya Meiñ 2 Māh Lagatar Rozadar Rahiñ. Riwāyat Hai Ke Rasoolullāhﷺ Is Ke Bād Na Gaha'n Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Makan Meiñ Tashreef Le Gaye Unhoñ ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Bighair Khutba aur Bighair Gawāh Ke Āp Ne Mere Sath Nikāh Farmā Liya? Irshad Farmāya Ke Tere Sāth Mera Nikāh Allāh Ta'ala Ne Kar Diya Hai Aur Hazrate Jibreel

Àlaihissalām Aur Doosre Firishte Is Nikāh Ke Gawāh Haiñ. Huzoor ﷺNe In Ke Nikāh Par Jitni Badi Dawate Waleema Farmāyi Itni Badi Dawate Waleema āzwāje Mutahharat Radi Allahu Ta'ala anhunna Meiñ Se Kisi Ke Nikāh Ke Mauqa Par Bhi Nahi Farmāyi. Āpﷺ Ne Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Sāth Nikāh Ki Dawate Waleema Meiñ Sahaba-e-Kirām Ki Nān Wa Gosht Khilāya.

In Ke Fazayilo Manaqib Meiñ Chand Ahadees Bhi Marwi Haiñ. Chunānche Riwāyat Hai Ke Ek Din Rasoolullāhﷺ Ne Farmāya Ke Meri Wafāt Ke Bād Tum Azwāje Mutahharat Meiñ Se Meri Wo Beewi Sab Se Pahle Wafāt Pa Kar Mujh Se Ān Milegi Jis Ka Hāth Sabse Zyada Lamba Hai. Yeh Sun Kar Tamām Azwāje Mutahharat Radi Allahu Ta'ala anhunna Ne Ek Lakdi Se Apna Hāth Nāpa To Hazrate Saudah Radi Allahu Ta'ala Ànha Ka Hāth Sab Se Zyada Lamba Nikla Lekin Jab Huzoorﷺ Ke Bād Azwāje Mutahharat Radi Allahu Ta'ala anhunna Meiñ Sab Se Pahle Hazrate Zainab Radi Allahu Ta'ala Ànha Ne Wafāt Pāyi To Us Waqt Logoñ Ko Pata Chala Ke Hāth Lamba Hone Se Murād Kasrat Se Sadqa Dena Tha. Kyoñ Ke Hazrate Zainab Radi Allahu Ta'ala Ànha Apne Hāth Se Kuch Dast Kāri Ka Kām Karti Thi'n Aur Us Ki Āmdani Fuqara Wa Masakeen Par Sadqa Kar Diya Karti Thiñ.

In Ki Wafāt Ki Khabar Jab Hazrate Āyisha Radi Allahu Ta'ala Ànha Ke Pās Pahuñchi To Unhoñ ne Kaha Ke Hāy Ek Qābile Tareef Aurat Jo Sab Ke Liye Nafa'a Bakhsh Thi Aur Yateemo Aur Boodhi Auratoñ Ko Dil Khush Kar Dene Wāli Thi Āj Dunya Se Chali Gayi, Hazrate Āyisha Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Maine Bhalayi Aur Sacchai Meiñ Aur Rishtedāroñ Ke Sath Meharbani Ke Muāmle Meiñ Hazrate Zainab Se Badh Kar Kisi Aurat Ko Nahi Dekha.

Manqool Hai Ke Hazrate Zainab Radi Allahu Ta'ala Ànha Azwāje Mutahharat Radi Allahu Ta'ala anhunna Se Aksar Yeh Kaha Karti Thi Ke Mujh Ko Khuda Wande Ta'ala Ne Ek Aisi Fazeelat Ata

Farmāyi Hai Jo Azwāje Mutahharat Meiñ Se Kisi Ko Bhi Naseeb Nahi Huyi Kyoñ Ke Tamām Azwāje Mutahharat Ka Nikāh To Un Ke Bāp Dadao Ne Huzoor ﷺ Ke Sāth Kiya Lekin Huzoor ﷺ Ke Sāth Mera Nikāh Allāh Ta'ala Ne Kar Diya.

Inhone 11 Hadeeseiñ Huzoorﷺ Se Riwāyat Ki Haiñ Jin Meiñ Se 2 Hadeeseiñ Bukhari Wa Muslim Donoñ Kitāboñ Meiñ Mazkoor Haiñ. Bāqi 9 Hadeeseiñ Doosri Kutube Ahadees Meiñ Likhi Huyi Haiñ.

Manqool Hai Ke Jab Hazrate Zainab Radi Allahu Ta'ala Ki Wafāt Ka Hāl Ameerul Momineen Hazrate Umar Radi Allahu Ta'ala Ànhu Ko Màloom Hua To Āp Ne Hukm De Diya Ke Madine Ke Har Koocha Wa Bazar Meiñ Yeh Ailān Kar Diya Jāye Ke Tamām Ahle Madina āpni Muqaddas Mā Ki Namaze Janaza Ke Liye Hāzir Ho Jāyeiñ. Ameerul Momineen Radi Allahu Ta'ala Ànhu Ne Khud Hi In Ki Namaze Janaza Padhayi Aur Jannatul Baqi Meiñ Dafn Ki Gayi'n. Sanā 20 Hijri Ya Sanā 21 Hijri Meiñ 53 Baras Ki Umar Pa Kar Madina-e-Munawwara Meiñ Dunya Se Rukhsat Huyi.

(Madarijun Nubuwwah, Jild 2, Page 476-478 Waghaira)

Hazrate Zainab Binte Khuzaima Radi Allahu Ta'ala Ànha:

Zamāna-e-Jahiliyyat Meiñ Meiñ Chooñki Yeh Ghurba Wa Masakeen Ko Ba Kasrat Khāna Khilāya Karti Thi Is Liye In Ka Laqab "Ummul Masakeen" (Miskeeno Ki Mā) Hai Pahle In Ka Nikāh Hazrate Abdullah Bin Zahsh Radi Allahu Ta'ala Ànha Se Hua Tha Magar Jab Wo Jung e Uhud Meiñ Shaheed Ho Gaye To Sanā 3 Hijri Meiñ Huzoore Akramﷺ Ne In Se Nikāh Farmā Liya aur Huzoorﷺ Se Nikāh Ke Bād Sirf Do Mahine Ya 3 Mahine Zinda Rahiñ Aur Rabiul Ākhir Sanā 4 Hijri Meiñ 30 Baras Ki Umr Pa Kar Wafāt Pa Gayi Aur Jannatul Baqi'a Ke Qabristan Meiñ Doosri Azwāje Mutahharat Ke Sāth Dafn Huyi Yah Mā Ki Jānib Se Hazrate Ummul Momineen Beebi Maimoona Radi Allahu Ta'ala

Ànha Ki Bahan Haiñ. (Zurqani, Jild 3, Page 249)

Hazrate Maimoona Radi Allahu Ta'ala Ànha:

In Ke Wālid Ka Nām Hāris Bin Hazan Hai Aur In Ki Wālida Hind Binte Awf Haiñ. Hazrate Maimoona Radi Allahu Ta'ala Ànha Ka Nām Pahle "Barrah" Tha Lekin Huzoorﷺ Ne In Ka Nām Badal Kar "Maimoona" (Barkat Dihanda) Rakh Diya.

Yah Pahle Abu Ruham Bin Abdul Uzza Ke Nikāh Meiñ Thi Magar Jab Huzoorﷺ Sanā 7 Hijri Meiñ Umratul Qaza Ke Liye Makka-e-Mukarrama Tashreef Le Gaye To Yeh Bewa Ho Chuki Thi Hazrate Abbas Radi Allahu Ta'ala Ànha Ne In Ke Bāre Meiñ Huzoorﷺ Se Guftagu Ki Aur Āp Ne In Se Nikāh Farmā Liya aur Umratul Qaza Se Wāpasi Par Maqāme "Saraf" Meiñ In Ko Apni Sohbat Se Sarfaraz Farmāya.

Hazrate Maimoona Radi Allahu Ta'ala Ànha Ki Sagi Bahneiñ 4 Haiñ Jin Ke Nām Yeh Haiñ:

(1) Ummul Fazl Lubabatil Kubra: Yeh Huzoorﷺ Ke Chacha Hazrate Abbas Radi Allahu Ta'ala Ànhu Ki Beewi Haiñ Aur Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Ànhu In Hi Ke Shikam Se Paida Huye.

(2) Lubabatis Sughra: Yeh Hazrate Khalid Bin Al Waleed Saifullāh Radi Allahu Ta'ala Ànhu Ki Wālida Haiñ.

(3) Asma: Yeh Ubayy Bin Khalaf Se Biyāhi Gayi Thi'n. Inhone Islam Qabool Kiya aur Sahabiyyāt Meiñ In Ka Shumar Hai.

(4) Izzah: Yeh Bhi Sahabiyya Haiñ Jo Ziyād Bin Mālik Ke Ghar Meiñ Thi'n.

Hazrate Maimoona Radi Allahu Ta'ala Ànha Ki In Sagi Bahno Ke Ilāwa Wo Bahneiñ Haiñ Jo Sirf Mā Ki Jānib Se Haiñ Wo Bhi 4 Haiñ Jin Ke Nām Yeh Haiñ:

(1) Asma Binte Umais:

Yeh Pahle Hazrate Ja'afar Bin Abi Tālib Radi Allahu Ta'ala Ànhu

Ke Ghar Meiñ Thi'n In Se Abdullah Wa Aun Wa Muhammad 3 Farzand Paida Huye Phir Jab Hazrate Ja'afar Radi Allahu Ta'ala Ànhu "Junge Mauta" Meiñ Shaheed Ho Gaye To In Se Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ne Nikāh Kar Liya aur In Se Muhammad Bin Abu Bakr Radi Allahu Ta'ala Ànhu Paida Huye Phir Hazrate Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Ki Wafāt Ke Bād Hazrate Ali Radi Allahu Ta'ala Ànhu Ne In Se Aqd Farmā Liya aur In Se Bhi Ek Farzand Paida Huye Jin Ka Nām "Yahya" Tha.

(2) Salma Binte Umais:

Yeh Pahle Sayyidus Shuhada Hazrate Hamza Radi Allahu Ta'ala Ànhu Ke Nikāh Meiñ Āyi Aur In Se Ek Sāhibzādi Paida Huyi Jin Ka Nām "Ummatullah" Tha Hazrate Hamza Radi Allahu Ta'ala Ànhu Ki Shahādat Ke Bād In Se Shaddad Bin Alhād Radi Allahu Ta'ala Ànhu Ne Nikāh Kar Liya aur In Se Abdullah Wa Ābdurrahman Radi Allahu Ta'ala Anhuma 2 Farzand Paida Huye.

(3) Salamah Binte Umais:

In Ka Nikāh Abdullah Bin Kāb Radi Allahu Ta'ala Ànhu Se Hua Tha.

(4) Ummul Momineen Hazrate Zainab Binte Khuzaima:

Jo Ummul Masakeen Ke Laqab Se Mash'hoor Haiñ Jin Ka Zikre Khair Upar Guzar Chuka Hai.

Hazrate Maimoona Radi Allahu Ta'ala Ànha Ki Wālida "Hind Binte Awf" Ke Bāre Meiñ Ām Taur Par Yeh Kaha Jāta Tha Ke Damado Ke Etibar Se Roo-e-Zameen Par Koi Budhiya In Se Zyada Khush Naseeb Nahi Huyi Kyoñ Ke In Ke Damado Ki Fehrist Meiñ Mundarija-e-Zail Hastiya Haiñ.

(1) Huzoor ﷺ

(2) Hazrate Abu Bakr Siddique

(3) Hazrate Ali

(4) Hazrate Hamza

(5) Hazrate Abbas

(6) Hazrate Shaddad Bin Alhad Radi Allahu Ta'ala Ànhum. Yeh Sab Ke Sab Buzurgwar "Hind Binte Awf" Radi Allahu Ta'ala Ànha Ke Damad Haiñ.

(Zurqani, Jild 3, Page 251 Wa Madarijun Nubuwwah, Jild 2, Page 484)

Hazrate Beebi Maimoona Radi Allahu Ta'ala Ànha Se Kul 76 Hadeeseiñ Marwi Haiñ Jin Meiñ Se 7 Hadeeseiñ Aisi Haiñ Jo Bukhari Wa Muslim Donoñ Kitāboñ Meiñ Mazkoor Haiñ Aur Ek Hadees Sirf Bukhari Meiñ Hai Aur Ek Aisi Hadees Hai Jo Sirf Muslim Meiñ Hai Aur Bāqi Hadeeseiñ Ahadees Ki Doosri Kitāboñ Meiñ Mazkoor Haiñ.

Yeh Huzoorﷺ Ki Ākhiri Zauja-e-Mubaraka Haiñ In Ke Bād Huzoore Aqdasﷺ Ne Kisi Doosri Aurat Se Nikāh Nahi Farmāya. In Ke Intiqal Ke Sāl Meiñ Muarrikheen Ka Ikhtilaf Hai. Magar Qaule Mash'hoor Yeh Hai Ke Inhone Sanā 51 Hijri Meiñ Ba Maqām "Saraf" Wafāt Pāyi Jaha Rasoolullāhﷺ Ne In Se Zifāf Farmāya Tha. Ibne Sa'ad Ne Waqidi Se Naql Kiya Hai Ke Inhone Sanā 61 Hijri Meiñ Wafāt Pāyi Aur Ibne Ishaq Ka Qaul Hai Ke Sanā 63 Hijri In Ke Intiqal Ka Sāl Hai. (Wallahu Ta'alā'alam)

In Ki Wafāt Ke Waqt In Ke Bhanje Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Anhuma Maujood The Aur Unhoñ ne Hi Āp Radi Allahu Ta'ala Ànha Ki Namaze Janaza Padhayi Aur In Ko Qabr Meiñ Utara, Muhaddis Ata Ka Bayan Hai Ke Ham Log Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Anhuma Ke Sath Hazrate Beebi Maimoona Radi Allahu Ta'ala Ànha Ke Janaze Meiñ Shāreek The. Jab Janaza Uthaya Gaya To Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala Ànhu Ne Ba Āwaze Buland Farmāya Ke Aye Logoñ! Yeh Rasoolullāhﷺ Ki Beewi Haiñ. Tum Log In Ke Janaze

Ko Bahut Āhista Āhista Le Kar Chalo Aur In Ki Muqaddas Lāsh Ko Na Janjhodo. Hazrate Yazeed Bin Asam Radi Allahu Ta'ala Ànhu Kahte Haiñ Ke Ham Logoñ Ne Hazrate Beebi Maimoona Radi Allahu Ta'ala Ànha Ko Maqāme Saraf Meiñ Usi Chappar Ki Jagah Meiñ Dafn Kiya Jis Meiñ Rasoolullāhﷺ Ne In Ko Pahli Bār Apni Qurbat Se Sarfaraz Farmāya Tha.

(Zurqani, Jild 3, Page 253)

Hazrate Juwairiya Radi Allahu Ta'ala Ànha:

Yeh Qabila-e-Bani Mustaliq Ke Sardāre Āzam Hāris Bin Abu Zarar Ki Beti Haiñ "Ghazwa-e-Muraise'a" Meiñ Jo Kuffār Musalmānoñ Ke Hatho Meiñ Giriftār Ho Kar Qaidi Banaye Gaye The Un Hi Qaidiyoñ Meiñ Hazrate Juwairiya Radi Allahu Ta'ala Ànha Bhi Thi'n. Jab Qaidiyoñ Ko Laundi Ghulām Bana Kar Mujahideen Par Taqseem Kar Diya Gaya To Hazrate Juwairiya Radi Allahu Ta'ala Ànha Hazrate Sābit Bin Qais Radi Allahu Ta'ala Ànhu Ke Hisse Meiñ Āyi. Inhone Un Se Mukatbat Kar Li Yāni Yeh Likh Kar De Diya Ke Tum Itni Itni Raqam Mujhe De Do To Maiñ Tum Ko Āzād Kar Dooñga,

Hazrate Juwairiya Radi Allahu Ta'ala Ànha Bargāhe Risālat Meiñ Hāzir Huyi Aur Àrz Kiya Ke Ya Rasoolallahﷺ! Maiñ Apne Qabile Ke Sardār Āzam Hāris Bin Abu Zarar Ki Beti Hooñ Aur Musalman Ho Chuki Hooñ. Sābit Bin Qais Ne Mujhe Mukataba Bana Diya Hai Magar Mere Pās Itni Raqam Nahi Hai Ke Maiñ Badle Kitabat Ada Kar Ke Āzād Ho Jāun Is Liye Āp Is Waqt Meri Māli Imdād Farmāyeiñ Kyoñ Ke Mera Tamām Khāndān Is Jung Meiñ Giriftār Ho Chuka Hai Aur Hamāre Tamām Māl Wa Saman Musalmānoñ Ke Hātho Meiñ Māle Ghanimat Ban Chuke Haiñ Aur Maiñ Is Waqt Bilkul Hi Muflisi Wa Be Kasi Ke Ālam Meiñ Hooñ. Huzoor Rahmatullil ĀlameenﷺKo Un Ki Faryād Sun Kar Un Par Raham Āa Gaya, Āp ﷺ Ne Irshad Farmāya Ke Agar Maiñ Is Se Behtar Sulook Tumhare Sāth Karoon To Kya Tum Is Ko Manzoor Kar Logi?

Unhoñ ne Poocha Ke Ya Rasoolalallahﷺ! Āp Mere Sath Is Se Behtar Sulook Kya Farmāyenge? Āp Ne Farmāya Ke Maiñ Yeh Chahta Hooñ Ke Tumhare Badle Kitabat Ki Tamām Raqam Meiñ Khud Tumhari Taraf Se Ada Kar Dooñ Aur Phir Tum Ko Āzād Kar Ke Maiñ Khud Tum Se Nikāh Kar Looñ Tāki Tumhara Khāndāni E'zāz Wa Waqār Bar Qarār Rah Jāye. Yeh Sun Kar Hazrate Juwairiya Radi Allahu Ta'ala Ànha Ki Shadmani Wa Masarrat Ki Koi Intiha Na Rahi. Unhoñ ne Is E'zāz Ko Khushi Khushi Manzoor Kar Liya. Chunānche Huzoor ﷺ Ne Badle Kitabat Ki Sāri Raqam Ada Farmā Kar Aur In Ko Āzād Kar Ke Apni Azwāje Mutahharat Radi Allahu Ta’ala anhunna Meiñ Shamil Farmā Liya aur Yeh Umma Hatul Momineen Ke E'zāz Se Sarfaraz Ho Gayi.

Jab Islami Lashkar Meiñ Yeh Khabar Faili Ke Rasoolullāhﷺ Ne Hazrate Juwairiya Radi Allahu Ta'ala Ànha Se Nikāh Farmā Liya To Tamām Mujahideen Ek Zaban Ho Kar Kahne Lage Ke Jis Khāndān Meiñ HuzoorﷺNe Nikāh Farmā Liya Us Khāndān Ka Koi Farz Laundi Ghulām Nahi Rah Sakta. Chunānche Us Khāndān Ke Jitne Laundi Ghulām Mujahideene Islam Ke Qabze Meiñ The Fauran Hi Sab Ke Sab Āzād Kar Diye Gaye.

Yahi Wajah Hai Ke Hazrate Āyisha Radi Allahu Ta'ala Ànha Yah Farmāya Karti Thi'n Ke Dunya Meiñ Kisi Aurat Ka Nikāh Hazrate Juwairiya Ke Nikāh Se Badh Kar Mubarak Nahi Sābit Hua Kyoñ Ke Is Nikāh Ki Wajah Se Tamām Khāndāne Bani Mustaliq Ko Ghulāmi Se Najāt Hāsil Ho Gayi.

(Zurqani, Jild 3, Page 254)

Hazrate Juwairiya Radi Allahu Ta'ala Ànha Ka Bayan Hai Ke Huzoorﷺ Ke Mere Qabile Meiñ Tashreef Lāne Se 3 Rāt Pahle Maine Yeh Khwāb Dekha Tha Ke Madine Ki Jānib Se Ek Chand Chalta Hua Āya aur Meri God Meiñ Gir Pada Maine Kisi Se Is Khwāb Ka Tazkira Nahi Kiya Lekin Jab Rasoolullāhﷺ Ne Mujh Se Nikāh Farmā Liya To Maine Samajh Liya Ke Yehi Us Khwāb Ki Tabeer Hai.

(Zurqani, Jild 3, Page 254)

In Ka Āsli Nām "Barrah" (Nekokar) Tha Lekin Chooñki Is Nām Se Buzurgi Aur Badhayi Ka Izhar Hota Tha Is Liye Āpﷺ Ne In Ka Nām Badal Kar Juwairiya (Chhoti Ladki) Rakh Diya Yeh Bahut Hi Ibādat Guzār Aurat Thi'n Namaze Fajr Se Namaze Chasht Tak Humesha Āpne Wirdo Wazayif Meiñ Mashghool Raha Karti Thi'n.

(Madarijun Nubuwwah, Jild 2, Page 479)

Hazrate Juwairiya Radi Allahu Ta'ala Ànha Ke 2 Bhai Amr Bin Al Hāris Aur Abdullah Bin Hāris Aur In Ki Ek Bahan Amrah Binte Hāris Yeh Teeno Bhi Musalman Ho Kar Sharfe Sahabiyyāt Se Sar Buland Huye.

In Ke Bhai Abdullah Bin Hāris Ke Islam Lane Ke Wāqiya Bahut Hi Ta'ajjub Khez Bhi Hai Aur Dilchasp Bhi, Yeh Apni Qaum Ke Qaidiyoñ Ko Chudhane Ke Liye Darbāre Risālat Meiñ Hāzir Huye In Ke Sath Chand Ooñtniya aur Laundi Thi.

Inhone Un Sab Ko Ek Pahād Ki Ghāti Meiñ Chhupa Diya aur Tanha Bargāhe Risālat Meiñ Hāzir Huye Aur Asarine Jung Ki Rihāyi Ke Liye Darkhwast Pesh Ki. Huzoorﷺ Ne Farmāya Ke Tum Qaidiyoñ Ke Fidye Ke Liye Kya Lāye Ho? Inhone Kaha Ke Mere Pās To Kuch Bhi Nahi Hai. Yeh Sun Kar Āpﷺ Ne Farmāya Ke Tumhari Wo Ooñtniya Kya Huyi? Aur Tumhari Wo Laundi Kidhar Gayi? Jise Tum Fulān Ghāti Meiñ Chhupa Kar Āye Ho. Zabane Risālat Se Yeh Ilme Ghaib Ki Khabar Sun Kar Abdullah Bin Hāris Hairan Rah Gaye Ke Ākhir Huzoorﷺ Ko Meri Laundi Aur Ooñtniyoñ Ki Khabar Kis Tarah Ho Gayi Ek Dam In Ke Andhere Dil Meiñ Huzoore Akramﷺ Ki Sadaqat Aur Āp Ki Nubuwwat Ka Noor Chamak Utha aur Wo Fauran Hi Kalima Padh Kar Musharraf Ba Islam Ho Gaye.

Hazrate Juwairiya Radi Allahu Ta'ala Ànha Ne 7 Hadeeseiñ Bhi Rasoolullāhﷺ Se Riwāyat Ki Haiñ Jin Meiñ Se 2 Hadeeseiñ Bukhari Shareef Meiñ Aur 2 Hadeeseiñ Muslim Shareef Meiñ Haiñ Bāqi 3

Hadeeseiñ Doosri Kitāboñ Meiñ Mazkoor Haiñ. Aur Hazrate Abdullah Bin Umar, Hazrate Ubaid Bin Sabāq Aur In Ke Bhateeje Hazrate Tufail Radi Allahu Ta'ala Ànhum Waghaira Ne In Se Riwāyat Ki Hai.

(Madarijun Nubuwwah, Jild 2, Page 481 Wa Zurqani, Jild 3, Page 255)

Sanā 50 Hijri Meiñ 65 Baras Ki Umr Pa Kar Inhone Madina-e-Tayyiba Meiñ Wafāt Pāyi Aur Hākime Madina Parwān Ne In Ki Namaze Janaza Padhayi Aur Yeh Jannatul Baqi'a Ke Qabristan Meiñ Madfoon Huyiñ.

(Zurqani, Jild 3, Page 255 Wa Madarijun Nubuwwah, Jild 2, Page 481)

Hazrate Safiyya Radi Allahu Ta'ala Ànha:

In Ka āsli Nām Zainab Tha. Rasoolullāhﷺ Ne In Ka Nām Safiyya Rakh Diya. Yeh Yahoodiyoñ Ke Qabile Banu Nazeer Ke Sardāre Āzam Huyaiy Bin Akhtab Ki Beti Haiñ Aur In Ki Mā Ka Nām Zarah Binte Samuil Hai. Yeh Khāndāne Bani Israyeel Meiñ Se Hazrate Moosa Àlaihissalām Ke Bhai Hazrate Haroon Àlaihissalām Ki Aulad Meiñ Se Haiñ Aur In Ka Shauhar Kinana Bin Abil Huqaiq Bhi Banu Nazeer Ka Raeese Āzam Tha Jo Junge Khaibar Meiñ Qatl Ho Gaya.

Muharram Sanā 7 Hijri Meiñ Jab Khaibar Ko Musalmānoñ Ne Fath Kar Liya aur Tamām Asarine Jung Giriftār Kar Ke Ikattha Jama Kiye Gaye To Us Waqt Hazrate Dahiyya Bin Khaleefa Kalbi Radi Allahu Ta'ala Ànhu Bargāhe Risālat Meiñ Hāzir Huye Aur Ek Laundi Ki Talab Ki, Āpﷺ Ne Irshad Farmāya Ke Tum Apni Pasand Se In Qaidiyoñ Meiñ Se Koi Laundi Le Lo. Unhoñ ne Hazrate Safiyya Radi Allahu Ta'ala Ànha Ko Le Liya Magar Ek Sahabi Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Hazrate Safiyya Radi Allahu Ta'ala Ànha Banu Quraiza aur Banu Nazeer Ki Shahzadi Haiñ. In Ke Khāndāni E'zāz Ka Taqaza Hai Ke Āp In Ko Apni Azwāje Mutahharat Meiñ Shamil Farmā Leiñ.

Chunānche Āpﷺ Ne In Ko Hazrate Dahiyya Kalbi Radi Allahu Ta'ala

Ànhu Se Le Liya aur In Ke Badle Meiñ Unheiñ Ek Doosri Laundi Ata Farmā Di Phir Hazrate Safiyya Radi Allahu Ta'ala Ànha Ko Āzād Farmā Kar Unse Nikāh Farmā Liya aur Junge Khaibar Se Wāpasi Meiñ 3 Dino Tak Manzile Sahba Meiñ In Ko Apne Khaime Ke Andar Apni Qurbat Se Sarfaraz Farmāya aur Dawate Walima Meiñ Khajoor, Ghee, Paneer Ka Mālida Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ko Khilāya Jis Ka Mufassal Tazkira Junge Khaibar Meiñ Guzar Chuka. Huzoore Akramﷺ Hazrate Beebi Safiyya Radi Allahu Ta'ala Ànha Par Bahut Hi Khususi Tawajjo Aur Intihayi Kareemana Ināyat Farmāte The Aur Is Qadar In Ka Khayal Rakhte The Ke Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Par Ghairat Sawār Ho Jāya Karti Thi.

Manqool Hai Ke Ek Martaba Hazrate Āyisha Radi Allahu Ta'ala Ànha Ne Hazrate Beebi Safiyya Radi Allahu Ta'ala Ànha Ke Bāre Meiñ Yeh Kah Diya Ke "Wo To Pasta Qad Hai" To Huzoore Aqdas ﷺNe Farmāya Ke Aye Āyisha! Tune Aisi Bāt Kah Di Ke Agar Tere Is Kalam Ko Darya Meiñ Dāl Diya Jāye To Darya Mutaghayyar Ho Jāyega. (Yāni Yeh Gheebat Hai Jo Bahut Hi Gandi Bāt Hai) Isi Tarah Ek Martaba Ek Safar Meiñ Hazrate Safiyya Radi Allahu Ta'ala Ànha Ka Ooñt Zakhmi Ho Gaya aur Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Pās Ek Fāzil Ooñt Tha.

Huzoorﷺ Ne Farmāya Ke Aye Zainab! Tum Apna Ooñt Safiyya Ko De Do. Hazrate Zainab Ne Taish Meiñ Āa Kar Kah Diya Ke Maiñ Is Yahoodiya Ko Apni Koi Cheez Nahi Dooñgi. Yeh Sun Kar Huzoore Akramﷺ Hazrate Zainab Radi Allahu Ta'ala Ànha Par Is Qadar Khafa Ho Gaye Ke Do Teen Māh Tak Un Ke Bistar Par Āp Ne Qadam Nahi Rakha. (Madarijun Nubuwwah, Jild 2, Page 483)

Tirmizi Shareef Ki Riwāyat Hai Ke Ek Roz Nabiﷺ Ne Dekha Ke Hazrate Safiyya Radi Allahu Ta'ala Ànha Ro Rahi Haiñ To Āp Ne Rone Ka Sabab Poocha To Unhoñ ne Kaha: Ya Rasoolallahﷺ ! Hazrate Āyisha aur Hazrate Hafsa Ne Yeh Kaha Hai Ke Ham Donoñ

Darbāre Risālat Meiñ Tum Se Bahut Zyada Izzat Dār Haiñ Kyoñ Ke Hamara Khāndān Huzoorﷺ Se Milta Hai. Yeh Sun Kar Huzoorﷺ Ne Farmāya Ke Aye Safiyya! Tum Ne Un Donoñ Se Yeh Kyoñ Na Kah Diya Ke Tum Donoñ Mujh Se Behtar Kyoñ Kar Ho Sakti Ho. Hazrate Haroon Àlaihissalām Mere Bāp Haiñ Aur Hazrate Moosa Àlaihissalām Mere Chacha Haiñ Aur Hazrat Muhammadﷺ Mere Shauhar Haiñ. (Zurqani, Jild 3, Page 259)

Inhone Bhi 10 Hadeeseiñ Huzoorﷺ Se Riwāyat Ki Haiñ Jin Meiñ Se 1 Hadees Bukhari Wa Muslim Donoñ Kitāboñ Meiñ Hai Aur Bāqi 9 Hadeeseiñ Doosri Kitāboñ Meiñ Darj Haiñ.

In Ki Wafāt Ke Sāl Meiñ Ikhtilaf Hai Waqidi Ka Qaul Hai Ke Sana 50 Hijri Meiñ In Ki Wafāt Huyi. Aur Ibne Sa'ad Ne Likha Hai Ke Sanā 52 Hijri Meiñ In Ka Intiqal Hua. Ba Waqte Rihlat In Ki Umr 60 Baras Ki Thi Yeh Bhi Madine Ke Mash'hoor Qabristan Jannatul Baqi'a Meiñ Sipurde Khāk Ki Gayi'n.

(Zurqani, Jild 3, Page 259 Wa Madarijun Nubuwwah, Jild 2, Page 483)

Yeh Shahanshāhe Madinaﷺ Ki Wo 11 Azwāje Mutahharat Radi Allahu Ta'ala anhunna Meiñ Haiñ Jin Par Tamām Muarrikheen Ka Ittifaq Hai In Meiñ Se Hazrate Khadeeja Ka To Hijrat Se Pahle Hi Intiqal Ho Chuka Tha aur Hazrate Zainab Binte Khuzaima Radi Allahu Ta'ala Ànha Jin Ka Laqab "Ummul Masakeen" Hai. Ham Pahle Bhi Tahreer Kar Chuke Haiñ Ke Nikāh Ke 2-3 Māh Bād Huzoor ﷺKe Sāmne Hi Yeh Wafāt Pa Gayi Thi'n. Huzoorﷺ Ki Rihlat Ke Waqt Āp Ki 9 Beewiya Maujood Thi'n Jin Meiñ Se 8 Ki Āp Bāriya Muqarrar Farmāte Rahe Kyoñ Ke Hazrate Saudah Radi Allahu Ta'ala Ànha Ne Apni Bāri Ka Din Hazrate Āyisha Radi Allahu Ta'ala Ànha Ko Hiba Kar Diya Tha. In 9 Muqaddas Azwāj Meiñ Se Huzoor ﷺKi Rihlat Ke Bād Sab Se Pahle Hazrate Zainab Binte Zahsh Radi Allahu Ta'ala Ànha Ne Wafāt Pāyi Aur Sab Ke Bād Ākhir Meiñ Sanā 62 Ya 63 Hijri Meiñ Hazrate Beebi Umme Salmah Radi Allahu Ta'ala Ànha Ne Rihlat Farmāyi In Ki Wafāt Ke Bād Dunya

Ummahatul Momineen Se Khāli Ho Gayi.

Muqaddas Bāndiya:

Mazkoora Bāla Āzwāje Mutahharat Ke Ilāwa Huzoore Aqdasﷺ Ki 4 Bāndiya Bhi Thi'n Jo Āp Ke Zere Tasarruf Thi'n Jin Ke Nām Hasbe Zail Haiñ:

Hazrate Māriya Qibtiya Radi Allahu Ta'ala Ànha:

In Ko Misr Wa Sikandariya Ke Badshāh Maqooqas Qibti Ne Bārgāhe Aqdas Meiñ Chand Hadaya aur Tahayif Ke Sāth Bataure Hiba Ke Nazr Kiya Tha. In Ki Mā Roomi Thi'n Aur Āp Misri Is Liye Yeh Bahut Hi Haseen Wa Khoob Soorat Thiñ.

Yeh Huzoorﷺ Ki Umme Walad Haiñ Kyoñ Ke Āp Ke Farzand Hazrate Ibrahim Radi Allahu Ta'ala Ànhu Inhi Ke Shikame Mubarak Se Paida Huye The.

Kaneez Hone Ke Bawujood Huzoore Aqdasﷺ In Ko Parde Meiñ Rakhte The Aur In Ke Liye Madina-e-Tayyiba Ke Qareeb Maqāme Āliya Meiñ Āp Ne Ek Alag Ghar Banwa Diya Tha Jis Meiñ Yeh Raha Karti Thi'n Aur Huzoorﷺ In Ke Pās Tashreef Le Jāya Karte The. Waqidi Ka Bayan Hai Ke Huzoorﷺ Ke Bād Hazrate Ameerul Momineen Abu Bakr Siddique Radi Allahu Ta'ala Ànhu Apni Zindagi Bhar In Ke Nān Wa Naqfe Ka Intizam Karte Rahe Aur In Ke Bād Hazrate Ameerul Momineen Umar Farooque Radi Allahu Ta'ala Ànhu Yeh Khidmat Anjām Dete Rahe. Yaha Tak Ke Sanā 15 Hijri Ya 16 Hijri Meiñ In Ki Wafāt Ho Gayi Aur Ameerul Momineen Hazrate Umar Farooqe Āzam Radi Allahu Ta'ala Ànhu Ne In Ki Namaze Janaza Meiñ Shirkat Ke Liye Khās Taur Par Logoñ Ko Jama Farmāya aur Khud Hi In Ki Namaze Janaza Padha Kar In Ko Jannatul Baqi'a Meiñ Madfoon Kiya. (Zurqani, Jild 3, Page 271-272)

Hazrate Raihana Radi Allahu Ta'ala Ànha:

Yeh Yahood Ke Khāndān Banu Quraiza Se Thi'n, Giriftār Ho Kar Rasoolullāhﷺ Ke Pās Āyi'n Magar Inhone Kuch Dino Tak Islam

Qabool Nahi Kiya Jis Se Huzoore Aqdasﷺ In Se Naraz Raha Karte The Magar Na Gaha'n Ek Din Ek Sahabi Ne Āa Kar Yeh Khush Khabari Sunayi Ke Ya Rasoolallahﷺ ! Raihana Ne Islam Qubool Kar Liya Hai. Is Khabar Se Āp Behad Khush Huye Aur Āp Ne Un Se Farmāya Ke Aye Raihana! Agar Tum Chaho To Maiñ Tum Ko Āzād Kar Ke Tum Se Nikāh Kar Looñ. Magar Inhone Yeh Guzarish Ki Ke Ya Rasoolallahﷺ ! Āp Mujhe Apni Laundi Hi Bana Kar Rakheiñ.

Yeh Mere Aur Āp Donoñ Ke Haq Meiñ Accha aur Āsan Rahega.

Yeh Huzoor Alaihissalatu Wassalam Ke Sāmne Hi Jab Hujjatul Wida'a Se Wāpas Tashreef Lāye Sanā 10 Hijri Meiñ Hi Wafāt Pa Kar Jannatul Baqi'a Meiñ Madfoon Huyiñ. (Zurqani, Jild 3, Page 273)

Hazrate Nafeesa Radi Allahu Ta'ala Ànha:

Yeh Pahle Hazrate Zainab Binte Zahsh Radi Allahu Ta'ala Ànha Ki Mamlooka Laundi Thi'n. Unhoñ ne In Ko Huzoorﷺ Ki Khidmat Meiñ Bataure Hiba Ke Nazr Kar Diya aur Yeh Huzoor Alaihissalatu Wassalam Ke Kāshāna-e-Nubuwwat Meiñ Bāndi Ki Haisiyyat Se Rahne Lagi'n. (Zurqani, Jild 3, Page 274)

Chauthi Bāndi Sahiba:

Mazkoora Bāla Bandiyo Ke Ilāwa Huzoore Alaihissalatu Wassalam Ki Ek Chauthi Bāndi Sahiba Bhi Thi'n Jin Ke Bāre Meiñ Ām Taur Par Muarrikheen Ne Likha Hai Ke In Ka Nām Màloom Nahiñ. Yeh Bhi Kisi Jihad Meiñ Giriftār Ho Kar Bargāhe Aqdas Meiñ Āyi Thi'n Huzoore Aqdasﷺ Ki Bāndi Ban Kar Āp Ki Sohbat Se Sarfaraz Hoti Rahiñ. (Zurqani, Jild 3, Page 274)

Aulade Kirām:

Is Bāt Par Tamam Muarrikheen Ka Ittifaq Hai Ke Huzoore Aqdas Alaihissalatu Wassalam Ki Aulade Kirām Ki Tādad 6 Hai. 2 Farzand Hazrate Qasim Wa Hazrate Ibrahim Aur 4 Sahib Zādiya Hazrate Zainab Wa Hazrate Ruqayya Wa Hazrate Umme Kulsoom

Wa Hazrate Fatima Radi Allahu Ta'ala Ànhum Lekin Bāz Muarrikheen Ne Yeh Bayan Farmāya Hai Ke Āpﷺ Ke Ek Sāhib Zāde Hazrate Abdullah Bhi Haiñ Jin Ka Laqab Tayyibo Tāhir Hai. Is Qaul Ki Bina Par Huzoorﷺ Ki Muqaddas Aulad Ki Tādad 7 Hai.

3 Sāhib Zādgan Aur 4 Sāhib Zādiya, Hazrate Shaikh Abdul Haque Muhaddise Dhelwi Rahmatullahi Ta'ala alaih Ne Isi Qaul Ko Zyada Sahi Bataya Hai. Is Ke Ilāwa Huzoorﷺ Ki Muqaddas Aulad Ke Bāre Meiñ Doosre Aqwāl Bhi Haiñ Jin Ka Tazkira Tawalat Se Khāli Nahi.

Huzoor Alaihissalatu Wassalam Ki In Sāto Muqaddas Aulad Meiñ Se Hazrate Ibrahim Radi Allahu Ta'ala Ànhu Hazrate Māriya Qibtiya Radi Allahu Ta'ala Ànha Ke Shikam Se Tawallud Huye The Bāqi Tamām Aulade Kirām Hazrate Khadeejatul Kubra Radi Allahu Ta'ala Ànha Ke Batane Mubarak Se Paida Huyiñ.

(Zurqani, Jild 2, Page 193 Wa Madarijun Nubuwwah, Jild 3, Page 451)

Ab Ham In Aulade Kirām Ke Zikre Jameel Par Qadre Tafseel Ke Sāth Raushni Dālte Haiñ.

Hazrate Qasim Radi Allahu Ta'ala Ànhu:

Yeh Sab Se Pahle Farzand Haiñ Jo Hazrate Beebi Khadija Radi Allahu Ta'ala Ànha Ki Āgoshe Mubarak Meiñ Ailāne Nubuwwat Se Qabl Paida Huye. Huzoore Aqdasﷺ Ki Kunniyat Abul Qasim Inhi Ke Nām Par Hai. Jamhoor Ulama Ka Yehi Qaul Hai Ke Yeh Pāoñ Par Chalna Seekh Gaye The Ke In Ki Wafāt Ho Gayi Aur Ibne Sa'ad Ka Bayan Hai Ke In Ki Umr Shareef 2 Baras Ki Huyi Magar Allama Ghalabi Kahte Haiñ Ke Yeh Faqat 17 Māh Hi Zinda Rahe. Wallahu Ta'ala Alam. (Zurqani, Jild 3, Page 194)

Hazrate Abdullah Radi Allahu Ta'ala Ànhu:

In Hi Ka Laqab Tayyibo Tāhir Hai. Ailāne Nubuwwat Se Qabl Makka-e-Muazzama Meiñ Paida Huye Aur Bachpan Meiñ Hi Wafāt Pa Gaye.

Hazrate Ibrahim Radi Allahu Ta'ala Ànhu:

Yeh Huzoore Akramﷺ Ki Aulade Mubaraka Meiñ Sabse Ākhiri Farzand Haiñ. Yeh Zul Hijja Sanā 8 Hijri Meiñ Madina-e-Munawwara Ke Qareeb Maqāme "Āliya" Ke Andar Hazrate Māriya Qibtiya Radi Allahu Ta'ala Ànha Ke Shikame Mubarak Se Paida Huye. Is Liye Maqāme Āliya Ka Doosra Nām "Mashraba-e-Ibrahim" Bhi Hai. In Ki Wilādat Ki Khabar Huzoore Akramﷺ Ke Āzād Karda Ghulām Hazrate Abu Rāfe'a Radiallahu Ta'ala Ànhu Ne Maqāme Āliya Se Madine Āa Kar Bargāhe Aqdas Meiñ Sunayi. Yeh Khush Khabari Sun Kar Huzoore Akramﷺ Ne In'ām Ke Taur Par Hazrate Abu Rāfe'a Radi Allahu Ta'ala Ànhu Ko Ek Ghulām Ata Farmāya. Is Ke Bād Fauran Hi Hazrate Jibreel Àlaihissalām Nāzil Huye Aur Āp ﷺ Ko "یاابراھیم ابا" (Aye Ibrahim Ke Bāp) Kah Kar Pukara, Huzoor ﷺ Behad Khush Huye Aur In Ke Aqeeqe Ke 2 Mendhe Āp Ne Zabh Farmāye Aur In Ke Sar Ke Bāl Ke Wazan Ke Barābar Chandi Khairat Farmāyi Aur In Ke Bālo Ko Dafn Kara Diya aur "Ibrahim" Nām Rakha, Phir In Ko Doodh Pilane Ke Liye Hazrate "Umme Saif" Radi Allahu Ta'ala Ànha Ke Sipurd Farmāya. In Ke Shauhar Hazrate Abu Saif Radi Allahu Ta'ala Ànhu Lohari Ka Pesha Karte The.

Āp ﷺ Ko Hazrate Ibrahim Se Bahut Zyada Muhabbat Thi Aur Kabhi Kabhi Āp In Ko Dekhne Ke Liye Tashreef Le Jāya Karte The. Chunānche Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Rasoolullāhﷺ Ke Sāth Hazrate Abu Saif Radi Allahu Ta'ala Ànhu Ke Makan Par Gaye To Yeh Wo Waqt Tha Ke Hazrate Ibrahim Jānkani Ke Ālam Meiñ The. Yeh Manzar Dekh Kar Rahmate Ālamﷺ Ki Ānkhoñ Se Ānsoo Jāri Ho Gaye. Us Waqt Abdurrahman Bin Awf Radi Allahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ! Kya Āp Bhi Rote Haiñ? Āp Ne Irshad Farmāya Ke Aye Awf Ke Bete! Yeh Mera Rona Ek Shafqat Ka Rona Hai. Is Ke Bād Phir Dobara Jab Chashmane Mubarak Se Ānsoo Bahe To Āp Ki Zabane Mubarak Se

Yah Kalimāt Jāri Ho Gaye Ke:

إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُوْلُ اِلَّا مَا يَرْضٰى رَبُّنَا وَاِنَّا بِفِرَاقِكَ يَا اِبْرٰهِيْمُ لَمَحْزُوْنُوْنَ

Ānkh Ānsoo Bahati Hai Dil Ghamzada Hai Magar Ham Wohi Bāt Zaban Se Nikālte Haiñ Jis Se Hamara Rab Khush Ho Jāye Aur Bila Shuba Āye Ibrahim! Ham Tumhari Judayi Se Bahut Zyada Ghamgeen Haiñ.

Jis Din Hazrate Ibrahim Radi Allahu Ta'ala Ànhu Ka Intiqal Hua Ittifaq Se Usi Din Sooraj Meiñ Grahan Laga. Arabo Ke Dilo Meiñ Zamāna-e-Jahiliyyat Ke Yeh Aqeeda Jama Hua Tha Ke Kisi Bade Ādmi Ki Maut Se Chand Aur Sooraj Meiñ Grahan Lagta Ha. Chunānche Bāz Logoñ Ne Yeh Khayal Kiya Ke Ghaliban Yeh Sooraj Grahan Hazrate Ibrahim Radi Allahu Ta'ala Ànhu Ki Wafāt Ki Wajah Se Hua Hai.

Huzoore Aqdas ﷺ Ne Is Mauqa Par Ek Khutba Diya Jis Meiñ Jahiliyyat Ke Is Aqeede Ka Radd Farmāte Huye Irshad Farmāya Ke;

إِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَنْكَسِفَانِ لِمَوْتِ اَحَدٍ وَلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمُوْهَا فَادْعُوا اللّٰهَ وَصَلُّوْا حَتّٰى

يَنْجَلِيَ

Tarjuma: Yaqeenan Chand Aur Sooraj Allāh Ta'ala Ki Nishaniyo Meiñ Se Do Nishaniya Haiñ. Kisi Ke Marne Ya Jeene Se In Donoñ Meiñ Grahan Nahi Lagta Jab Tum Log Grahan Dekho To Duayeiñ Mango Aur Namaze Kusoof Padho Yaha Tak Ke Grahan Khatm Ho Jāye. (Sahih Bukhari)

Huzoor ﷺ Ne Yeh Bhi Farmāya Ke Mere Farzand Ibrahim Ne Doodh Peene Ki Muddat Poori Nahi Ki Aur Dunya Se Chala Gaya. Is Liye Allāh Ta'ala Ne Us Ke Liye Bihisht Meiñ Ek Doodh Pilane Wāli Ko Muqarrar Farmā Diya Hai Jo Muddate Raza'at Bhar Us Ko Doodh Pilāti Rahegi. (Madarijun Nubuwwah, Jild 2, Page 254)

Riwāyat Hai Ke Huzoor ﷺ Ne Hazrate Ibrahim Radi Allahu Ta'ala

Ànhu Ko Jannatul Baqi'a Meiñ Hazrate Usman Bin Maz'oon Radi Allahu Ta'ala Ànhu Ki Qabr Ke Pās Dafn Farmāya aur Apne Daste Mubarak Se Un Ki Qabr Par Pāni Ka Chidkao Kiya.

(Madarijun Nubuwwah, Jild 2, Page 453)

Ba Waqte Wafāt Hazrate Ibrahim Radi Allahu Ta'ala Ànhu Ki Umr Shareef 17 Ya 18 Māh Ki Thi. Wallahu Ta'alā'alam.

Hazrate Zainab Radi Allahu Ta'ala Ànha:

Yeh Huzoore Aqdas ﷺ Ki Sāhib Zādiyo Meiñ Sab Se Badi Thi'n. Ailāne Nubuwwat Se 10 Sāl Qabl Jab Ke Huzoor ﷺ Ki Umr Shareef 30 Sāl Ki Thi Makka-e-Mukarrama Meiñ In Ki Wilādat Huyi. Yeh Ibtida-e-Islam Hi Meiñ Musalman Ho Gayi Thi'n Aur Junge Badr Ke Bād Huzoore Aqdasﷺ Ne In Ko Makka-e-Mukarrama Se Madina-e-Munawwara Bula Liya Tha aur Yeh Hijrat Kar Ke Makka-e-Mukarrama Se Madina-e-Munawwara Tashreef Le Gayi.

Ailāne Nubuwwat Se Qabl Hi In Ki Shādi In Ke Khala Zād Bhai Abul Ās Bin Rabee'a Se Ho Gayi Thi. Abul Ās Hazrate Beebi Khadeeja Radi Allahu Ta'ala Ànha Ki Bahan Hazrate Hāla Radi Allahu Ta'ala Ànha Ke Bete The. Huzoore Akramﷺ Ne Hazrate Khadeeja Radi Allahu Ta'ala Ànha Ki Sifarish Se Hazrate Zainab Radi Allahu Ta'ala Ànha Ka Ābul Ās Ke Sāth Nikāh Farmā Diya Tha. Hazrate Zainab To Musalman Ho Gayi Thi Magar Abul Ās Shirk Wa Kufr Par Ada Raha. Ramzan Sanā 2 Hijri Meiñ Jab Abul Ās Junge Badr Se Giriftār Ho Kar Madine Āye. Us Waqt Tak Hazrate Zainab Radi Allahu Ta'ala Ànha Musalman Hote Huye Makka-e-Mukarrama Hi Meiñ Muqeem Thi'n. Chunānche Abul Ās Ko Qaid Se Chudhane Ke Liye Inhone Madine Meiñ Apna Wo Hār Bheja Tha Jo In Ki Mā Hazrate Khadeeja Radi Allahu Ta'ala Ànha Ne In Ko Jahez Meiñ Diya Tha. Yeh Hār Huzoore Aqdas ﷺ Ka Ishara Pa Kar Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Pās Wāpas Bhej Diya aur Huzoor ﷺ Ne Abul Ās Se Yeh Wāda Le Kar Un Ko Riha Kar Diya Ke

Wo Makka Pahuñch Kar Hazrate Zainab Radi Allahu Ta'ala Ànha Ko Madina-e-Munawwara Bhej Deñge.

Chunānche Abul Ās Ne Apne Wāde Ke Mutābiq Hazrate Zainab Radi Allahu Ta'ala Ànha Ko Apne Bhai Kinana Ki Hifāzat Meiñ "Batane Yājaj" Tak Bhej Diya. Idhar Huzoor ﷺ Ne Hazrate Zaid Bin Hārisa Radi Allahu Ta'ala Ànhu Ko Ek Ansari Ke Sāth Pahle Hi Maqāme "Batane Yājaj" Meiñ Bhej Diya Tha. Chunānche Yeh Donoñ Hazrāt "Batane Yājaj" Se Apni Hifāzat Meiñ Hazrate Zainab Radi Allahu Ta'ala Ànha Ko Madina-e-Munawwara Lāye.

Manqool Hai Ke Jab Hazrate Zainab Radi Allahu Ta'ala Ànha Makka-e-Mukarrama Se Rawāna Huyi To Kuffāre Quraish Ne In Ka Rasta Roka Yaha Tak Ke Ek Bad Naseeb Zālim "Hibār Bin Al Aswad" Ne In Ko Neze Se Dara Kar Ooñt Se Gira Diya Jis Ke Sadme Se In Ka Haml Sāqit Ho Gaya. Magar In Ke Dewar Kinana Ne Apne Tarkash Se Teero Ko Bahar Nikal Kar Yeh Dhamki Di Ke Jo Shakhs Bhi Hazrate Zainab Ke Ooñt Ka Peecha Karega. Wo Mere In Teero Se Bach Kar Na Jāyega. Yeh Sun Kar Kuffāre Quraish Sahm Gaye. Phir Sardāre Makka Ābu Sufyan Ne Darmiyan Meiñ Pad Kar Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Liye Madina-e-Munawwara Ki Rawangi Ke Liye Rasta Sāf Kara Diya.

Hazrate Zainab Radi Allahu Ta'ala Ànha Ko Hijrat Karne Meiñ Yeh Dardnak Musibat Pesh Āyi Isi Liye Huzoor ﷺ Ne In Ke Fazayil Meiñ Yeh Irshad Farmāya Ke Yeh Meri Betiyo Meiñ Is Etibar Se Bahut Hi Zyada Fazeelat Wāli Haiñ Ke Meri Jānib Hijrat Karne Meiñ Itni Badi Musibat Uthayi. Is Ke Bād Abul Ās Muharram Sanā 7 Hijri Meiñ Musalman Ho Kar Makka-e-Mukarrama Se Madina-e-Munawwara Hijrat Kar Ke Chale Āye Aur Hazrate Zainab Radi Allahu Ta'ala Ànha Ke Sāth Rahne Lage. (Zurqani, Jild 3, Page 195-196)

Sanā 8 Hijri Meiñ Hazrate Zainab Radi Allahu Ta'ala Ànha Ki Wafāt Ho Gayi Aur Hazrate Umme Aiman Wa Hazrate Saudah Binte Zam'ā Wa Hazrate Umme Salma Radi Allahu Ta'ala

Ànhunna Ne In Ko Ghusl Diya aur Huzoore Aqdas ﷺ Ne In Ke Kafan Ke Liye Apna Tahband Shareef Ata Farmāya aur Apne Daste Mubarak Se In Ko Qabr Meiñ Utāra.

Hazrate Zainab Radi Allahu Ta'ala Ànha Ki Aulad Meiñ Ek Ladka Jis Ka Nām "Ali" Aur Ek Ladki Hazrate "Umāma" Thi'n. "Ali" Ke Bāre Meiñ Ek Riwāyat Hai Ke Apni Wālida

-e- Mājida Ki Hayāt Hi Meiñ Buloogh Ke Qareeb Pahuñch Kar Wafāt Pa Gaye Lekin Ibne Asākir Ka Bayan Hai Ke Nasab Nāmo Ke Bayan Karne Wāle Bāz Ulama Ne Yeh Zikr Kiya Hai Ke Yeh Junge Yarmook Meiñ Shahādat Se Sarfaraz Huye. (Zurqani, Jild 3, P 197)

Hazrate Umāma Radi Allahu Ta'ala Ànha Se Huzoor ﷺ Ki Badi Muhabbat Thi. Āp In Ko Apne Doshe Mubarak Par Bitha Kar Masjide Nabawi Meiñ Tashreef Le Jāte The.

Riwāyat Hai Ke Ek Martaba Habsha Ke Badshāh Najjashi Ne Āp ﷺ Ki Khidmat Meiñ Bataure Hadiyya Ke Ek Hulla Bheja Jis Ke Sāth Sone Ki Ek Angoothi Bhi Thi Jis Ka Nagina Habshi Tha. Huzoor ﷺ Ne Yeh Angoothi Hazrate Umama Ko Ata Farmāyi.

Isi Tarah Ek Martaba Ek Bahut Hi Khoob Soorat Sone Ka Hār Kisi Ne Huzoore Aqdas ﷺ Ko Nazr Kiya Jis Ki Khoob Soorati Ko Dekh Kar Tamām Azwāje Mutahharat Radi Allahu Ta'ala anhunna Hairan Rah Gayi'n. Āp ﷺ Apni Muqaddas Beewiyo Se Farmāya Ke Maiñ Yeh Hār Us Ko Dooñga Jo Mere Ghar Wāloñ Meiñ Mujhe Sab Se Zyada Mahboob Hai. Tamām Azwāje Mutahharat Ne Yeh Khayal Kar Liya Ke Yaqeenan Yeh Hār Hazrate Beebi Āyisha Radi Allahu Ta'ala Ànha Ko Ata Farmāyenge Magar Huzoor ﷺ Ne Hazrate Umāma Radi Allahu Ta'ala Ànha Ko Qareeb Bulaya aur Apni Pyāri Nawasi Ke Gale Meiñ Apne Daste Mubarak Se Yeh Hār Dāl Diya.

(Zurqani, Jild 3, Page 197)

Hazrate Ruqayya Radi Allahu Ta'ala Ànha:

Yeh Ailāne Nubuwwat Se 7 Baras Pahle Jab Ke Huzoor ﷺ Ki Umr

Shareef Ka 33wa Sāl Tha Paida Huyi Aur Ibtida-e-Islam Meiñ Hi Musharraf Ba Islam Ho Gayi'n. Pahle In Ka Nikāh Abu Lahab Ke Bete "Utba" Se Hua Tha Lekin Abhi In Ki Rukhsati Nahi Huyi Thi Ke "Surae Tabbat Yadā" Nāzil Ho Gayi. Abu Lahab Qur'an Meiñ Apni Is Dāyimi Ruswayi Ka Bayan Sun Kar Ghusse Meiñ Āg Bagola Ho Gaya aur Apne Bete Utba Ko Majboor Kar Diya Ke Wo Huzoor ﷺKi Sāhib Zādi Hazrate Ruqayya Radi Allahu Ta'ala Ànha Ko Talaq De De. Chunānche Utba Ne Talaq De Di.

Is Ke Bād Huzoore Aqdas ﷺ Ne Hazrate Ruqayya Radi Allahu Ta'ala Ànha Ka Nikāh Hazrate Usman Bin Affan Radi Allahu Ta'ala Ànhu Se Kar Diya. Nikāh Ke Bād Hazrate Usman Radi Allahu Ta'ala Ànhu Ne Hazrate Beebi Ruqayya Radi Allahu Ta'ala Ànha Ko Sath Le Kar Makke Se Habsha Ki Taraf Hijrat Ki Phir Habsha Se Makke Wāpas Āa Kar Madina-e-Munawwara Ki Taraf Hijrat Ki Aur Yeh Miya Beewi Donoñ "Sāhibul Hijratain" (2 Hijrato Wāle) Ke Muazzaz Laqab Se Sarfaraz Ho Gaye. Junge Badr Ke Dino Meiñ Hazrate Ruqayya Radi Allahu Ta'ala Ànha Bahut Sakht Beemar Thi'n. Chunānche Huzoor ﷺ Ne Hazrate Usman Radi Allahu Ta'ala Ànhu Ko Junge Badr Meiñ Shāreek Hone Se Rok Diya aur Yeh Hukm Diya Ke Wo Hazrate Beebi Ruqayya Radi Allahu Ta'ala Ànha Ki Teemar Dāri Kareiñ. Hazrate Zaid Bin Hārisa Radi Allahu Ta'ala Ànhu Jis Din Junge Badr Meiñ Muslamanoñ Ko Fathe Mubeen Ki Khush Khabari Le Kar Madine Pahuñche Usi Din Hazrate Beebi Ruqayya Radi Allahu Ta'ala Ànha Ne 20 Sāl Ki Umr Pa Kar Wafāt Pāyi. Huzoor ﷺ Junge Badr Ke Sabab Se In Ke Janaze Meiñ Shāreek Na Ho Sake.

Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhu Agarche Junge Badr Meiñ Shāreek Na Huye Lekin Huzoor ﷺ Ne In Ko Junge Badr Ke Mujahideen Meiñ Shumar Farmāya aur Junge Badr Ke Māle Ghanimat Meiñ Se In Ko Mujahideen Ke Barābar Hissa Bhi Ata Farmāya aur Shuraka-e-Junge Badr Ke Barābar Ajre Azeem Ki Bisharat Bhi Di.

Hazrate Beebi Ruqayya Radi Allahu Ta'ala Ànha Ke Shikame Mubarak Se Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhu Ke Ek Farzand Bhi Paida Huye The Jin Ka Nām "Abdullah" Tha. Yeh Apni Mā Ke Bād Sanā 4 Hijri Meiñ 6 Baras Ki Umr Pa Kar Intiqal Kar Gaye. Radi Allahu Ta'ala Ànhu. (Zurqani, Jild 3, Page 198-199)

Hazrate Umme Kulsoom Radi Allahu Ta'ala Ànha:

Yeh Pahle Abu Lahab Ke Bete "Utaiba" Ke Nikāh Meiñ Thi Lekin Abu Lahab Ke Majboor Kar Dene Se Bad Naseeb Utaiba Ne In Ko Rukhsati Ke Qabl Hi Talaq De Di Aur Is Zālim Ne Bargāhe Nubuwwat Meiñ Intihayi Gustakhi Bhi Ki. Yaha Tak Ke Bad Zabani Karte Huye Huzoor Rahmatullil Ālameen ﷺ Par Jhapat Pada aur Āp ﷺ Ke Muqaddas Pairahan Ko Phād Dāla. Is Gustakh Ki Be Adabi Se Āp ﷺKe Qalbe Nāzuk Par Intihayi Ranj Wa Sadma Guzra aur Joshe Gham Meiñ Āp Ki Zabane Mubarak Se Yeh Alfaz Nikal Pade Ke "Ya Āllāh! Apne Kutto Meiñ Se Kisi Kutte Ko Is Par Musallat Farmā De."

Is Dua-e-Nabawi Ka Yeh Asar Hua Ke Abu Lahab Aur Utaiba Donoñ Tijārat Ke Liye Ek Qafile Ke Sāth Mulke Shām Gaye Aur Maqāme "Zarqa" Meiñ Ek Rāhib Ke Pās Rāt Meiñ Thahre Rāhib Ne Qafile Wāloñ Ko Bataya Ke Yaha Darinde Bahut Haiñ. Āp Log Zara Hoshiyar Ho Kar Soyeiñ. Yeh Sun Kar Abu Lahab Ne Qafile Wāloñ Se Kaha Ke Aye Logoñ! Muhammad (ﷺ) Ne Mere Bete Utaiba Ke Liye Halakat Ki Dua Kar Di Hai. Lihāza Tum Log Tamām Tijarati Samano Ko Ikattha Kar Ke Us Ke Upar Utaiba Ka Bistar Laga Do Aur Sab Log Us Ke Ird Gird Chāro Taraf So Raho Tāki Mera Beta Darindo Ke Hamle Se Mahfooz Rahe. Chunānche Qafile Wāloñ Ne Utaiba Ki Hifāzat Ka Poora Poora Bandobast Kiya Lekin Rāt Meiñ Bilkul Na Gaha'n Ek Sher Āya aur Sab Ko Sooñghte Huye Kood Kar Utaiba Ke Bistar Par Pahuñcha aur Us Ke Sar Ko Chaba Dāla. Logoñ Ne Har Chand Sher Ko Talash Kiya Magar Kuch Bhi Pata Nahi Chal Saka Ke Yeh Sher Kaha Se Āya Tha? Aur Kidhar Chala

Gaya.

(Zurqani, Jild 3, Page 197-198)

Khuda Ki Shān Dekhiye Ke Abu Lahab Ke Donoñ Beto Utba aur Utaiba Ne Huzoor ﷺ Ki Donoñ Shahzadiyo Ko Apne Bāp Ke Majboor Karne Se Talaq De Di Magar Utba Ne Chooñki Bargāhe Nubuwwat Meiñ Koi Gustakhi Aur Be Adabi Nahi Ki Thi. Is Liye Wo Qahre Ilāhi Meiñ Mubtila Nahi Hua Balki Fathe Makka Ke Din Is Ne Aur Is Ke Ek Doosre Bhai "Mu'atab" Donoñ Ne Islam Qubool Kar Liya aur Daste Aqdas Par Baiat Kar Ke Sharafe Sahabiyyat Se Sarfaraz Ho Gaye. Aur "Utaiba" Ne Apni Khabasat Se Chooñki Bargāhe Aqdas Meiñ Gustakhi Wa Be Adabi Ki Thi Is Liye Wo Qahre Qahhar Wa Ghazabe Jabbar Meiñ Giriftār Ho Kar Kufr Ki Hālat Meiñ Ek Khooñkhar Sher Ke Hamle Ka Shikār Ban Gaya.

Hazrate Beebi Ruqayya Radi Allahu Ta'ala Ànha Ki Wafāt Ke Bād Rabiul Awwal Sanā 3 Hijri Meiñ Huzoore Aqdas ﷺ Ne Hazrate Beebi Umme Kulsoom Radi Allahu Ta'ala Ànha Ka Hazrate Usmane Ghani Radi Allahu Ta'ala Ànhu Se Nikāh Kar Diya Magar In Ke Shikame Mubarak Se Koi Aulad Nahi Huyi. Shaban Sanā 9 Hijri Meiñ Hazrate Umme Kulsoom Radi Allahu Ta'ala Ànha Ne Wafāt Pāyi Aur Huzoore Aqdas ﷺ Ne In Ki Namaze Janaza Padhayi Aur Yeh Jannatul Baqi'a Meiñ Madfoon Huyiñ. (Zurqani, Jild 3, Page 200)

Hazrate Fātima Radi Allahu Ta'ala Ànha:

Yeh Shahanshāhe Kaunain ﷺ Ki Sab Se Chhoti Magar Sab Se Zyada Pyāri Aur Lādli Shahzadi Haiñ. In Ka Nām "Fatima" Aur Laqab "Zahra" Aur "Batool" Hai. In Ki Paidāish Ke Sāl Meiñ Ulama-e-Muarrikheen Ka Ikhtilaf Hai. Abu Umar Ka Qaul Hai Ke Ailāne Nubuwwat Ke Pahle Sāl Jab Ke Huzoor ﷺ Ki Umr Shareef 41 Baras Ki Thi Yeh Paida Huyi Aur Bāz Ne Likha Hai Ke Ailāne Nubuwwat Se Ek Sāl Qabl In Ki Wilādat Huyi Aur Allama Ibnul Jauzi Ne Yeh Tahreer Farmāya Ke Ailāne Nubuwwat Se 5 Sāl Qabl In Ki Paidāish Huyi. Wallahu Ta'ala Alam. (Zurqani, Jild 3, Page 202-203)

Allāhu Akbar! In Ke Fazayilo Manaqib Ka Kya Kahna? In Ke Marātib Wa Darajāt Ke Hālat Se Kutube Ahadees Ke Safhāt Mālamāl Haiñ. Jin Ka Tazkira Ham Ne Apni Kitab "Haqqani Taqreereiñ" Meiñ Tahreer Kar Diya Hai. Huzoore Aqdas ﷺ Ka Irshad Hai Ke Yeh Sayyidatunnisayil Ālamin (Tamām Jahāñ Ki Auratoñ Ki Sardār) Aur Sayyidatunnisa-e-Ahlil Jannah (Ahle Jannat Ki Tamām Auratoñ Ki Sardār) Haiñ. In Ke Haq Meiñ Irshade Nabawi Hai Ke Fatima Meri Beti Mere Badan Ki Ek Boti Hai Jis Ne Fatima Ko Naraz Kiya Us Ne Mujhe Naraz Kiya.

(Mishkat, Page 567 Manaqibe Ahle Bait Wa Zurqani, Jild 3, Page 204)

Sanā 2 Hijri Meiñ Hazrate Ali Shere Khuda Radi Allahu Ta'ala Ànhu Se In Ka Nikāh Hua aur In Ke Shikame Mubarak Se Teen Sāhib Zādgan Hazrate Hasan, Hazrate Hussain, Hazrate Mohsin Radi Allahu Ta'ala Ànhum Aur Teen Sāhib Zādiya Zainab Wa Umme Kulsoom Wa Ruqayya Radi Allahu Ta'ala Anhunna Ki Wilādat Huyi. Hazrate Mohsin Wa Ruqayya Radi Allahu Ta'ala Ànhum To Bachpan Hi Meiñ Wafāt Pa Gaye. Umme Kulsoom Radi Allahu Ta'ala Ànha Ka Nikāh Ameerul Momineen Hazrate Umar Radi Allahu Ta'ala Ànhu Se Hua. Jinke Shikame Mubarak Se Āp Ke Ek Farzand Hazrate Zaid Aur Ek Sāhib Zādi Hazrate Ruqayya Radi Allahu Ta'ala anhuma Ki Paidāish Huyi Aur Hazrate Zainab Radi Allahu Ta'ala Ànha Ki Shādi Hazrate Abdullah Bin Ja'afar Radi Allahu Ta'ala Ànhu Se Huyi. (Madarijun Nubuwwah, Jild 2, Page 460)

Huzoore Aqdas ﷺ Ke Wisāl Shareef Ka Hazrate Beebi Fatima Radi Allahu Ta'ala Ànha Ke Qalbe Mubarak Par Bahut Hi Jankāh Sadma Guzra. Chunānche Wisāle Aqdas Ke Bād Hazrate Fatima Radi Allahu Ta'ala Ànha Kabhi Hansti Huyi Nahi Dekhi Gayi'n. Yaha Tak Ke Wisāle Nabawi Ke 6 Māh Bād 3 Ramzan Sanā 11 Hijri Mangal Ki Rāt Meiñ Āp Ne Dāiye Ajal Ko Labbaik Kaha. Hazrate Ali Ya Hazrate Abbas Radi Allahu Ta'ala anhuma Ne Namaze Janaza Padhayi Aur Sab Se Zyada Saheeh Aur Mukhtar

Qaul Yahi Hai Ke Jannatul Baqi'a Meiñ Madfoon Huyiñ.

(Madarijun Nubuwwah, Jild 2, Page 461)

Chachāoñ Ki Tādad:

Huzoore Aqdas ﷺ Ke Chachāoñ Ki Tādad Meiñ Muarrikheen Ka Ikhtilaf Hai. Bāz Ke Nazdeek In Ki Tādad Naw, Bāz Ne Kaha Ke Das Aur Bāz Ka Qaul Hai Ke 11 Magar Sāhibe Mawahibe Ladunniyah Ne "Zakhairul Uqba Fi Manaqibe Zawil Qurba" Se Naql Karte Huye Tahreer Farmāya Ke Āp ﷺ Ke Wālide Mājid Hazrate Abdullah Radi Allahu Ta'ala Ànhu Ke Ilāwa Abdul Muttalib Ke 12 Bete The Jin Ke Nām Yeh Haiñ:

(1) Hāris (2) Abu Tālib (3) Zubair (4) Hamza (5) Abbas (6) Abu Lahab (7) Ghaidaq (8) Maqoom (9) Zarār (10) Qasm (11) Abdul Ka'aba (12) Zahl

In Meiñ Se Sirf Hazrate Hamza Wa Hazrate Abbas Radi Allahu Ta'ala anhuma Ne Islam Qubool Kiya. Hazrate Hamza Radi Allahu Ta'ala Ànhu Bahut Hi Tāqat War Aur Bahādur The. In Ko Huzoore Aqdas ﷺ Ne Asadullah Wa Āsadurrasool (Allāh Wa Rasool Ka Sher) Ke Muazzaz Wa Mumtāz Laqab Se Sarfaraz Farmāya. Yeh Sanā 3 Hijri Meiñ Junge Uhud Ke Andar Shaheed Ho Kar "Sayyidush Shuhada" Ke Laqab Se Mash'hoor Huye Aur Madina-e-Munawwara Se Teen Meel Door Khās Junge Uhud Ke Maidān Meiñ Āp Radi Allahu Ta'ala Ànhu Ka Mazare Pur Anwar Ziyarat Gāhe Ālame Islam Hai.

Hazrate Abbas Radi Allahu Ta'ala Ànhu Ke Fazayil Meiñ Bahut Si Ahadees Wārid Huyi Haiñ. Huzoore Aqdas ﷺ Ne In Ke Aur In Ki Aulad Ke Bāre Meiñ Bahut Si Bisharateiñ Di Aur Acchi Acchi Duayeiñ Bhi Farmāyi Haiñ. Sanā 32 Hijri Ya Sanā 33 Hijri Meiñ 87 Ya 88 Baras Ki Umr Pa Kar Wafāt Pāyi Aur Jannatul Baqi'a Meiñ Madfoon Huye. (Zurqani, Jild 3, Page 270-285)

Āp ﷺ Ki Foofiya:

Āp Ki Foofiyo Ki Tādad 6 Hai Jin Ke Nām Yeh Haiñ:

(1) Ātika (2) Umaima (3) Umme Hakeem (4) Barrah (5) Safiyya (6) Arawi

In Meiñ Se Tamām Muarrikheen Ka Ittifaq Hai Ke Hazrate Safiyya Radi Allahu Ta'ala Ànha Ne Islam Qubool Kiya. Yeh Zubair Bin Al Awwam Radi Allahu Ta'ala Ànha Ki Wālida Haiñ. Yeh Bahut Hi Bahādur Aur Hausla Mand Khatoon Thi'n. Ghazwa-e-Khandaq Meiñ Inhone Ek Musallah Aur Ek Hamla Āwar Yahoodi Ko Tanha Ek Choob Se Mār Kar Qatl Kar Diya Tha. Jis Ka Tazkira Ghazwa-e-Khandaq Meiñ Guzar Chuka aur Yeh Bhi Riwāyat Hai Ke Junge Uhud Meiñ Bhi Jab Musalmānoñ Ka Lashkar Bikhar Chuka Tha Yeh Akeli Kuffār Par Neza Chalati Rahiñ. Yaha Tak Ke Huzoor ﷺ Ko In Ki Ghair Mamooli Shuja'at Par Intihayi Ta'ajjub Hua aur Āp Ne In Ke Farzand Hazrate Zubair Radi Allahu Ta'ala Ànhu Ko Mukhatab Farmā Kar Irshad Farmāya Ke Zara Is Aurat Ki Bahāduri Aur Jā Nisāri To Dekho. Sanā 20 Hijri Meiñ 73 Baras Ki Umr Pa Ka Madina-e-Munawwara Meiñ Wafāt Pa Kar Jannatul Baqi'a Meiñ Madfoon Huyiñ. (Zurqani, Jild 3, Page 287-288)

Hazrate Safiyya Radi Allahu Ta'ala Ànha Ke Ilawa Arawi Wa Ātika Wa Umaima Ke Islam Meiñ Muarrikheen Ka Ikhtilaf Hai. Bāzo Ne In Teeno Ko Musalman Tahreer Kiya Hai Aur Bāzo Ke Nazdeek In Ka Islam Sābit Nahi. Wallahu Ta'alā'alam. (Zurqani, Jild 3, Page 287)

Khuddame Khās:

Yooñ To Tamām Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Huzoor Sham-e-Nubuwwat ﷺ Ke Parwaane The Aur Intehaayi Jaa Nisāri Ke Saath Aap Ki Khidmat Guzaari Ke Liye Sabhi Tan, Man, Dhan Se Haazir Rehte The, Magar Phir Bhi Chand Aise Khush Naseeb Haiñ Jin Ka Shumaar Taajdaar-E-Risaalat ﷺ Ke Khusoosi Khuddam Meiñ Haiñ. In Khush Bakhto Ki Muqaddas Fehrist Meiñ Mundarija Zail Sahaba-e-Kirām Khās Taur Par Qābile Zikr Haiñ.

(1) Hazrate Anas Bin Mālik Radi Allahu Ta'ala Ànhu:

Yeh Huzoore Aqdas ﷺ Ke Sab Se Zyada Mash'hoor Wa Mumtāz Khādim Haiñ. Inhone 10 Baras Tak Musalsal Har Safar Wa Hazar Meiñ Āp ﷺ Ki Wafadarana Khidmat Guzari Ka Sharaf Hāsil Kiya Hai. In Ke Liye Huzoor ﷺ Ne Khās Taur Par Yeh Dua Farmāyi Thi Ke;

اَللّٰهُمَّ اَكْثِرْ مَالَهٗ وَوَلَدَهٗ وَاَدْخِلْهُ الْجَنَّةَ

Aye Allāh! Is Ke Māl Aur Aulad Meiñ Kasrat Ata Farmā Aur Is Ko Jannat Meiñ Dākhil Farmā.

Hazrate Anas Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Āp ﷺ Ki In 3 Duaoñ Meiñ Se 2 Duaoñ Ki Maqbooliyyat Ka Jalwa To Maine Dekh Liye Ke Har Shakhs Ka Bāgh Sāl Meiñ Ek Martaba Falta Hai Aur Mera Bāgh Sāl Meiñ 2 Martaba Falta Hai. Aur Falo Meiñ Mushk Ki Khushboo Āti Hai. Aur Meri Aulad Ki Tādad 106 Hai Jin Meiñ 70 Ladke Aur Bāqi Ladkiya Haiñ. Aur Maiñ Ummeed Rakhta Hooñ Ke Maiñ Teesri Dua Ka Jalwa Bhi Zaroor Dekhooñga. Yāni Jannat Meiñ Dākhil Ho Jaunga. Inhone 2286 Hadeeseiñ Huzoor ﷺ Se Riwāyat Ki Haiñ Aur Hadees Meiñ In Ke Shagirdo Ki Tādad Bahut Zyada Hai. In Ki Umr 100 Baras Se Zāyid Huyi. Basra Meiñ Sanā 91 Hijri Ya Sanā 92 Hijri Ya Sanā 93 Hijri Meiñ Wafāt Pāyi.

(Zurqani, Jild 3, Page 296-297)

(2) Hazrate Rabi'a Bin Ka'ab Aslami Radi Allahu Ta'ala Ànhu:

Yeh Huzoor ﷺ Ke Liye Wuzoo Karane Ki Khidmat Anjam Dete The. Yāni Pāni Aur Miswak Waghaira Ka Intizam Karte The. Huzoor ﷺ Ne In Ko Jannat Meiñ Bisharat Di Thi. Sanā 63 Hijri Meiñ Wafāt Pāyi. (Zurqani, Jild 3, Page 297)

(3) Hazrate Aiman Binte Umme Aiman Radi Allahu Ta'ala Ànha.

Huzoor Ki Ek Choti Mashk Jis se Ap Istinja aur Wuzoo Farmāya Karte The Humesha Āpﷺ Hi Ki Tahweel Meiñ Raha Karti Thi. Yeh

Junge Hunain Ke Din Shahādat Se Sarfaraz Huye.

(Zurqani, Jild 3, Page 297)

(4) Hazrate Abdullah Ibne Mas'ood Radi Allahu Ta'ala Ànhu:

Yeh Na'laine Sharifain Aur Wuzoo Ka Bartan Aur Masnad Wa Miswak Apne Pās Rakhte The. Aur Safar Wa Hazar Meiñ Humesha Yeh Khidmat Anjām Diya Karte The. 60 Baras Se Zyada Umr Pa Kar Sanā 32 Ya Sanā 33 Hijri Meiñ Bāz Ka Qaul Hai Ke Madine Meiñ Aur Bāz Ke Nazdeek Kufa Meiñ Wisāl Farmāya.

(Zurqani, Jild 3, Page 297-298)

(5) Hazrate Uqba Bin Āmir Zuhni Radi Allahu Ta'ala Ànhu:

Yeh Huzoor ﷺ Ki Suwāri Ke Khacchar Ki Lagām Thame Rahte The. Qur'ane Majeed Aur Farayiz Ke Uloom Meiñ Bahut Hi Māhir The Aur Āla Darje Ke Faseeh Khateeb Aur Shola Bayan Shāyir The. Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ne Apni Hukoomat Ke Daur Meiñ In Ko Misr Ka Governor Bana Diya Tha. Sanā 58 Hijri Meiñ Misr Ke Andar Hi In Ka Wisāl Hua.

(Zurqani, Jild 3, Page 299)

(6) Hazrate Asal Bin Shāreek Radi Allahu Ta'ala Ànhu:

Yeh Huzoore Aqdas ﷺ Ke Ooñt Par Kajawa Bandhne Ki Khidmat Anjam Diya Karte The.

(7) Hazrate Abu Zar Gifari Radi Allahu Ta'ala Ànhu:

Yeh Bahut Hi Qadimul Islam Sahabi The. Intihayi Tarikuddunya aur Ābido Zahid The Aur Darbāre Nubuwwat Ke Bahut Hi Khās Khadim The. in Ke Fazayil Meiñ Chand Hadeeseiñ Bhi Wārid Huyi Haiñ. Sanā 31 Hijri Meiñ Madina-e-Munawwara Se Kuch Door "Rabza" Nāmi Gāoñ Meiñ In Ka Wisāl Hua aur Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Ne In Ki Namaze Janaza Padhayi. (Zurqani, Jild 3, Page 300)

(8) Hazrate Muhajir Maula Umme Salmah Radi Allahu Ta'ala anhuma:

Yeh Ummul Momineen Hazrate Umme Salmah Radi Allahu Ta'ala Ànha Ke Āzād Karda Ghulām The. Sharafe Sahabiyyat Ke Sāth Sāth 5 Baras Tak Huzoore Aqdas ﷺ Ki Khidmat Ka Bhi Sharaf Hāsil Kiya. Bahut Hi Bahādur Mujahid The. Misr Ko Fath Karne Wāli Fauj Meiñ Shamil The. Kuch Dino Tak Misr Meiñ Rahe. Phir "Taha" Chale Gaye Aur Waha Āpni Wafāt Tak Muqeem Rahe.

(Zurqani, Jild3, P 301)

(9) Hazrate Hunain Maulābbas Radi Allahu Ta'ala anhuma:

Yeh Pahle Huzoor ﷺ Ke Ghulām The Aur Din Rāt Āp Ki Khidmat Karte The. Phir Āp ﷺ Ne Unheiñ Apne Chacha Hazrate Abbas Radi Allahu Ta'ala Ànhu Ko Ata Farmā Diya aur Yeh Hazrate Abbas Ke Ghulām Ho Gaye. Lekin Chand Hi Dino Ke Bād Hazrate Abbas Radi Allahu Ta'ala Ànhu Ne In Ko Is Liye Āzād Kar Diya Tāki Yeh Din Rāt Bargāhe Nubuwwat Meiñ Hāzir Raheiñ Aur Khidmat Karte Raheiñ. (Zurqani, Jild 3, Page 301)

(10) Hazrate Nu'am Bin Rabi'āslami:

Yeh Bhi Khāndāne Bārgāhe Risālat Ki Fehriste Khas Meiñ Shumar Kiye Jāte Haiñ. (Zurqani, Jild 3, Page 301)

(11) Hazrate Abul Hamra Radi Allahu Ta'ala Ànhu:

In Ka Nām Hilāl Bin Al Hāris Tha. Yeh Huzoor ﷺ Ke Āzād Karda Ghulām Aur Khādime Khās Haiñ. Wafāte Nabawi Ke Bād Yeh Madine Se "Hams" Chale Gaye The Aur Wahi In Ki Wafāt Huyi.

(Zurqani, Jild 3, Page 301)

(12) Hazrate Abu Asm'a Radi Allahu Ta'ala Ànhu:

Huzoore Aqdas ﷺ Ke Ghulām The Phir Āp Ne In Ko Āzād Farmā Diya Magar Yeh Darbāre Nubuwwat Se Juda Nahi Huye Balki Humesha Khidmat Guzari Meiñ Masroof Rahe. Huzoor ﷺ Ko Aksar Yahi Ghusl

Karaya Karte The. In Ka Nām "Iyād" Tha. (Zurqani, Jild, 3, Page 301)

Khusoosi Muhafizeen:

Kuffār Chooñki Huzoore Aqdas ﷺ Ki Jāni Dushman The Aur Har Waqt Is Tāk Meiñ Lage Rahte The Ke Agar Ik Zara Bhi Mauqa Mil Jāye To Āp Ko Shaheed Kar Dāleiñ. Balki Baraha Qatilana Hamla Bhi Kar Chuke The. Is Liye Kuch Ja Nisār Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Bāri Bāri Se Rāto Ko Āp Ki Mukhtalif Khwāb Gāho Aur Qiyam Gāho Ka Shamshir Bakaf Ho Kar Pahra Diya Karte The. Yeh Silsila Us Waqt Tak Jāri Raha Jab Ke Yeh Āyat Nāzil Ho Gayi Ke "Allāh Ta'ala Āp Ko Logoñ Se Bachāyega." Is Āyat Ke Nuzool Ke Bād Āp ﷺ Ne Farmāya Ke Ab Pahra Dene Ki Koi Zaroorat Nahi. Allāh Ta'ala Ne Mujh Se Wāda Farmā Liya Hai Ke Wo Mujh Ko Mere Tamām Dushmanoñ Se Bachāyega. In Ja Nisār Pahra Dāro Meiñ Chand Khush Naseeb Sahaba-e-Kirām Khusoosiyyat Ke Sāth Qābile Zikr Haiñ Jin Ke Asma-e-Girāmi Yeh Haiñ:

(1) Hazrate Abu Bakr Siddique (2) Hazrate Sa'ad Bin Muāz Ansari (3) Hazrate Muhammad Bin Maslama (4) Hazrate Zakwan Bin Abde Qais (5) Hazrate Zubair Bin Al Awwam (6) Hazrate Sa'ad Bin Abi Waqqas (7) Hazrate Abbad Bin Bishr (8) Hazrate Abu Ayyub Ansari (9) Hazrate Bilal (10) Hazrate Mughira Bin Sha'aba (Radi Allahu Ta'ala Ànhum Ajmayin)

Kātibane Wahi:

Jo Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Qur'an Ki Nāzil Hone Wāli Āyato Aur Doosri Khās Khās Tahreero Ko Huzoore Aqdas ﷺ Ke Hukm Ke Mutābiq Likha Karte The Un Mo'tamad Kātibo Meiñ Khās Taur Par Mundarija-e-Zail Hazrāt Qābile Zikr Haiñ:

(1) Hazrate Abu Bakr Siddique (2) Hazrate Umar Farooq (3) Hazrate Usmane Ghani (4) Hazrate Ali Murtaza (5) Hazrate Talha Bin Ubaidullah (6) Hazrate Sa'ad Bin Abi Waqqas (7) Hazrate Zubair Bin Al Awwam (8) Hazrate Āmir Bin Fuhaira (9) Hazrate

Sābit Bin Qais (10) Hazate Hanzala Bin Rabi'a (11) Hazrate Zaid Bin Sābit (12) Hazrate Ubayy Bin Ka'ab (13) Hazrate Ameere Muawiya (14) Hazrate Abu Sufyan (Radi Allahu Ta'ala Ànhum Ajmayin)

(Madarijun Nubuwwah, Jild 2, Page 529-540)

Darbāre Nubuwwat Ke Shu'ara:

Yooñ To Bahut Se Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Huzoore Aqdas ﷺ Ki Madho Sana Meiñ Qasayid Likhne Ki Sa'adat Se Sarfaraz Huye Magar Darbāre Nabawi Ke Makhsoos Shu'ara-e-Kirām 3 Haiñ Jo Nāt Goyi Ke Sāth Sāth Kuffār Ke Shā'irana Hamlo Ka Āpne Qasayid Ke Zariye Wandān Shikan Jawab Bhi Diya Karte The.

(1) Hazrate Ka'ab Bin Mālik Ansari Sulami Radi Allahu Ta'ala Ànhu:

Jo Junge Tabook Meiñ Shāreek Na Hone Ki Wajah Se Matoob Huye Magar Phir In Ki Tauba Ki Maqbooliyyat Qur'ane Majeed Meiñ Nāzil Huyi. In Ka Bayan Hai Ke Ham Logoñ Se Huzoor ﷺ Ne Farmāya Ke Tum Log Mushrikeen Ki Hijoo Karo Kyoñ Ke Momin Apni Jān Aur Māl Se Jihad Karta Rahta Hai Aur Tumhare Ash'ār Goya Kuffār Ke Haq Meiñ Teero Ki Mār Ke Barābar Haiñ. Hazrate Ali Radi Allahu Ta'ala Ànhu Ke Daure Khilafat Ya Hazrate Ameere Muawiya Radi Allahu Ta'ala Ànhu Ki Saltanat Ke Daur Meiñ In Ki Wafāt Huyi.

(2) Hazrate Abdullah Bin Rawah Ānsari Khazraji Radi Allahu Ta'ala Ànhu:

In Ke Fazayilo Manaqib Meiñ Chand Ahadees Bhi Haiñ. Huzoore Aqdas ﷺ Ne In Ko "Sayyidusshu'ara" Ka Laqab Ata Farmāya Tha. Yeh Junge Mauta Meiñ Shahādat Se Sarfaraz Huye.

(3) Hazrate Hassan Bin Sābit Bin Munzir Bin Amr Ansari Khazraji:

Yeh Darbāre Risālat Ke Shu'ara-e-Kirām Meiñ Sab Se Zyada Mash'hoor Haiñ. Huzoor ﷺ Ne In Ke Haq Meiñ Dua Farmāyi Ke "Ya

Āllāh! Hazrate Jibreel Àlaihissalām Ke Zariye In Ki Madad Farmā" Aur Yeh Bhi Irshad Farmāya Ke Jab Tak Yeh Meri Taraf Se Kuffāre Makka Ko Apne Ash'ār Ke Zariye Jawab Dete Rahte Haiñ Us Waqt Tak Hazrāte Jibreel Àlaihissalām In Ke Sāth Raha Karte Haiñ. 120 Baras Ki Umr Pa Kar Sanā 54 Hijri Meiñ Wafāt Huyi. 60 Baras Ki Umr Zamāna-e-Jahiliyyat Meiñ Guzari Aur 60 Baras Ki Umr Khidmat Islam Meiñ Sarf Ki. Yeh Ek Tareekhi Lateefa Hai Ke In Ki Aur In Ke Wālid "Sābit" Aur In Ke Dāda "Munzir" Aur Nagar Dāda "Hirām" Sab Ki Umreiñ 120 Baras Ki Huyi. (Zurqani, Jild 3, Page 372-373)

Khusoosi Muazzineen:

Huzoore Aqdas ﷺ Ke Khusoosi Muazzino Ki Tādad Char Hai:

(1) Hazrate Bilāl Bin Rabāh Radi Allahu Ta'ala Ànhu.

(2) Hazrate Abdullah Bin Umme Maktoom (Nabina) Radi Allahu Ta'ala Ànhu.

(3) Hazrate Sa'ad Bin Āa'iz Radi Allahu Ta'ala Ànhu Jo "Sa'ade Qaraz" Ke Laqab Se Mash'hoor Haiñ. Yeh Masjide Quba Ke Muazzin Haiñ.

(4) Hazrate Abu Mahzoora Radi Allahu Ta'ala Ànhu Yeh Makka-e-Mukarrama Ki Masjide Harām Meiñ Azan Padha Karte The.

(Zurqani, Jild 3, Page 269-271)

Beeswa Bāb

Mo'jizate Nubuwwat

Sāhib e Raj ' ate Shamso Shaqqul Qamar
Nāyib e Daste Kudr a t Pe L ā kho n Salām
Arsh Ta Farsh Hai Jis Ke Zere Nagi
Us Ki Qāhir Riyāsat Pe Lākho Salam

Mo'jiza Kya Hai?

Hazrāte Ambiya-e-Kirām Alaihimussalatu Wassalam Se Un Ki Nubuwwat Ki Sadaqat Zāhir Karne Ke Liye Kisi Aisi Ta'ajjub Khez Cheez Ka Zāhir Hona Jo Ādta Nahi Hua Karti Isi Khilafe Ādat Zāhir Hone Wāli Cheez Ka Nām "Mo'jiza" Hai.

Mo'jiza Chooñki Nabi Ki Sadaqat Zāhir Karne Ke Liye Ek Khuda Wandi Nishān Hua Karta Hai. Is Liye Mo'jize Ke Liye Zaroori Hai Ke Wo Khāriqe Ādat Ho. Yāni Zāhiri Ilal Wāsbab Aur Ādate Jāriya Ke Bilkul Hi Khilāf Ho Warna Zāhir Hai Ke Kuffār Us Ko Dekh Kar Kah Sakte Haiñ Ke Yeh To Fulan Sabab Se Hua Hai Aur Aisa To Humesha Ādatan Hua Hi Karta Hai. Is Bina Par Mo'jize Ke Liye Yeh Lāzimi Shart Hai Balki Yeh Mo'jize Ke Mafhoom Meiñ Dākhil Hai Ke Wo Kisi Na Kisi Aitbār Se Asbābe Ādiya aur Ādāte Jāriya Ke Khilaf Ho Aur Zāhiri Asbāb Wa Ilal Ke Amal Dakhl Se Bilkul Hi Bāla Tar Ho, Tāki Us Ko Dekh Kar Kuffār Yeh Manne Par Majboor Ho Jāyeiñ Ke Chooñki Is Cheez Ka Koi Zāhiri Sabab Bhi Nahi Hai Aur Ādatan Kabhi Aisa Hua Bhi Nahi Karta Is Liye Bila Shuba Is Cheez Ka Kisi Shakhs Se Zāhir Hona Insāni Taqato Se Bāla Tar Kārnama Hai. Lihāza Yaqeenan Yeh Shakhs Allāh Ki Taraf Se Bheja Hua aur Us Ka Nabi Hai.

Mo'jizāt Ki 4 Qismeiñ:

Jab Mo'jize Ke Liye Yeh Zaroori Aur Lāzimi Shart Hai Ke Wo Kisi

Na Kisi Lihāz Se Insāni Tāqato Se Bāla Tar Aur Ādāte Jāriya Ke Khilāf Ho. Is Bina Par Agar Baghaur Dekha Jāye To Khāriqe Ādat Hone Ke Etibar Se Mo'jizāt Ki 4 Qismeiñ Milengi Jo Hasbe Zail Haiñ:

Awwal: Bazāte Khud Wo Cheez Hi Aisi Ho Jo Zāhiri Asbāb Wa Ādāt Ke Bilkul Hi Khilāf Ho Jaise Huzoore Aqdas ﷺ Ka Chand Ko 2 Tukde Kar Ke Dikha Dena. Hazrate Moosa Àlaihissalām Ke Asa Ka Sānp Bann Kar Jadoogaro Ke Sānpo Ko Nigal Jāna. Hazrate Eisa Àlaihissalām Ka Murdo Ko Zinda Kar Dena Waghaira Waghaira.

Duwum: Bazāte Khud Wo Cheez Jo Khilāfe Ādat Nahi Hoti Magar Kisi Khās Waqt Par Bilkul Hi Na Gaha'n Nabi Se Us Ka Zuhoor Ho Jāna Is Etibar Se Yeh Cheez Khāriqe Ādat Ho Jāya Karti Hai Lihāza Yeh Bhi Mo'jiza Kahlayega. Maslan Junge Khandaq Meiñ Achānak Ek Khauf Nāk Āndhi Ka Āa Jāna Jis Se Kuffār Ke Khaime Ukhad Ukhad Kar Ud Gaye Aur Bhāri Bhāri Degeiñ Choolho Par Se Ulat Palat Kar Door Jā Kar Gir Padi Ya Junge Badr Meiñ 313 Musalmānoñ Ke Muqāble Meiñ Kuffār Ke 1000 Lashkare Jarrar Ka Jo Mukammal Taur Par Musallah The Shikast Kha Kar Maqtool Wa Giriftār Ho Jāna. Zāhir Hai Ke Āndhi Ke Āna Ya Kisi Lashkar Ka Shikast Kha Jāna Yeh Bazāte Khud Koi Khilāfe Ādat Bāt Nahi Hai Balki Yeh To Humesha Hua Hi Karti Hai Lekin Is Ek Khās Mauqa Par Jab Ke Rasool Ko Tāyide Rabbani Ki Khās Zaroorat Mahsoos Huyi Bighair Kisi Zāhiri Sabab Ke Bilkul Hi Achānak Āndhi Ka Āa Jāna aur Kuffār Ka Bawujoode Kasrate Tādad Ke Qaleel Musalmānoñ Se Shikast Kha Jāna Is Ko Tāyide Khuda Wandi Aur Ghaibi Imdād Wa Nusrat Ke Siwa Kuch Bhi Nahi Kaha Ja Sakta. Is Lihāz Se Yaqeenan Yeh Ādāte Jāriya Ke Khilāf Aur Zāhiri Asbāb Wa Ilal Se Bāla Tar Hai. Lihāza Yeh Bhi Yaqeenan Mo'jiza Hai.

Siwum: Ek Soorat Yeh Bhi Hai Ke Na To Bazāte Khud Wo Wāqiya Khilāfe Ādat Hota Hai Na Us Ke Zāhir Hone Ke Waqte Khās Meiñ

Khilāfe Ādat Koi Bāt Hoti Hai. Magar Us Waqiye Ke Zāhir Hone Ka Tareeqa Bilkul Hi Nādirul Wujood Aur Khilāfe Ādat Hua Karta Hai. Maslan Ambiy Ālaihimussalam Ki Duaoñ Se Bilkul Hi Na Gaha'n Pāni Ka Barasna, Beemaro Ka Shifayab Ho Jāna, Āfatoñ Ka Tal Jāna Zāhir Hai Ke Yeh Bāteiñ Na To Khilāfe Ādat Haiñ Na In Ke Zāhir Hone Ka Koi Khās Waqt Hai Balki Yeh Bāteiñ To Humesha Hua Hi Karti Haiñ Lekin Jin Tareeqo Aur Jin Asbāb Se Yeh Cheezeiñ Wuqoo'a Pazeer Huyi Ke Ek Dam Na Gaha'n Nabi Ne Dua Māngi Aur Bilkul Hi Achānak Yeh Cheezeiñ Zuhoor Meiñ Āa Gayi. Is Etibar Se Yaqeenan Bila Shuba Yeh Sāri Cheezeiñ Khāriqe Ādāt Aur Zāhiri Asbāb Se Alag Aur Bāla Tar Haiñ. Lihāza Yeh Cheezeiñ Bhi Mo'jizāt Hi Kahlayenge.

Chaharum: Kabhi Aisa Hota Hai Ke Na To Khud Waqiya Ādate Jāriya Ke Khilāf Hota Hai Na Us Ka Tareeqa-e-Zuhoor Khariqe Ādat Hota Hai Lekin Bila Kisi Zāhiri Sabab Ke Nabi Ko Us Waqiye Ka Qabl Az Waqt Ilme Ghaib Hāsil Ho Jāna aur Wāqiye Ke Wuqoo'a Se Pahle Hi Nabi Ka Us Waqiye Ki Khabar De Dena Yah Khilāfe Ādat Hota Hai. Maslan Hazrāte Ambiy Ālaihimussalam Ne Wāqiyat Ke Zuhoor Se Bahut Pahle Jo Ghaib Ki Khabreiñ Di Haiñ Yeh Sab Wāqiyat Is Etibar Se Khariqe Ādāt Aur Mo'jizāt Haiñ. Chunānche Muslim Shareef Ki Riwāyat Hai Ke Ek Roz Bahut Hi Zordar Āndhi Chali Us Waqt Huzoor ﷺ Madine Se Bahar Tashreef Farmā The. Āpﷺ Ne Usi Jagah Farmāya Ke Yeh Āndhi Madine Ke Ek Munafiq Ki Maut Ke Liye Chali Hai. Chunānche Aisa Hi Hua Ke Jab Log Madine Pahuñche To Màloom Hua Ke Madine Ka Ek Munafiq Is Āndhi Se Halāq Ho Gaya. (Mishkat Shareef, Jild 2, Page 537)

Ghaur Kijiye Ke Is Wāqiye Meiñ Na To Āndhi Ka Chalna Khilāfe Ādat Hai Na Kisi Ādmi Ka Āndhi Ka Halāk Hona Sbāb Wa Ādāt Ke Khilaf Hai Kyoñ Ke Āndhi Humesha Āti Hi Rahti Hai Aur Āndhi Meiñ Humesha Ādmi Marte Hi Rahte Haiñ Lekin Is Wāqiye Ka Qabl Az Waqt Huzoor ﷺ Ko Ilm Meiñ Ho Jāna aur Āp Ka Logoñ Ko Is Ghaib Ki Khabar Par Qabl Az Waqt Muttala'a Kar Dena Yaqeenan Bila

Shuba Yeh Khirqe Ādāt Aur Mo'jizāt Meiñ Se Hai.

Ambiya-e-Sābiqin Aur Khatimunnabiyyin Ke Mo'jizāt:

Har Nabi Ka Mo'jiza Chooñki Us Ki Nubuwwat Ke Suboot Ki Daleel Hua Karta Hai Is Liye Khuda Wande Ālam Ne Har Nabi Ko Us Daur Ke Māhol Aur Us Ki Ummat Ke Mijāze Aql Wa Faham Ke Munasib Mo'jizāt Se Nawaza. Maslan Hazrate Moosa Àlaihissalām Ke Daur Meiñ Chooñki Jādu Aur Sahirana Kārname Apni Taraqqi Ki Āla Tareen Manzil Par Pahuñche Huye The Is Liye Allāh Ta'ala Ne Āp Ko "Yade Baiza" Aur "Asa" Ke Mo'jizāt Ata Farmāye Jin Se Āp Ne Jādugaro Ke Sahirana Kārnamo Par Is Tarah Ghalba Hāsil Farmāya Ke Tamām Jādugar Sajde Meiñ Gir Pade Aur Āp Ki Nubuwwat Par Imān Lāye.

Isi Tarah Hazrate Eisa Àlaihissalām Ke Zamane Meiñ Ilme Tib Intihayi Me'raje Taraqqi Par Pahuñcha Hua Tha aur Us Daur Is Tabeebo Aur Doctoro Ne Bade Bade Amrāz Ka Ilāj Kar Ke Apni Fanni Mahārat Se Tamām Insano Ko Mas'hoor Kar Rakha Tha Is Liye Allāh Ta'ala Ne Hazrate Eisa Àlaihissalām Ko Mādar Zād Andho Aur Kodhiyo Ko Shifa Dene Aur Murdo Ko Zinda Kar Dene Ka Mo'jizāta Farmāya Jis Ko Dekh Kar Daure Masihi Ke Atibba aur Doctoro Ke Hosh Ud Gaye Aur Wo Hairano Shashdar Rah Gaye Aur Bil Ākhir Unhoñ ne In Mo'jizāt Ko Insāni Kamalāt Se Bāla Tar Mān Kar Āp Ki Nubuwwat Ka Iqrār Kar Liya.

Isi Tarah Hazrate Sāleh Àlaihissalām Ke Daure Bis'at Meiñ Sang Tarashi Aur Mujassma Sāzi Ke Kamalāt Ka Bahut Hi Charcha Tha Is Liye Khuda Wande Quddoos Ne Āp Ko Yeh Mo'jiza Āta Farmā Kar Bheja Ke Āp Ne Ek Pahadi Ki Taraf Ishara Farmā Diya To Us Ki Ek Chattan Shaq Ho Gayi Aur Us Meiñ Se Ek Bahut Hi Khoob Soorat Aur Tandrust Ooñtni Aur Us Ka Baccha Nikal Pada aur Āp Ne Farmāya Ke;

هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً

Tarjuma: Yeh Allāh Ki Ooñtni Hai Jo Tumhare Liye Mo'jiza Ban Kar Āyi Hai.

Hazrate Sāleh Àlaihissalām Ki Qaum Āp Ka Yeh Mo'jiza Dekh Kar Imān Lāyi.

Al Gharaz Isi Tarah Har Nabi Ko Us Daur Ke Māhol Ke Mutābiq Aur Us Ki Qaum Ke Mizāj Aur Un Ki Uftāde Taba'a Ke Munasib Kisi Ko Ek, Kisi Ko Do, Kisi Ko Is Se Zyada Mo'jizāt Mile Magar Hamāre Huzoor Nabi-e-Ākhiruzzamanﷺ Chooñki Nabiyo Ke Bhi Nabi Haiñ Aur Āp Ki Seerate Muqaddasa Tamām Ambiya Alaihimussalam Ki Muqaddas Zindagiyo Ka Khulasa aur Āp Ki Taleem Tamām Ambiya-e-Kirām Alaihimussalam Ki Talimāt Ka Itr Hai Aur Āp Dunya Meiñ Ek Ālamgir Aur Abadi Deen Ko Le Kar Tashreef Lāye The Aur Ālame Kāynat Meiñ Awwalino Ākhiri Ke Tamām Aqwam Wa Millat Āp Ki Muqaddas Dawat Ke Mukhatab The, Is Liye Allāh Ta'ala Ne Āp Ki Zāte Muqaddasa Ko Ambiya-e-Sābiqin Ke Tamām Mo'jizāt Ka Majmua Bana Diya aur Āp Ko Qism Qism Ke Aise Be Shumar Mo'jizāt Se Sarfaraz Farmāya Jo Har Tabqa, Har Gurauh, Har Qaum Aur Tamām Ahle Mazāhib Ke Mizāj Aql Wa Fahm Ke Liye Zaroori The. Isi Liye Āp Ki Seerat Wa Soorat Āp Ki Sunnat Wa Shariat Āp Ke Akhlaqo Ādāt Āp Ke Din Rāt Ke Ma'moolat Gharaz Āp Ki Zāto Sifāt Ki Har Har Ada aur Ek Ek Bāt Apne Dāman Meiñ Mo'jizāt Ki Ek Dunya Liye Huye Hai. Āp Par Jo Kitab Nāzil Huyi Wo Āp Ka Sab Se Bada aur Qiyamat Tak Bāqi Rahne Wāla Āisā Mo'jiza Hai Jis Ki Har Har Āyat Āyāte Bayyinat Ki Kitab Aur Jis Ki Satar Satar Mo'jizāt Ka Daftar Hai. Āp Ke Mo'jizāt Ālame Āla aur Ālame Asfal Ki Kāynat Meiñ Is Tarah Jalwa Figan Huye Ke Farsh Se Arsh Tak Āp Ke Mo'jizāt Ki Azmat Ka Danka Baj Raha Hai. Roo-e-Zameen Par Jamadāt, Nabatāt, Haiwanāt Ke Tamām Ālamo Meiñ Āp Ke Tarah Tarah Ke Mo'jizāt Ki Aisi Hamagir Hukmrani Wa Saltanat Ka Parcham Lahraya Ke Bade Bade Munkiro Ko Bhi Āp Ki Sadaqat Wa Nubuwwat Ke Āge Sar Nigu Hona Pada aur Mu'ānidin Ke Siwa Har Insan Khwāh Wo

Kisi Qaum Wa Mazhab Se Ta'alluq Rakhta Ho Aur Apni Uftāde Taba'a aur Mizāj Aql Ke Lihāz Se Kitni Hi Manzile Buland Par Fāyiz Kyoñ Na Ho Magar Āp Ke Mo'jizāt Ki Kasrat Aur In Ki Nau'iyyat Wa Āzmat Ko Dekh Kar Us Ko Is Bāt Par Imān Lāna Hi Pada Ke Bila Shuba Āp Nabi-e-Barhaq Aur Khuda Ke Sacche Rasool Haiñ. Khud Āp Ki Jismani Wa Roohani Khuda Dād Tāqato Par Agar Nazar Dāli Jāye To Pata Chalta Hai Ke Āp Ki Hayate Muqaddasa Ke Mukhtalif Daur Ke Muhayyirul Uqool Kārname Bajaye Khud Azeem Se Azeem Tar Mo'jizāt Hi Mo'jizāt Haiñ. Kabhi Arab Ke Na Qabile Taskhir Pahalwano Se Kushti Lad Kar Un Ko Pacchad Dena, Kabhi Dam Zadan Meiñ Farshe Zameen Se Sidratul Muntaha Par Guzarte Huye Arshe Mu'alla Ki Sair, Kabhi Ungliyoñ Ke Ishāre Se Chand Ke 2 Tukde Kar Dena, Kabhi Doobe Huye Sooraj Ko Wāpas Lauta Dena, Kabhi Khandaq Ki Chattan Par Fāwda Mār Kar Rome Wa Fāras Ki Saltanato Meiñ Apni Ummat Ko Parchame Islam Lahrata Hua Dikha Dena, Kabhi Ungliyoñ Se Pāni Ke Chashme Jāri Kar Dena, Kabhi Mutthi Bhar Khajoor Se Ek Bhooke Lashkar Ko Is Rashan Dena Ke Har Sipahi Ne Shikam Ser Ho Kar Kha Liya Waghaira Waghaira Mo'jizāt Ka Zāhir Kar Dena Yaqeenan Bila Shuba Yeh Wo Mo'jizāna Wāqiyat Haiñ Ke Dunya Ka Koi Bhi Saleemul Aql Insan In Se Mutassir Huye Baghair Nahi Rah Sakta.

Mo'jizāte Kaseera Meiñ Se Chand:

Huzoore Aqdas ﷺ Ke Mo'jizāt Ki Tādad Ka Hazar Do Hazar Ki Gintiyo Se Shumar Karna Intihayi Dushwar Hai. Kyoñki Ham Tahreer Kar Chuke Haiñ Ke Āp Ki Zāte Muqaddasa Tamām Ambiya-e-Sābiqin Alaihimussalatu Wassalam Ke Mo'jizāt Ka Majmua Hai. Aur In Ke Ilāwa Khuda Wande Quddoos Ne Āp Ko Doosre Aise Be Shumar Mo'jizāt Bhi Ata Farmāye Haiñ Jo Kisi Nabi Wa Rasool Ko Nahi Diye Gaye. Is Liye Yeh Kahna Āftab Se Zyada Tābnāk Haqeeqat Hai Ke Āp Ki Muqaddas Zindagi Ke Tamām Lamhāt Dar Haqeeqat Mo'jizāt Ki Ek Dunya aur Khawariqe Ādāt Ka Ek Ālame Akbar Haiñ.

Zāhir Hai Ke Jab Badi Badi Azeem Wa Zakheem Kitāboñ Ke Musannifin Huzoor ﷺ Ke Tamām Mo'jizāt Ko Apni Apni Kitāboñ Meiñ Jama Nahi Farmā Sake To Hamāri Is Mukhtasar Kitab Ka Tang Daman Bhala Mo'jizāte Kaseera Ka Kis Tarah Mutahammil Ho Sakta Hai? Lekin Masal Mash'hoor Hai Ke " Jis Cheez Ko Poora Poora Na Hāsil Kiya Ja Sake Us Ko Bilkul Hi Chhod Dena Bhi Nahi Chahiye" Is Liye Maine Munasib Samjha Ke Apni Is Mukhtasar Kitab Meiñ Chand Mo'jizāt Ka Bhi Zikr Karu Tāki Is Kitab Ka Daman Mo'jizāte Nubuwwat Ke Gulaha-e-Rangarang Se Bilkul Hi Khāli Na Rah Jāye. Chooñki Ham Àrz Kar Chuke Ke Hamāre Huzoor Nabi-e-Ākhiruzzaman ﷺKe Mo'jizāt Ālame Asfal Hi Tak Mahdood Nahi Balki Ālame Asfal Wa Ālam Āla Donoñ Jahāño Meiñ Mo'jizāte Nabawiyya Ki Hukmrani Hai Is Liye Ham Chand Aqsām Ke Mo'jizāt Ki Chand Misaleiñ Mukhtalif Unwano Ke Tahat Darz Karte Haiñ.

Āsmani Mo'jizāt:

Chand Do Tukde Ho Gaya:

Huzoor Khatimunnabiyyeen ﷺKe Mo'jizāt Meiñ "Shaqqul Qamar" Ka Mo'jiza Bahut Hi Azimushshan Aur Faisla Kun Mo'jiza Hai. Hadeeso Meiñ Āya Hai Ke Kuffāre Makka Ne Āp Se Yeh Mutalba Kiya Ke Āp Apni Nubuwwat Ki Sadaqat Par Batuare Daleel Ke Koi Mo'jiza aur Nishani Dikhaiye. Us Waqt Āp Ne Logoñ Ko "Shaqqul Qamar" Ka Mo'jiza Dikhaya Ke Chand 2 Tukde Ho Kar Nazar Āya. Chunānche Hazrate Abdullah Bin Mas'ood, Hazrate Abdullah Bin Abbas Wa Hazrate Anas Bin Mālik Wa Hazrate Jubair Bin Mut'im Wa Hazrate Ali Bin Abi Tālib Wa Hazrate Abdullah Bin Umar, Hazrate Huzaifa Bin Yamān Radi Allahu Ta'ala Ànhum Waghaira Ne Is Wāqiye Ki Riwāyat Ki Hai. (Zurqani Alal Mawahib, J 5, P 124)

In Riwāyat Meiñ Sab Se Zyada Saheeh Aur Mustanad Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Ki Riwāyat Hai Jo

Bukhari Wa Muslim Wa Tirmizi Waghaira Meiñ Mazkoor Hai. Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Is Mauqa Par Maujood The Aur Unhoñ ne Is Mo'jize Ko Apni Ānkhoñ Se Dekha Tha. Un Ka Bayan Hai Ke:

Huzoor ﷺ Ke Zamane Meiñ Chand Do Tukde Ho Gaya. Ek Tukda Pahād Ke Upar Aur Ek Tukda Pahād Ke Neeche Nazar Āa Raha Tha. Āp Ne Kuffār Ko Yeh Manzar Dikha Kar Un Se Irshad Farmāya Ke Gawāh Ho Jāo Gawāh Ho Jāo. (Bukhari, Jild 2, Page 721-722)

In Ahadeese Mubaraka Ke Ilāwa Is Azimushshan Mo'jize Ka Zikr Qur'ane Majeed Meiñ Bhi Hai. Chunānche Irshade Rabbani Hai Ke;

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝ وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ۝

Tarjuma: Qiyamat Qareeb Āa Gayi Aur Chand Fat Gaya aur Yeh Kuffār Agar Koi Nishani Dekhte Haiñ To Us Se Mooñh Pher Lete Haiñ Aur Kahte Haiñ Ke Yeh To Jādu Hai Humesha Se Hota Chala Āya Hai.

Is Āyat Ka Sāf Wa Sareeh Matlab Yahi Hai Ke Qiyamat Qareeb Āa Gayi Aur Dunya Ki Umr Ka Qaleel Hissa Bāqi Rah Gaya Kyoñ Ke Chand Ka Do Tukde Ho Jāna Jo Alāmate Qiyamat Meiñ Se Tha Wo Huzoorﷺ Ke Zamane Meiñ Ho Chuka Magar Yeh Wāzeh Tareen Aur Faisla Kun Mo'jiza Dekh Kar Bhi Kuffāre Makka Musalman Nahi Huye Balki Zalimoñ Ne Yeh Kaha Ke Muhammad (ﷺ) Ne Ham Logoñ Par Jādu Kar Diya aur Is Qism Ki Jādu Ki Cheezeiñ To Humesha Hoti Hi Rahti Haiñ.

Ek Ghalat Fehmi Ka Izāla:

Āyate Mazkoora Bāla Ke Bāre Meiñ Bāz Un Mulhideen Ka Jo Mo'jiza-e-Shaqqul Qamar Ke Munkir Haiñ Yeh Khayal Hai Ke Is Shaqqul Qamar Se Murād Khalis Qiyamat Ke Din Chand Ka Do Tukde Hona Hai Jab Ki Āsman Fat Jāyega aur Chand Sitare Jhad Kar Bikhar Jayenge Magar Ahle Fahm Par Raushan Hai Ke In

Mulhido Ki Yeh Bakwas Sarasar Laghw Aur Bilkul Hi Be Saro Pa Khurafat Wāli Bāt Hai Kyoñ Ke Awwalan To Is Surat Meiñ Bila Kisi Qareene Ke انشق (Chand Fat Gaya) Māzi Ke Seeghe Ko ينشق (Chand Fat Jāyega) Mustaqbil Ke Ma'ana Meiñ Lena Padega Jo Bilkul Hi Bila Zaroorat Hai. Doosre Yah Ke Chand Shaq Hone Ka Zikr Karne Ke Bād Yeh Farmāya Gaya Hai Ke;

وَاِنۡ يَّرَوۡا اٰيَةً يُّعۡرِضُوۡا وَيَقُوۡلُوۡا سِحۡرٌ مُّسۡتَمِرٌّ

Tarjuma: Yāni Shaqqul Qamar Ki Azimushshan Nishani Ko Dekh Kar Kuffār Ne Yeh Kaha Ke Yeh Jādu Hai Jo Humesha Se Hota Āya Hai.

Zāhir Hai Ke Jab Kuffāre Makka Ne Shaqqul Qamar Ka Mo'jiza Dekha To Us Ko Jādu Kaha Warna Khuli Huyi Bāt Hai Ke Qiyamat Ke Din Jab Āsman Fat Jāyega aur Chand Sitare Tukde Tukde Ho Kar Jhad Jāyenge Aur Tamām Insan Mar Jayenge To Us Waqt Us Ko Jādu Kahne Wāla Bhala Kaun Hoga? Is Liye Bila Shuba Yaqeenan Is Āyat Ke Yahi Māna Mutayyan Haiñ Ke Huzoor ﷺ Ke Zamane Meiñ Chand Fat Gaya aur Is Mo'jize Ko Dekh Kar Kuffāre Ne Is Ko Jādu Ka Kartab Bataya.

Ek Suwal Wa Jawab:

Hān Albatta Yaha Ek Suwal Paida Hai Jo Aksar Log Poocha Karte Haiñ Ke Shaqqul Qamar Ka Mo'jiza Jab Makka Meiñ Zāhir Hua To Ākhir Yeh Mo'jiza Doosre Mamālik Aur Doosre Shahro Meiñ Kyoñ Nahi Nazar Āya?

Is Suwāl Ka Yeh Jawab Hai Ke Awwalan To Makka-e-Mukarrama Ke Ilāwa Doosre Shahro Ke Logoñ Ne Bhi Jaisa Ke Ahadees Se Sābit Hai Is Mo'jize Ko Dekha. Chunānche Hazrate Masrooq Ne Hazrate Abdullah Bin Mas'ood Radi Allahu Ta'ala Ànhu Se Riwāyat Ki Hai Ke Yeh Mo'jiza Dekh Kar Kuffāre Makka Ne Kaha Ke Abu Kabsha Ke Bete (Muhammadﷺ) Ne Tum Logoñ Par Jādu Kar Diya Hai. Phir Un Logoñ Ne Āpas Meiñ Yeh Tay Kiya Ke Bāhar Se

Āne Wāle Logoñ Se Poochna Chahiye Ke Dekheiñ Wo Log Is Bāre Meiñ Kya Kahte Haiñ? Kyoñ Ke Muhammad (ﷺ) Ka Jādu Tamām Insano Par Nahi Chal Sakta. Chunānche Bāhar Se Āne Wāle Musāfiroñ Ne Bhi Yeh Gawāhi Di Ke

"Ham Ne Shaqqul Qamar Dekha Hai."

(Shifa Qāzi Ayāz, Jild 1, Page 183)

Aur Agar Yeh Taslim Kar Bhi Liya Jāye Ke Doosre Mamālik Aur Shahro Ke Bashindo Ne Is Mo'jize Ko Nahi Dekha To Kisi Cheez Ko Na Dekhne Se Yeh Kab Lāzim Āta Hai Ke Wo Cheez Huyi Hi Nahi. Āsman Meiñ Rozana Qism Qism Ke Āsār Numoodar Hote Rahte Haiñ. Maslan Rang Birang Ke Bādal, Qaus Qazah, Sitāro Ka Tootna, Magar Yeh Sab Āsār Unhi Logoñ Ko Nazar Āte Haiñ Jo Ittifaq Se Us Waqt Āsman Ki Taraf Dekh Rahe Ho Doosre Logoñ Ko Nazar Nahi Āte. Isi Tarah Doosre Mamālik Aur Shahro Meiñ Ye Mo'jiza Nazar Na Āne Ki Ek Wajah Ye Bhi Ho Sakti Hai Ke Ikhtilafe Matale'a Ki Wajah Se Bāz Maqamat Par Ek Waqt Meiñ Chand Ka Tuloo'a Hota Hai Aur Us Waqt Meiñ Doosre Shahro Ke Andar Chand Ka Tuloo'a Hi Nahi Hota Isi Liye Jab Chand Meiñ Grahan Lagta Hai To Tamām Mamālik Meiñ Grahan Nazar Nahi Āta. Aur Bāz Martaba Āisa Bhi Hota Hai Ke Doosre Mulko Aur Shahro Meiñ Abr Ya Pahād Waghaira Ke Hāyil Ho Jāne Se Kisi Kisi Waqt Chand Nazar Nahi Āta.

Is Mauqe Par Munasib Màloom Hota Hai Ke Ham Yaha Wo Naqsha Be Aynihi Naql Kar Deiñ Jo Qāzi Muhammad Sulaimani Sāhib Salman Mansoor Poori Ne Apni Kitab "Rahmatullil Ālameen" Meiñ Tahreer Kar Diya Hai Jis Se Màloom Hota Hai Ke Jis Waqt Makka-e-Mukarrama Meiñ "Mo'jiza-e-Shaqqul Qamar" Wāqe'a Hua Us Waqt Dunya Ke Bade Bade Mamālik Meiñ Kyāwqāt The? Is Naqshe Ki Zimmedari Musannife "Rahmatullil Ālameen" Ke Upar Hai. Ham Sirf Naql Mutābiqe Asl Hone Ke Zimmedar Haiñ. Un Ki Ibarat Aur Naqsha Hasbe Zail Hai.

Mulahiza Farmāyeiñ.

Is Se Badh Kar Ab Ham Dikhlana Chahte Haiñ Ke Agar Makka-e-Muazzama Meiñ Yeh Waqiya Rāt Ko 9 Baje Wuqoo'a Pazeer Hua To Us Waqt Dunya Ke Bade Bade Mamālik Meiñ Kyā Āwqāt The?

Country	hours	minute	Day or night
Hindustan / India	20	50	raat
Mauritius	11	20	raat
Romania, Bulgaria, Turkey, Greece, Germany, Luxembourg, Denmark, Sweden	8	20	din
Iceland, Madeira	5	20	din
Brazil	3	20	bàd neem shab
Middle Brazil, Chile	2	20	bàd neem shab
British Columbia	2	20	Qabl Dopahar
Lebanon, Bahamas	1	50	Qabl dopahar
Somaliland, Madagascar	20	10	raat
Azores Islands	2	20	bàd neem shab
Canary Islands	7	50	din
England, Ireland, France, Belgium, Spain, Portugal, Gibraltar, Algeria	6	20	din
America (United States / Americas)	1	20	bàd neem shab
Samoa	6	20	din
New Zealand	1	50	Subah
Tasmania Victoria	6	50	Subah

New South Wales	4	50	Subah
South Australia	4	50	subah
Japan, Korea	4	20	bàd dopahar
Western Australia, Philippines, Hong Kong, China	3	20	bàd Dopahar

Yeh Naqsha-e-Awqāt Standard Time Ke Hisab Se Hai.

(Rahmatullil Ālameen, Jild Siwum, Page 190)

Suraj Palat Āya

Huzoore Aqdas ﷺ Ke Āsmani Mo'jizāt Meiñ Sooraj Palat Āne Ka Mo'jiza Bhi Bahut Hi Azimushshan Mo'jiza aur Sadaqate Nubuwwat Ka Ek Wāzeh Tareen Nishān Hai. Is Ka Wāqiye Ye Hai Ke Hazrate Beebi Asma Binte Umais Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke "Khaibar" Ke Qareeb "Manzile Sahba" Meiñ Huzoor ﷺ Namaze Asr Padh Kar Hazrate Ali Radi Allahu Ta'ala Ànhu Ki God Meiñ Apna Sare Aqdas Rakh Kar So Gaye Aur Āp Par Wahee Nāzil Hone Lagi. Hazrate Ali Radi Allahu Ta'ala Ànhu Sare Aqdas Ko Apni Āgosh Meiñ Liye Baithe Rahe. Yaha Tak Ke Sooraj Ghuroob Ho Gaya aur Āp Ko Yeh Màloom Hua Ke Hazrate Ali Radi Allahu Ta'ala Ànhu Ki Namaze Asr Qaza Ho Gayi To Āp Ne Yeh Dua Farmāyi Ke "Ya Āllāh! Yaqeenan Ali Tere Aur Tere Rasool Ki Itā'at Meiñ The Lihāza Tu Sooraj Ko Wāpas Lauta De Tāki Ali Namaze Asr Ada Kar Leiñ." Hazrate Beebi Asma Binte Umais Radiallahu Ta'ala Ànha Kahti Haiñ Ke Maine Apni Ānkhoñ Se Dekha Ke Dooba Hua Sooraj Palat Āya aur Pahādoñ Ki Chotiyoñ Par Aur Zameen Ke Upar Har Taraf Dhoop Fail Gayi. (Zurqani, Jild 5, Page 113 Wa Shifa, Jild 1, Page 185)

Is Meiñ Shak Nahi Ke Bukhari Ki Riwāyatoñ Meiñ Is Mo'jize Ka Zikr Nahi Hai Lekin Yād Rakhiye Ke Kisi Hadees Ka Bukhari Meiñ Na Hona Is Bāt Ki Daleel Nahi Hai Ke Wo Hadees Bilkul Hi Be Asl Hai. Imām Bukhari Ko 6 Lakh Hadeeseiñ Zabani Yād Thi. Inhi Hadeeso Meiñ Se Chun Kar Unhoñ ne Bukhari Shareef Meiñ Agar Mukarrarat Wa Mutab'āt Ko Shamil Kar Ke Shumar Ki Jāyeiñ To

9082 Hadeeseiñ Likhi Haiñ Aur Agar Mukarrarat Wa Mutab'āt Ko Chhod Kar Ginti Ki Jāye To Kul Hadeeso Ki Tādad 2861 Rah Jāti Hai. (Muqaddama Fathul Bāri)

Bāqi Hadeeseiñ Jo Hazrate Imām Bukhari Alaihirrahma Ko Zabani Yād Thi. Zāhir Hai Ke Wo Be Asl Aur Mauzoo Na Hoñgi Balki Wo Bhi Yaqeenan Saheeh Ya Hasan Hi Hoñgi Ākhir Wo Sab Kaha Haiñ? Aur Kya Huyi? To Is Bāre Meiñ Yeh Kahna Hi Padega Ke Doosre Muhaddiseen Ne Unhi Hadeeso Ko Aur Kuch Doosri Hadeeso Ko Apni Apni Kitāboñ Meiñ Likha Hoga. Chunānche Manzile Sahba Meiñ Hazrate Ali Radi Allahu Ta'ala Ànhu Ki Namaze Asr Ke Liye Sooraj Palat Āne Ki Hadees Ko Bahut Se Muhaddiseen Ne Apni Apni Kitāboñ Meiñ Likha Hai. Jaisa Ke Hazrate Shaikh Abdul Haque Muhaddise Dhelwi Alaihirrahma Ne Farmāya Ke Hazrate Imām Abu Ja'afar Tahawi, Ahmad Bin Sāleh, Wa Imām Tabrāni Wa Qāzi Iyāz Ne Is Hadees Ko Apni Apni Kitāboñ Meiñ Tahreer Farmāya Hai Aur Imām Tahawi Ne To Yeh Bhi Tahreer Farmāya Hai Ke Imām Ahmad Bin Sāleh Jo Imām Ahmad Bin Hambal Ke Ham Palla Haiñ, Farmāya Karte The Ke Yeh Riwāyat Azeem Tareen Mo'jiza aur Alamāte Nubuwwat Meiñ Se Hai Lihāza Is Ko Yād Karne Meiñ Ahle Ilm Ko Na Peeche Rahna Chahiye Na Gaflat Baratni Chahiye. (Madarijun Nubuwwah, Jild 2, Page 254)

Bahar Hāl Jin Jin Muhaddiseen Ne Is Hadees Ko Apni Apni Kitāboñ Meiñ Likha Hai Un Ki Ek Mukhtasar Fehrist Yeh Hai:

no.	Muhaddis	Kitab ka Naam
1	Hazrat Imam Abu Jafar Tahawi	Mushkil al-Athar
2	Hazrat Imam Hakim	Al-Mustadrak
3	Hazrat Imam Tabarani	Al-Mu'jam al-Kabir
4	Hazrat Hafiz Ibn Marduyah	Marwiyat
5	Hazrat Hafiz Abu al-Bashar	Al-Dhurriyyah al-Tahirah
6	Hazrat Qazi Iyaz	Al-Shifa

7	Hazrat Khateeb Baghdadi	Talkhees al-Mutashabih
8	Hafiz Mughlatā'i	Al-Zahr al-Basim
9	Hazrat Allama Badr al-Din Ayni	Umdat al-Qari
10	Hazrat Allama Jalal al-Din Suyuti	Kashf al-Lubs
11	Hazrat Allama Ibn Yusuf Dimashqi	Muzil al-Lubs
12	Hazrat Shah Waliullah Muhaddis Dehlavi	Izalat al-Khafa
13	Hazrat Sheikh Abdul Haq Muhaddis Dehlavi	Madarij al-Nubuwwah
14	Hazrat Allama Muhammad bin Abdul Baqi Zarqani	Zarqani ala al-Mawahib
15	Allama Qastalani	Al-Mawahib al-Ladunniyyah

Is Hadees Par Allama Ibne Jauzi Ne Apni Ādat Ke Muwaqif Jo Zarheiñ Ki Haiñ Aur Is Hadees Ko Mauzoo Qarar Diya Hai, Hazrate Allamāyini Ne Umdatul Qāri Jild 7 Page 146 Meiñ Tahreer Farmāya Hai Ke Allama Ibne Jauzi Ki Zarheiñ Qābile Iltifāt Nahi Haiñ, Hazrate Imām Abu Ja'afar Tahawi Rahmatullahi Ta'ala alaih Ne Is Hadees Ki Sanadeiñ Likh Kar Farmāya Ke :

هٰذَانِ الْحَدِيْثَانِ ثَابِتَانِ وَرُوَاتُهُمَا ثِقَاتٌ

Yeh Donoñ Riwāyateiñ Sābit Haiñ Aur In Ke Rāwi Siqa Haiñ.

(Shifa Shareef, Jild 1, Page 185)

Isi Tarah Hazrate Shaikh Abdul Haque Muhaddise Dhelwi Rahmatullahi Ta'ala alaih Ne Bhi Allama Ibne Jauzi Ki Zarheiñ Ko Radd Kar Diya Hai Aur Is Hadees Ke Saheeh Aur Hasan Hone Ki Purzor Tayeed Farmāyi Hai. (Madarijun Nubuwwah, Jild 2, Page 254)

Isi Tarah Izalatil Khifa Meiñ Allama Muhammad Bin Yousuf Damishqi Rahmatullahi Ta'ala alaih Ki Kitab "Muzilullabs An Hadeeso Raddishshams" Ki Yeh Ibarat Manqool Hai Ke:

اعلم ان هذا الحدیث رواہ الطحاوی فی کتابه "شرح مشکل الاثار" عن اسماء بنت عمیس من طریقین وقال هذان الحدیثان ثابتان ورواتهما ثقات ونقله قاضی عیاض فی "الشفاء" والحافظ ابن سید الناس فی "بشری اللبیب" والحافظ علاء الدین مغلطائی فی کتابه "الزهر الباسم" وصححه ابو الفتح الازدی وحسنه ابو زرعة بن العراقی وشیخنا الحافظ جلال الدین السیوطی فی "الدرر المنتشرة فی الاحادیث المشتهرة" وقال الحافظ احمد بن صالح وناهیك به لا ینبغی لمن سبیله العلم التخلف عن حدیث اسماء لانه من اجل علامات النبوة وقد انکر الحفاظ علی ابن الجوزی ایراده الحدیث فی "کتاب الموضوعات" (التقریر المعقول فی فضل الصحابة واهل بیت الرسول ص88)

Tum Jān Lo Ke Is Hadees Ko Imām Tahawi Ne Apni Kitab "Sharhe Mushkilul Āsār" Maiñ Hazrate Asma Binte Umais Radi Allahu Ta'ala Ànha Se Do Sanado Ke Sāth Riwāyat Kiya Hai Aur Farmāya Hai Ke Yeh Donoñ Hadeeseiñ Sābit Haiñ Aur In Donoñ Ke Riwāyat Karne Wāle Siqa Haiñ Aur Is Hadees Ko Qāzi Iyāz Ne Shifa Meiñ Aur Hāfiz Ibne Sayyidunnas Ne "Basharillabib" Meiñ Aur Hāfiz Alauddin Mughaltāyi Ne Apni Kitab "Azzahrul Bāsim" Meiñ Naql Kiya Hai Aur Abul Fath Azdi Ne Is Hadees Ko "Saheeh" Bataya aur Abu Zar'ā Iraqi Aur Hamāre Shaikh Jalaluddin Suyooti Ne "Addurrul Muntashirah Dil Ahadeesil Mushtahirah" Meiñ Is Hadees Ko "Hasan" Bataya aur Hāfiz Ahmad Bin Sāleh Ne Farmāya Ke Tum Ko Yehi Kāfi Hai Aur Ulama Ko Is Hadees Se Peeche Nahi Rahna Chahiye Kyoñ Ke Yeh Nubuwwat Ke Bahut Bade Mo'jizāt Meiñ Se Hai Aur Hadees Ke Huffaz Ne Is Bāt Ko Bura Māna Hai Ke "Ibne Jauzi" Ne Is Hadees Ko "Kitābul Mauzoo'āt" Meiñ Zikr Kar Diya Hai.

Sooraj Thahar Gaya:

Huzoore Aqdas ﷺ Ke Āsmani Mo'jizāt Meiñ Sooraj Palat Āne Ke Mo'jize Ki Tarah Chalte Huye Sooraj Ka Thahar Jāna Bhi Ek Bahut Hi Azeem Mo'jiza Hai Jo Me'raj Ki Rāt Meiñ Guzar Kar Din Meiñ Wuqoo'a Pazeer Hua.

Chunānche Younus Bin Bukair Ne Ibne Ishaq Se Riwāyat Ki Hai Ke Jab Kuffāre Quraish Ne Huzoore Aqdas ﷺ Se Apne Us Qāfile Ke Hālat Daryaft Kiye Jo Mulke Sham Se Makka Āa Raha Tha To Āp Ne Farmāya Ke Hān Maine Tumhare Us Qāfile Ko Baitul Muqaddas Ke Rāste Meiñ Dekha Hai Aur Wo Budh Ke Din Makka Āa Jāyega.

Chunānche Quraish Ne Budh Ke Din Shahar Se Bahar Nikal Kar Apne Qāfile Ki Āmad Ka Intizar Kiya Yaha Tak Ke Sooraj Ghuroob Hone Laga aur Qāfila Nahi Āya Us Waqt Huzoor ﷺ Ne Bargāhe Ilāhi Meiñ Dua Māngi To Allāh Ta'ala Ne Sooraj Ko Thahra Diya aur Ek Ghadi Din Ko Badha Diya. Yaha Tak Ke Wo Qāfila Ān Pahuñcha.

(Zurqani, Jild 5, Page 116 Wa Shifa, Jild 1, Page 185)

Wāzeh Rahe Ke "Habsushshams" Yāni Sooraj Ko Thahra Dene Ka Mo'jiza Yeh Huzoor ﷺ Hi Ke Liye Makhsoos Nahi Balki Ambiya-e-Sābiqin Meiñ Se Hazrate Yush'a Bin Noon Àlaihissalām Ke Liye Bhi Yeh Mo'jiza Zāhir Ho Chuka Hai Jis Ka Wāqiya Yeh Hai Ke Jumuah Ke Din Wo Baitul Muqaddas Meiñ Qaume Jabbarin Se Jihad Farmā Rahe The Na Gaha'n Sooraj Doobne Laga aur Yeh Khatra Paida Ho Gaya Ke Agar Sooraj Ghuroob Ho Gaya To Sanichar Ka Din Āa Jayega aur Sanichar Ke Din Mooswi Shariat Ke Hukm Ke Mutābiq Jihad Na Ho Sakega To Us Waqt Allāh Ta'ala Ne Ek Ghadi Tak Sooraj Ko Chalne Se Rok Diya Yaha Tak Ke Hazrate Yush'a Bin Noon Àlaihissalām Qaume Jabbarin Par Fatheyāb Ho Kar Jihād Se Fārigh Ho Gaye. (Tafseere Jalalain, Soorah Māida, P 98)

Me'raj Shareef

Huzoore Akram ﷺ Ke Āsmani Mo'jizāt Meiñ Me'raj Ka Wāqiya Bhi Bahut Zyad Āhmiyat Ka Hāmil Aur Hamāri Maddi Dunya Se Bilkul Hi Na Warā Aur Aqle Insāni Ke Qiyās Wa Ghuman Ki Sarhado Ki Bahut Zyada Bāla Tar Hai.

Me'raj Ka Doosra Nām "Asra" Bhi Hai. "Asra" Ke Māna Rāt Ko Chalana Ya Rāt Ko Le Jāna. Chooñki Huzoore Aqdas ﷺ Ke Wāqiya-e-Me'raj Ko Khuda Wande Ālam Ne Qur'ane Majeed Meiñ. سُبْحٰنَ الَّذِیْۤ اَسْرٰی بِعَبْدِہٖ لَیْلًا Asra Ke Alfaz Se Bayan Farmāya Hai Is Liye Me'raj Ka Nām "Asra" Pad Gaya aur Chooñki Hadeeso Meiñ Me'raj Ka Wāqiya Bayan Farmāte Huye Huzoor ﷺ Ne "Urija Bi" (Mujh Ko Upar Chadhaya Gaya) Ka Lafz Irshad Farmāya Is Liye Is Wāqiye Ka Nām Me'raj Pada.

Ahadees Wa Seerat Ki Kitāboñ Meiñ Is Wāqiye Ko Bahut Kaseerutādad Sahaba-e-Kirām Radi Allahu Ta'ala Ànhum Ne Bayan Kiya Hai. Chunānche Allama Zurqani Ne 45 Sahabiyo Ko Banam Ginaya Hai Jinhone Hadeese Me'raj Ko Riwāyat Kiya Hai. Jaisa Ke Ham Apni Kitab "Noorani Taqreereiñ" Meiñ Is Ka Kisi Qadr Mufassal Tazkira Tahreer Kar Chuke.

Me'raj Kab Huyi?

Me'raj Ki Tareekh, Din Aur Rāt Mahine Meiñ Bahut Zyada Ikhtilaf Hai. Lekin Isi Bāt Par Bila Ikhtilaf Sab Ka Ittifaq Hai Ke Me'raj Nuzoole Wahee Ke Bād Aur Hijrat Se Pahle Ka Wāqiya Hai Jo Makka-e-Mukarrama Meiñ Pesh Āya aur Ibne Kutaiba Deenwari (Al Mutawaffa Sanā 267 Hijri) Aur Ibne Abdul Barr (Al Mutawaffa Sanā 463 Hijri) Aur Imām Rāfeyi Wa Imām Nawawi Ne Tahreer Farmāya Ke Wāqiya-e-Me'raj Rajab Ke Mahine Meiñ Hua. Aur Muhaddis Abdul Ghani Maqdasi Ne Rajab Ki Sattayiswi (27) Bhi Mutayyan Kar Di Hai Aur Allama Zurqani Ne Tahreer Farmāya Hai Ke Logoñ Ka Isi Par Amal Hai Aur Bāz Muarrikheen Ki Rāy Hai Ke Yehi Sab Se Zyada Qawi Riwāyat Hai. (Zurqani, Jild 1, Page 355-357)

Me'raj Kitni Bār Aur Kaise Huyi

Jamhoor Ulama-e-Millat Ka Saheeh Mazhab Yehi Hai Ke Me'raj Ba Hālate Bedari Jism Wa Rooh Ke Sāth Sirf Ek Bār Huyi. Jamhoor Sahaba Wa Tābe'in Aur Fuqaha Wa Muhaddiseen Neez Soofiya-e-Kirām Ka Yehi Mazhab Hai. Chunānche Allama

Hazrate Mullāhmad Jeewan Rahmatullahi Ta’ala alaih (Ustād Aurangzeb Ālamgir Badshāh) Ne Tahreer Farmāya Ke:

وَالْاَصَحُّ اَنَّهٗ كَانَ فِي الْيَقْظَةِ بِجَسَدِهٖ مَعَ رُوْحِهٖ وَعَلَيْهِ اَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَمَنْ قَالَ اِنَّهٗ بِالرُّوْحِ فَقَطْ اَوْفِي النَّوْمِ فَقَطْ فَمُبْتَدِعٌ ضَالٌّ مُضِلٌّ فَاسِقٌ (تفسیرات احمدیہ بنی اسرائیل ص408)

Aur Sab Se Zyada Saheeh Qaul Yeh Hai Ke Me'raj Ba Hālate Bedari Jism Wa Rooh Ke Sāth Huyi Yahi Ahle Sunnat Wa Jama'at Ka Mazhab Hai. Lihāza Jo Shakhs Yeh Kahe Ke Me'raj Faqat Roohani Huyi Ya Me'raj Faqat Khwāb Meiñ Huyi Wo Shakhs Bid'ati Wa Gumrah Aur Gumrah Kun Wa Fāsiq Hai. (Tafseerate Ahmadiya)

Deedare Ilāhi:

Kya Me’raj Huzoor ﷺ Ne Khuda Wande Ta'ala Ko Dekha? Is Masale Meiñ Salaf Sāliheen Ka Ikhtilaf Hai. Hazrate Āyisha Radi Allahu Ta'ala Ànha aur Bāz Sahaba Ne Farmāya Ke Me'raj Meiñ Āp Ne Allāh Ta'ala Ko Nahi Dekha aur In Hazrāt Ne Ki Tafseer Meiñ Yeh Farmāya Ke Āp Ne Khuda Ko Nahi Dekha Balki Me'raj Meiñ Hazrate Jibreel Àlaihissalām Ko Un Ki Asli Shaklo Soorat Meiñ Dekha Ke Un Ke 600 Par The Aur Bāz Salaf Maslan Hazrate Saeed Bin Jubair Tābe'yi Ne Is Masale Meiñ Ke Dekha Ya Na Dekha Kuch Bhi Kahne Se Tawaqquf Farmāya Magar Sahaba-e-Kirām Aur Tābe'yin Radi Allahu Ta'ala Ànhum Ki Ek Bahut Badi Jama'at Ne Yeh Farmāya Hai Ke Huzoore Aqdas ﷺ Ne Apne Sar Ki Ānkhoñ Se Allāh Ta'ala Ko Dekha. (Shifa, Jild 1, Page 120-121)

Chunānche Abdullah Bin Al Hāris Ne Riwāyat Kiya Hai Ke Hazrate Abdullah Bin Abbas Aur Hazrate Ka'ab Radi Allahu Ta’ala anhuma Ek Majlis Meiñ Jama Huye To Hazrate Abdullah Bin Abbas Radi Allahu Ta’ala anhuma Ne Farmāya Ke Koi Kuch Bhi Kahta Rahe Lekin Ham Bani Hāshim Ke Log Yehi Kahte Haiñ Ke Bila Shuba Hazrat Muhammad ﷺ Ne Yaqeenan Apne Rab Ko Me'raj Meiñ 2 Martaba Dekha. Yeh Sun Kar Hazrate Ka'ab Radi Allahu Ta'ala Ànhu Ne Is Zor Ke Sāth Nāra Māra Ke Pahādiyañ Gooñj Uthi Aur

Farmāya Ke Beshak Hazrate Moosa Àlaihissalām Ne Khuda Se Kalām Kiya aur Hazrat Muhammad ﷺ Ne Khuda Ko Dekha.

Isi Tarah Hazrate Abu Zar Ghifari Radi Allahu Ta'ala Ànhu Ne Surah-e-Najm Ki Āyat No.11 Ki Tafseer Meiñ Farmāya Ke Nabi ﷺ Ne Apne Rab Ko Dekha. Isi Tarah Hazrate Mu'āz Bin Jabal Radi Allahu Ta'ala Ànhu Ne Huzoor ﷺ Se Riwāyat Kiya Hai Ke "Maine Apne Rab Ko Dekha" Muhaddis Abdurrazzaq Nāqil Haiñ Ke Hazrate Imām Hasan Basri Is Bāt Par Half Uthāte Haiñ Ke Yaqeenan Hazrat Muhammad ﷺ Ne Apne Rab Ko Dekha aur Bāz Muarrikheen Ne Naql Kiya Hai Ke Hazrate Abdullah Bin Mas'ood Sahabi Radi Allahu Ta'ala Ànhu Ka Bhi Yehi Mazhab Tha aur Ibne Ishaq Nāqil Haiñ Ke Hākime Madina Marwan Ne Hazrate Abu Huraira Radi Allahu Ta'ala Ànhu Se Suwāl Kiya Ke Kya Hazrat Muhammad ﷺ Ne Apne Rab Ko Dekha? To Āp Ne Jawab Diya Ke "Ji Hān."

Isi Tarah Naqqash Ne Hazrate Imām Ahmad Bin Hambal Radi Allahu Ta'ala Ànhu Ke Bāre Meiñ Zikr Kiya Hai Ke Āp Ne Yeh Farmāya Hai Ke Maiñ Hazrate Abdullah Bin Abbas Radi Allahu Ta'ala anhuma Ke Mazhab Ka Qāyil Hooñ Ke Huzoor ﷺ Ne Khuda Ko Dekha, Dekha, Dekha Itni Der Tak Wo Dekha Kahte Rahe Ke Un Ki Sāns Toot Gayi. (Shifa, Jild 1, Page 119-120)

Saheeh Bukhari Meiñ Hazrate Anas Radi Allahu Ta'ala Ànhu Se Shāreek Bin Abdullah Ne Jo Me'raj Ki Riwāyat Ki Hai Us Ke Ākhir Meiñ Hai Ke:

حَتّٰى جَآءَ سِدْرَةَ الْمُنْتَهٰى وَدَنَا الْجَبَّارُ رَبُّ الْعِزَّةِ فَتَدَلّٰى حَتّٰى كَانَ مِنْهُ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى.

(بخاری جلد 2 ص 102 باب قول الله : و کلم الله ـ الخ)

Huzoor ﷺ Sidratul Muntaha Par Tashreef Lāye Aur Izzat Wāla Jabbar (Allāh Ta'ala) Yaha Tak Qareeb Hua aur Nazdeek Āya Ke Do Kamano Ya Is Se Bhi Kam Ka Fāsila Rah Gaya.

(Bukhari, Jild2, Safha220)

Bahar Hāl Ulama-e-Ahle Sunnat Ka Bhi Yahi Maslak Hai Ke Huzoor ﷺ Ne Shabe Me'raj Meiñ Apne Sar Ki Ānkhoñ Se Allāh Ta'ala Ki Zāte Muqaddasa Ka Deedar Kiya.

Is Muāmle Meiñ Rooyat Ke Ilāwa Ek Riwāyat Bhi Khās Taur Par Qābile Tawajjo Hai Aur Wo Yeh Hai Ke Apne Mahboob Ko Allāh Ta'ala Ne Intihayi Shaukato Shān Aur Ān Bān Ke Sāth Apna Mehman Bana Kar Arshe Āzam Par Bulaya aur Khalwat Gāhe Rāz Meiñ. Ke Nāzo Niyāz Ke Kalamo Se Sarfaraz Bhi Farmāya. Magar In Be Panāh Inayato Ke Bawujood Apne Habeeb Ko Apna Deedar Nahi Dikhaya aur Hizab Farmāya Yeh Ek Aisi Bāt Hai Jo Mizāje Ishqo Mahabbat Ke Nazdeek Mushkil Hi Se Qābile Qabool Ho Sakti Hai Kyoñ Ke Koi Shandar Mezban Apne Shandar Mehman Ko Apni Mulāqāt Se Mahroom Rakhe Aur Us Ko Apna Deedar Na Karaye Yeh Ishqo Mahabbat Ka Zauq Rakhne Wāloñ Ke Nazdeek Bahut Hi Na Qābile Fahm Bāt Hai. Lihāza Ham Ishq Bāzo Ka Gurauh To Imām Ahmad Bin Hambal Radi Allahu Ta'ala Ànhu Ki Tarah Ākhiri Sāns Tak Yahi Kahta Rahega Ke;

Aur Koi Ghaib Kya Tum Se Nihā'n Ho Bhala
Jab Na Khuda Hi Chhupa Tum Pe Karodo Durood

Mukhtasar Tazkira-e-Me'raj:

Me'raj Ki Rāt Āp ﷺ Ke Ghar Ki Chhat Khuli Aur Na Gaha'n Hazrate Jibreel Àlaihissalām Chand Firishtoñ Ke Sāth Nāzil Huye Aur Āp Ko Harame Kāba Meiñ Le Ja Kar Āp Ke Seena-e-Mubarak Ko Chāk Kiya aur Qalbe Anwar Ko Nikal Kar Ābe Zamzam Se Dhoya Phir Imān Wa Hikmat Se Bhare Huye Ek Tasht Ko Āp Ke Seene Meiñ Undel Kar Shikam Ka Chāk Barābar Kar Diya. Phir Āp Burāq Par Suwār Ho Kar Baitul Muqaddas Tashreef Lāye. Burāq Ki Tez Raftari Ka Yeh Ālam Tha Ke Us Ka Qadam Waha Padta Tha Jaha Us Ki Nigah Ki Ākhiri Had Hoti Thi. Baitul Muqaddas Pahuñch Kar Burāq Ko Āp Ne Us Halke Meiñ Bāndh Diya Jis Meiñ Ambiy Ālaihimussalam Apni Apni Suwāriyo Ko Bandha Karte The Phir

Āp Ne Tamām Ambiya aur Rasoolo Alaihimussalam Ko Jo Waha Hāzir The Do Rak'at Namaze Nafl Jama'at Se Padhayi.

(Tafseer Roohul Bayan, Jild 5, Page 112)

Jab Yaha Se Nikle To Hazrate Jibreel Àlaihissalām Ne Sharab Aur Doodh Ke Do Pyāle Āp Ke Sāmne Pesh Kiye. Āp Ne Doodh Ka Pyāla Utha Liya. Yeh Dekh Kar Hazrate Jibreel Àlaihissalām Ne Kaha Ke Āp Ne Fitrat Ko Pasand Farmāya Āgar Āp Sharab Ka Pyāla Utha Lete To Āp Ki Ummat Gumrah Ho Jāti. Phir Hazrate Jibreel Àlaihissalām Āp Ko Sāth Lekar Āsman Par Chadhe. Pahle Āsman Meiñ Hazrate Ādam Àlaihissalām Se, Doosre Āsman Meiñ Hazrate Yahya Wa Isa Àlaihissalām Se Jo Donoñ Khala Zād Bhai The Mulaqateiñ Huyiñ Aur Kuch Guftagu Bhi Huyi. Teesre Āsman Meiñ Hazrate Yousuf Àlaihissalām, Chuathe Āsman Meiñ Hazrate Idris Àlaihissalām Aur Panchwe Āsman Meiñ Hazrate Haroon Àlaihissalām Aur Chate Āsman Meiñ Hazrate Moosa Àlaihissalām Mile Aur Sātweiñ Āsman Par Pahuñche To Waha Hazrate Ibrahim Àlaihissalām Se Mulāqāt Huyi Wo Baitul Mamoor Se Peeth Lagaye Baithe The Jis Meiñ Rozana 70000 Firishte Dākhil Hote Haiñ. Ba Waqte Mulāqāt Har Paigambar Ne "Khush Āmadeed! Aye Paighambare Sāleh" Kah Kar Āp Ka Istiqbal Kiya. Phir Āp Ko Jannat Ki Sair Karayi Gayi. Is Ke Bād Āp Sidratul Muntaha Par Pahuñche. Is Darakht Par Jab Anware Ilāhi Ka Partaw Pada To Ek Dam Us Ki Soorat Badal Gayi Aur Us Meiñ Rang Birang Ke Anwa Ki Aisi Tajalli Nazar Āyi Jin Ki Kaifiyyato Ko Alfaz Ada Nahi Kar Sakte. Yaha Pahuñch Kar Hazrate Jibreel Àlaihissalām Yeh Kah Kar Thahar Gaye Ke Ab Is Se Āge Maiñ Nahi Badh Sakta. Phir Hazrate Haq Jalla Jalāluhu Ne Āp Ko Arsh Balki Arsh Ke Upar Jaha Tak Us Ne Chaha Bula Kar Āp Ko Bāryāb Faramaya aur Khalwat Gāhe Rāz Meiñ Nāzo Niyāz Ke Wo Paigām Ada Huye Jin Ki Latafato Nazakat Alfaz Ke Bojh Ko Bardasht Nahi Kar Sakti. Chunānche Qur'ane Majeed Meiñ فَاَوْحٰىٓ اِلٰى عَبْدِهٖ مَآ اَوْحٰى Ke Ramz Wa Ishare Meiñ Khuda Wande Quddoos Ne Is Haqeeqat Ko Bayan

Farmā Diya Hai.

Bargāhe Ilāhi Meiñ Be Shumar Atiyyat Ke Ilāwa Teen Khas In'āmat Marhamat Huye Jin Ki Azmato Ko Allāh Wa Rasool Ke Siwa aur Kaun Jān Sakta Hai.

(1) Surah Bakra Ka Ākhiri Āyateiñ (2) Yeh Khush Khabari Ke Āp ﷺ Ki Ummat Ka Har Wo Shakhs Jis Ne Shirk Na Kiya Ho Bakhsh Diya Jāyega. (3) Ummat Par 50 Waqt Ki Namaz.

Jab Āpﷺ In Khuda Wandi Atiyyat Ko Le Kar Wāpas Āye To Hazrate Moosa Àlaihissalām Ne Āp Se Àrz Kiya Ke Āp Ki Ummat Se In 50 Namazo Ka Bār Na Uth Sakega Lihāza Āp Wāpas Jāiye Aur Allāh Ta'ala Se Takhfeef Ki Darkhwast Kijiye. Chunānche Hazrate Moosa Àlaihissalām Ke Mashware Se Chand Bār Āp Bargāhe Ilāhi Meiñ Āte Jāte Rahe Aur Àrz Pardāz Hote Rahe Yaha Tak Ke Sirf 5 Waqt Ki Namazeiñ Rah Gayi Aur Allāh Ta'ala Ne Apne Habeeb ﷺ Se Farmāya Ke Mera Qaul Badal Nahi Sakta. Aye Mahboob! Āp Ki Ummat Ke Liye Yeh 5 Namazeiñ Bhi 50 Hoñgi. Namazeiñ To 5 Hoñgi Magar Maiñ Āp Ki Ummat Ko In 5 Namazo Par 50 Namazo Ka Ājr Ata Karuñga.

Phir Āp ﷺ Ālame Malkoot Ki Acchi Tarah Sair Farmā Kar Aur Āyate Ilahiyyah Ka Mu'āyna Wa Mushahda Farmā Kar Āsman Se Zameen Par Tashreef Lāye Aur Baitul Muqaddas Meiñ Dākhil Huye Aur Burāq Par Suwār Ho Kar Makke Tak Ki Tamām Manzilo Aur Quraish Ke Qāfile Ko Bhi Dekha. In Tamām Marāhil Ke Tay Hoñe Ke Bād Āp ﷺ Masjide Haram Meiñ Pahuñch Kar Chooñki Abhi Rāt Ka Kāfi Hissa Bāqi Tha So Gaye Aur Subh Ko Bedār Huye Aur Jab Rāt Ke Wāqiyāt Ka Āp Ne Quraish Ke Sāmne Tazkira Farmāya To Ruasā-e-Quraish Ko Sakht Ta'ajjub Hua Yaha Tak Ke Bāz Kor Bātino Ne Āp Ko Jhoot Kaha aur Bāz Ne Mukhtalif Suwalat Kiye Chooñki Aksar Ruasā-e-Quraish Ne Bār Bār Baitul Muqaddas Ko Dekha Tha aur Wo Yeh Bhi Jānte The Ke Huzoor ﷺ Kabhi Bhi Baitul Muqaddas Nahi Gaye Haiñ Is Liye Imtihān Ke Taur Par Un

Logoñ Ne Āp Se Baitul Muqaddas Ke Daro Deewār Aur Us Ki Mehrabo Waghaira Ke Bāre Meiñ Suwal Ki Bocchad Shuru Kar Di. Us Waqt Allāh Ta'ala Ne Fauran Hi Āp Ki Nigahe Nubuwwat Ke Sāmne Baitul Muqaddas Ki Poori Imārat Ka Naqsha Pesh Farmā Diya. Chunānche Kuffāre Quraish Āp Se Suwāl Karte Jāte The Aur Āp Imārat Ko Dekh Dekh Kar Un Ke Suwālo Ka Theek Thāk Jawab Dete Jāte The.

(Bukhari, Madarijun Nubuwwah Waghaira, Muslim Shareef, Tafseer Roohul Ma'ani)

Safare Me'raj Ki Suwāriya:

Imām Alāyi Ne Apni Tafseer Meiñ Tahreer Farmāya Hai Ke Me'raj Meiñ Huzoorﷺ Ne 5 Qism Ki Suwāriyo Par Safar Farmāya. Makke Se Baitul Muqaddas Tak Burāq Par, Baitul Muqaddas Se Āsmane Awwal Tak Noor Ki Seedhiyo Par, Āsmane Awwal Se Sātweiñ Āsman Tak Firishtoñ Ke Bāzuo Par, Sātweiñ Āsman Se Sidratul Muntaha Tak Hazrate Jibreel Àlaihissalām Ke Bāzu Par, Sidratul Muntaha Se Maqāme Qa-ba Qausain Tak Rafraf Par.

(Tafseer Roohul Ma'ani, Jild 5, Page 10)

Safare Me'raj Ki Manzileiñ:

Baitul Muqaddas Se Maqāme Qa-ba Qausain Tak Pahuñchne Meiñ Āp Ne 10 Manzilo Par Qiyam Farmāya aur Har Manzil Par Kuch Guftagu Huyi Aur Bahut Si Khuda Wandi Nishaniyo Ko Mulahza Farmāya.

(1) Āsmane Awwal (2) Doosra Āsman (3) Teesra Āsman (4) Chautha Āsman (5) Pāchwa Āsman (6) Chata Āsman (7) Sātwa Āsman (8) Sidratul Muntaha (9) Maqāme Mustwa Jaha Āp Ne Ālame Qudrat Ke Chalne Ki Āwazeiñ Suni (10) Arshe Āzam.

Bādal Kat Gaya:

Hazrate Anas Bin Mālik Radi Allahu Ta'ala Ànhu Ka Bayan Hai Ke Arab Meiñ Nihāyat Hi Sakht Qism Ka Qaht Pada Hua Tha Us Waqt Jab Ke Āp ﷺ Khutbe Ke Liye Mimbar Par Chadhe To Ek Ārabi Ne

Khade Ho Kar Faryād Ki, Ke Ya Rasoolullāh (ﷺ)! Barish Na Hone Se Jānwar Halak Aur Bāl Bacche Bhook Se Tabāh Ho Rahe Haiñ Lihāza Āp Dua Farmāiye. Us Waqt Āsman Meiñ Kahi Badli Ka Nāmo Nishān Nahi Tha Magar Joon Hi Rasoolullāh ﷺ Ne Apna Daste Mubarak Uthaya Har Taraf Se Pahādoñ Ki Tarah Bādal Āa Kar Chhā Gaye Aur Abhi Āp Mimbar Par Se Utre Bhi Na The Ke Bārish Ke Qatarāt Āp Ki Noorani Dādhi Par Tapakne Lage Aur 8 Din Tak Musalsal Moosla Dhār Bārish Hoti Rahi Yaha Tak Ke Jab Doosre Jumuah Ko Āp Khutbe Ke Liye Mimbar Par Raunaq Afroz Huye To Wo Hi Āa'rabi Ya Koi Doosra Khada Ho Gaya aur Buland Āwaz Se Faryād Karne Laga Ke Ya Rasoolullāhﷺ ! Makanat Munhadim Ho Gaye Aur Māl Maweshi Gharq Ho Gaye Lihāza Dua Farmāiye Ke Barish Band Ho Jāye. Yeh Sun Kar Āp ﷺ Ne Phir Apna Muqaddas Hāth Utha Diya aur Yeh Dua Farmāyi Ke: Aye Allāh! Hamāre Ird Gird Bārish Ho Aur Ham Par Barish Na Ho. Phir Āp Ne Badli Ki Taraf Apne Daste Mubarak Se Ishara Farmāya To Madine Se Ird Gird Se Bādal Kat Kar Chhat Gaya aur Madine Aur Is Ke Atrāf Meiñ Bārish Band Ho Gayi. (Bukhari, Jild 2, Page 127)

Ek Zaroori Tabsera:

Yeh Chand Āsmani Mo'jizāt Jo Mazkoor Huye Is Bāt Ki Daleel Haiñ Ke Huzoore Aqdas ﷺ Khuda Ki Ata Ki Huyi Tāqat Se Āsmani Karamat Meiñ Bhi Tasarrufat Farmāte Haiñ Aur Āp Ki Khuda Dād Saltanat Ki Hukmrani Zameen Hi Tak Mahdood Nahi Balki Āsmani Makhlooq Meiñ Bhi Āp Ki Hukoomat Ka Sikka Chalta Hai. Chunānche Tirmizi Shareef Ki Hadees Hai Ke Rasoolullāh ﷺ Ne Irshad Farmāya Ke Har Nabi Ke Liye Do Wazeer Āsman Wāloñ Meiñ Se Aur Do Wazeer Zameen Wāloñ Meiñ Se Hua Karte Haiñ Aur Mere Donoñ Āsmani Wazeer "Jibreel Wa Meekayil" Haiñ Aur Mere Zameen Ke Donoñ Wazeer "Abu Bakr Wa Umar" Haiñ.

(Mishkat, Jild 2, Page 560)

Zāhir Hai Ke Kisi Badshāh Ke Wazeer Us Ki Saltanat Ki Hudood

Hi Meiñ Raha Karte Haiñ. Agar Āsmano Meiñ Huzoor ﷺ Ki Saltanate Khuda Dād Na Hoti To Hazrate Jibreel Wa Meekayil Àlaihissalām Āp Ke Do Wazeero Ki Haisiyyat Se Bhala Āsmano Meiñ Kis Tarah Muqeem Rahe. Lihāza Sābit Hua Ke Shahanshāhe Madinaﷺ Ki Badshāhi Bāta-e-Ilāhi Zamino Āsman Ki Tamām Makhlooqat Par Hai.

Sāhibe Raj'ate Shamso Shaqqul Qamar
Nāyibe Daste Qudrat Pe Lākho Salam
Arsh Ta Farsh Hai Jis Ke Zere Nagi'n
Us Ki Qāhir Riyāsat Pe Lākho Salam

Qur'ane Majeed:

Rasoole Āzamﷺ Ko Mo'jizāte Nubuwwat Meiñ Se Qur'ane Majeed Bhi Ek Bahut Hi Jaleelul Qadr Mo'jiza aur Āp Ki Sadaqat Ka Ek Faisla Kun Nishān Hai. Balki Agar Is Ko "Āa'zamul Mo'jizāt" Kah Diya Jāye To Yeh Ek Aisi Haqeeqat Ka Inkishaf Hoga Jis Ki Parda Poshi Na Mumkin Hai Kyoñ Ke Huzoore Aqdas ﷺ Ke Doosre Mo'jizāt To Apne Waqt Par Zuhoor Pazeer Huye Aur Āp Ke Zamane Hi Ke Logoñ Ne Us Ko Dekha Magar Qur'ane Majeed Āp Ka Wo Azeemusshan Mo'jiza Hai Ke Qiyamat Tak Bāqi Rahega.

Kaun Nahi Janta Ke Allāh Ta'ala Ne Fusaha-e-Arab Ko Qur'an Ka Muqabla Karne Ke Liye Ek Bār Is Tarah Challenge Diya Ke;

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰۤى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا

Tarjuma: (Aye Mahboob) Farmā Dijiye Ke Agar Tamām Insan Wa Jinn Is Kām Ke Liye Jama Ho Jāyeiñ Ke Qur'an Ka Misl Lāyeiñ To Na La Sakeñge Agarche In Ke Bāz Bāz Ki Madad Kareiñ.

(Bani Israyeel: 88)

Magar Koi Bhi Is Khuda Wandi Challenge Ko Qabool Karne Par Taiyyar Nahi Hua. Fir Qur'an Ne Ek Bār Is Tarah Challenge Diya Ke:

قُلْ فَأْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ

Tarjuma: Yāni Agar Tum Poore Qur'an Ka Misl Nahi Lā Sakte To Qur'an Jaisi Das Hi Surateiñ Bana Kar Lāo. (Hood: 13)

Magar Intihayi Jaddo Jahad Ke Bawujood Yeh Bhi Na Ho Saka. Phir Qur'an Ne Is Tarah Lalkara Ke:

وَاِنْ كُنْتُمْ فِىْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ

Tarjuma: (Aye Habeeb) Āp Farmā Dijiye Ke Agar Tum Logoñ Ko Is Meiñ Kuch Shak Ho Jo Ham Ne Apne Khās Bande Par Nāzil Farmāya Hai To Tum Is Jaisi Ek Hi Soorah Le Āo Aur Allāh Ke Siwa Āpne Tamām Himayatiyo Ko Bula Lo Agar Tum Sacche Ho.

(Baqarah: 23)

Allahu Akbar! Qur'ane Azeem Ki Azeemusshan Wa Mo'jizana Fasahato Balaghat Ka Bol Bāla To Dekho Ke Arab Ke Tamām Wo Fusaha Wa Bulagha Jin Ki Faseehana Sher Goyi Aur Khatibana Balaghat Ka Chār Dānge Ālam Meiñ Danka Baj Raha Tha Magar Wo Apni Poori Poori Koshisho Ke Bawujood Qur'an Ki Ek Surah Ke Misl Bhi Koi Kalam Na La Sake. Had Ho Gayi Ke Qur'ane Majeed Ne Fusaha-e-Arab Se Yaha Tak Kah Diya Ke;

فَلْيَأْتُوْا بِحَدِيْثٍ مِّثْلِهٖۤ اِنْ كَانُوْا صٰدِقِيْنَ

Tarjuma: Yāni Agar Kuffāre Arab Sacche Haiñ To Qur'an Jaisi Koi Ek Hi Bāt Lāyeiñ. (Toor: 34)

Al Gharaz Chār Chār Martaba Qur'ane Kareem Ne Fusaha-e-Arab Ko Lalkara, Challenge Diya, Jhanjhoda Ke Wo Qur'an Ka Misl Bana Kar Lāyeiñ. Magar Tareekhe Ālam Gawāh Hai Ke 1400 Baras Ka Taweel Arsa Guzar Jāne Ke Bawujood Āj Tak Koi Shakhs Bhi Is

Khuda Wandi Challenge Ko Qabool Na Kar Saka aur Qur'an Ke Misl Ek Surah Bhi Bana Kar Na La Saka. Yeh Āftab Se Zyada Raushan Daleel Hai Ke Qur'ane Majeed Huzoor Khatimunnabiyyeen ﷺKa Ek Lasani Mo'jiza Hai Jis Ka Muqabla Na Koi Kar Saka Hai Na Qiyamat Tak Kar Sakta Hai.

Ilme Ghaib:

Huzoore Aqdas ﷺ Mo'jizāt Meiñ Se Āp Ka "Ilme Ghaib" Bhi Hai. Is Bāt Par Tamām Ummat Ka Ittifaq Hai Ke Ilme Ghaib Zāti To Khuda Ke Siwa Kisi Aur Ko Nahi Magar Allāh Apne Barguzida Bano Yāni Apne Nabiyo Aur Rasoolo Ko Ilme Ghaib Ata Farmāta Hai. Yeh Ilme Ghaib Atāyi Kahlata Hai Qur'ane Majeed Meiñ Hai Ke;

عٰلِمُ الْغَیْبِ فَلَا یُظْهِرُ عَلٰى غَیْبِهٖۤ اَحَدًا ۙ اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

Tarjuma: (Allāh) Ālimul Ghaib Hai Wo Apne Ghaib Par Kisi Ko Muttala'a Nahi Karta Siwāye Apne Pasandida Rasoolo Ke. (Jinn)

Isi Tarah Qur'ane Majeed Meiñ Doosri Jagah Allāh Azzawajal Ne Irshad Farmāya Ke;

مَا كَانَ اللّٰهُ لِیُطْلِعَكُمْ عَلَى الْغَیْبِ وَ لٰكِنَّ اللّٰهَ یَجْتَبِیْ مِنْ رُّسُلِهٖ مَنْ یَّشَآءُ

Tarjuma: Allāh Ki Shan Nahi Ke Aye Ām Logoñ! Tumheiñ Ghaib Ka Ilm De De. Hān Allāh Chun Leta Hai Apne Rasoolo Ke Se Jise Chāhe. (Āle Imran: 179)

Chunānche Allāh Ta'ala Ne Apne Habeebe Akram ﷺ Ko Be Shumar Ghuyoob Ka Ilm Ata Farmāya. Aur Āp Ne Hazaro Ghaib Ki Khabareiñ Apni Ummat Ko Di Jin Meiñ Se Kuch Ka Tazkira To Qur'ane Majeed Meiñ Hai Bāqi Hazaro Ghaib Ki Khabaro Ka Zikr Ahadees Ki Kitāboñ Aur Siyar Wa Tawareekh Ke Daftaro Meiñ Mazkoor Hai. Allāh Ta'ala Ne Qur'ane Majeed Meiñ Irshad Farmāya Ke;

تِلْكَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهَاۤ اِلَیْكَ

Tarjuma: Yeh Ghaib Ki Khabareiñ Haiñ Jin Ko Ham Āp Ki Taraf Wahi Karte Haiñ. (Hood)

Ham Yaha In Be Shumar Ghaib Ki Khabaro Meiñ Se Misāl Ke Taur Par Chand Ka Zikr Tahreer Karte Haiñ. Pahle Un Chand Ghaib Ki Khabaro Ka Tazkira Mulahza Farmāiye Jin Ka Zikr Qur'ane Majeed Meiñ Se Hai.

Ghalib Maghloob Hoga:

Sanā 614 Iswi Meiñ Rome Aur Fāras Ke Donoñ Badshāho Meiñ Ek Junge Azeem Shuru Huyi. 26000 Yahoodiyoñ Ne Badshāhe Fāras Ke Lashkar Meiñ Shamil Ho Kar 60000 Isaiyoñ Ka Qatle Ām Kiya aur Yaha Tak Ke Sanā 616 Iswi Meiñ Badshāhe Faras Ki Fath Ho Gayi Aur Badshāhe Rome Ka Lashkar Bilkul Hi Maghloob Ho Gaya aur Roomi Saltanat Ke Purje Purje Ud Gaye. Badshāhe Room Ahle Kitab Aur Mazhaban Isayi Tha aur Badshāhe Faras Majoosi Mazhab Ka Paband Aur Ātash Parast Tha. Is Liye Badshāhe Rome Ki Shikast Se Musalmānoñ Ko Ranjo Gham Hua aur Kuffār Ko Intihayi Shadmani Wa Masarrat Huyi. Chunānche Kuffār Ne Musalmānoñ Ko Tāna Diya aur Kahne Lage Ke Tum Aur Nasarāhle Kitab Ho Aur Ham Aur Ahle Fāras Be Kitab Haiñ Jis Tarah Hamāre Bhai Tumhare Bhaiyo Par Fath Yāb Ho Kar Ghālib Āa Gaye Isi Tarah Ham Bhi Ek Din Tum Logoñ Par Ghālib Āa Jayenge. Kuffār Ke In Tāno Se Musalmānoñ Ko Aur Zyada Ranj Wa Sadma Hua.

Us Waqt Roomiyo Ki Yeh Afsos Nāk Hālat Thi Ke Wo Apne Mashriqi Maqboozat Ka Ek Ek Chappa Kho Chuke The. Khazana Khāli Tha. Fauj Muntashir Thi Mulk Meiñ Baghawatoñ Ka Toofan Uth Raha Tha. Shahanshāhe Room Bilkul Na Lāyiq Tha. In Hālat Meiñ Koi Soch Bhi Nahi Sakta Tha Ke Badhshahe Room Badhshahe Faras Par Ghālib Ho Sakta Tha Magar Aise Waqt Meiñ Nabi-e-Sādiq Ne Qur'an Ki Zaban Se Kuffāre Makka Ko Yeh Peshngoyi Sunayi Ke;

الٓمّٓ ۚ غُلِبَتِ الرُّوْمُ ۙ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۙ فِيْ بِضْعِ سِنِيْنَ ۭ

Tarjuma: Roomi Maghloob Huye Pās Ki Zameen Meiñ Aur Wo Apni Maghloobi Ke Bād An Qareeb Ghalib Hoñge Chand Barso Meiñ. (Room)

Hijrat Ke Bād Quraish Ki Tabahi:

Huzoore Aqdas ﷺ Ne Jis Be Saro Samani Ke Sath Hijrat Farmāyi Thi Aur Sahaba-e-Kirām Jis Kasmpursi Aur Be Kasi Ke Ālam Meiñ Kuch Habsha, Kuch Madine Chale Gaye The. In Hālāt Ke Peshe Nazar Bhala Kisi Ke Hashiya-e-Khayal Meiñ Yeh Bhi Āa Sakta Tha Ke Yeh Be Saro Saman Aur Ghareebuddiyar Musalmānoñ Ka Qāfila Ek Din Madine Se Itna Taqat War Ho Kar Niklega Ke Wo Kuffāre Quraish Ki Na Qābile Taskheer Askari Tāqat Ko Tehas Nehas Kar Dālega Jis Se Kāfiro Ki Azmat Wa Shaukat Ka Charagh Gul Ho Jayega aur Musalmānoñ Ki Jān Ke Dushman Mutthi Bhar Musalmānoñ Ke Hātho Se Halak Wa Barbad Ho Jāyenge. Lekin Khuda Wande Allamul Ghuyoob Ka Mahboob, Dāna-e-Ghuyoob ﷺ Hijrat Se Ek Sāl Pahle Hi Qur'an Padh Padh Kar Is Khabare Ghaib Ka Āilan Kar Raha Tha Ke;

وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا

Tarjuma: Agar Wo Tum Ko Sar Zameene Makka Se Ghabra Chuke Tāki Tum Ko Is Se Nikal Deiñ To Wo Ahle Makka Tumhare Bād Bahut Hi Kam Muddat Tak Bāqi Rahenge.

Chunānche Yeh Peshngoyi Harf Ba Harf Poori Huyi Aur Ek Hi Sāl Ke Bād Ghazwa-e-Badr Meiñ Musalmānoñ Ki Fathe Mubeen Ne Kuffāre Quraish Ke Sardāroñ Ka Khatima Kar Diya aur Kuffāre Makka Ki Lashkari Tāqat Ki Jad Kat Gayi Aur Un Ki Shano Shaukat Ka Janaza Nikal Gaya.

Musalman Ek Din Shahanshāh Hoñge:

Hijrat Ke Bād Kuffāre Quraish Joshe Intiqam Meiñ Āpe Se Bahar

Ho Gaye Aur Bade Ki Shikast Ke Bād To Jazba-e-Intiqam Ne Un Ko Pagal Bana Dāla Tha. Tamām Qabayile Arab Ko In Logoñ Ne Josh Dila Kar Musalmānoñ Par Yalghār Kar Dene Ke Liye Taiyyar Kar Diya Tha. Chunānche Musalsal 8 Baras Tak Khooñrez Ladāiyoñ Ka Silsila Jāri Raha. Jis Meiñ Musalmānoñ Ko Tang Dasti, Fāqamasti, Qatl Wa Khooñrezi, Qism Qism Ki Hausla Shikan Musibato Se Do Chār Hona Pada. Musalmānoñ Ko Ek Lamhe Ke Liye Sukoon Mayassar Nahi Tha. Musalman Khaufo Hirās Ke Ālam Meiñ Rāto Ko Jāg Jāg Kar Waqt Guzarte The Aur Rāt Rāt Bhar Rahmate Ālam Ke Kāshāna-e-Nubuwwat Ka Pahra Diya Karte The Lekin Ayin Is Pareshani Aur Be Saro Samani Ke Mahaul Meiñ Donoñ Jahāñ Ke Sultan ﷺ Ne Qur'an Ka Yeh Ailān Nashr Farmāya Ke Musalmānoñ Ko "Khilafate Àrz" Yāni Deeno Dunya Ki Shahanshāhi Ka Tāj Pahnaya Jāyega. Chunānche Ghaib Dā'n Rasool Ne Apne Dilkash Aur Sheeri'n Lahje Meiñ Qur'an Ki In Rooh Parwar Aur Imān Afroz Āyato Ko Alal Ailān Tilawat Farmāna Shuru Kar Diya Ke;

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا

Tarjuma: Tum Meiñ Se Jo Log Imān Lāye Aur Amale Sāleh Kiya Khuda Ne Un Se Wāda Kiya Hai Ke Un Ko Zameen Ka Khaleefa Banayega Jaisa Ke Us Ne Un Ke Pahle Logoñ Ko Khaleefa Banāya Tha aur Jo Deen Un Ke Liye Pasand Kiya Hai Us Ko Mustahqam Kar Dega aur Un Ke Khauf Ko Aman Se Badal Dega. (Noor)

Musalman Jin Na Musāyid Hālāt Aur Pareshan Kun Mahaul Ki Kashmakash Meiñ Mubtala The In Hālat Meiñ Khilafate Àrz Aur Deeno Dunya Ki Shahanshāhi Ki Yeh Azeem Bisharat Intihayi Hairat Nāk Khabar Thi Bhala Kaun Tha Ho Yeh Soch Sakta Tha Ke Musalmānoñ Ka Ek Mazloom Wa Bekas Gurauh Jis Ko Kuffāre Makka Ne Tarah Tarah Ki Aziyyateiñ De Kar Kuchal Dāla Tha aur Is Ne Apna Sab Kuch Chhod Kar Madine Āa Kar Chand Nek Bando

Ke Zere Sāya Panāh Li Thi Aur Is Ko Yaha Āa Kar Bhi Sukoono Itminan Ki Neend Naseeb Nahi Huyi Thi Bhala Ek Din Aisa Bhi Āyega Ke Is Guraoh Ko Aisi Shahanshāhi Mil Jayegi Ke Khuda Ke Āsman Ke Neeche

Aur Khuda Ke Zameen Par Khuda Ke Siwa In Ko Kisi Aur Ka Dar Na Hoga. Balki Sāri Duniya In Ke Jāho Jalāl Se Dar Kar Larza Bar Andam Rahegi Magar Sāri Dunya Ne Dekh Liya Ke Yeh Bisharat Poori Huyi Aur In Musalmānoñ Ne Shahanshāh Ban Kar Dunya Par Is Tarah Kamyab Hukoomat Ki, Ke Is Ke Sāmne Dunya Ki Tamām Mutmaddin Hukoomato Ka Sheerāza Bikhar Gaya aur Tamām Salatine Ālam Ki Sultani Ke Parcham Azmate Islam Ki Shahanshāhi Ke Āge Sar Nigu Ho Gaye. Kya Āb Bhi Kisi Ko Is Peshin Goyi Ki Sadaqat Meiñ Bāl Ke Karodweiñ Hisse Ke Barābar Bhi Shakko Shuba Ho Sakta Hai?

Fathe Makka Ki Peshngoyi:

Huzoore Aqdas ﷺ Ne Makka-e-Mukarrama Se Is Tarah Hijrat Farmāyi Thi Ke Rāt Ki Tareeki Meiñ Apne Yāre Ghaar Ke Sāth Nikal Kar Ghaar Saur Meiñ Raunak Afroz Rahe. Āpﷺ Ki Jān Ke Dushmano Ne Āp Ki Talash Meiñ Sar Zameene Makka Ke Chappe Chappe Ko Chhān Māra aur Āp ﷺUn Dushmano Ki Nigaho Se Chhupte Aur Bachte Huye Ghair Ma'roof Rasto Se Madina-e-Munawwara Pahuñche. In Hālāt Meiñ Bhala Kisi Ke Wahmo Gumān Meiñ Bhi Yeh Āa Sakta Tha Ke Rāt Ki Tareeki Meiñ Chhup Kar Rote Huye Apne Pyāre Watan Makka Ko Khairabad Kahne Wāla Rasoole Barhaq Ek Din Fātehe Makka Ban Kar Fātehana Jāho Jalāl Ke Sath Shahre Makka Meiñ Apni Fathe Mubin Ka Parcham Lahrayega aur Is Ke Dushmano Ki Qāhir Fauj Is Ke Sāmne Qaidi Ban Kar Dast Basta Sar Jhukaye Larza Bar Andam Khadi Hogi! Magar Nabi-e-Ghaib Dā'n Ne Qur'an Ki Zaban Se Is Peshin Goyi Ka Āilan Farmāya Ke;

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝

Tarjuma: Jab Allāh Ki Madad Aur Fathe (Makka) Āa Jāye Aur Logoñ Ko Tum Dekho Ke Allāh Ke Deen Meiñ Fauj Fauj Dākhil Hote Haiñ To Apne Rab Ki Sana Karte Huye Us Ki Pāki Bolo Aur Us Se Bakhshish Chaho Beshak Wo Bahut Tauba Qabool Karne Wāla Hai. (Nasr)

Chunānche Yeh Peshngoyi Harf Ba Harf Poori Huyi Ke Sanā 8 Hijri Meiñ Makka Fath Ho Gaya aur Āp Fātehe Makka Hone Ki Haisiyyat Se Afwāje Ilāhi Ke Jāho Jalāl Ke Sāth Makka-e-Mukarrama Ke Andar Dākhil Huye Aur Kāba-e-Muazzama Meiñ Dākhil Ho Kar Āp Ne Doganāda Farmāya aur Ahle Arab Fauj Dar Fauj Islam Meiñ Dākhil Hone Lage. Hālanki Is Se Qabl Ikka Dukka Log Islam Qabool Karte The.

Junge Badr Meiñ Fath Ka Āilan:

Junge Badr Meiñ Jab Ke Kul 313 Musalman The Jo Bilkul Hi Nihatte, Kamzor Aur Be Saro Saman The Bhala Kisi Ke Khayal Meiñ Bhi Āa Sakta Tha Ke In Ke Muqāble Meiñ 1000 Ka Lashkare Jarrar Jis Ke Pās Hathyar Aur Askari Tāqat Ke Tamām Saman Wa Āuzar Maujood The Shikast Kha Kar Bhag Jāyega aur 70 Maqtool Aur 70 Giriftār Jayenge. Magar Junge Badr Se Barso Pahle Makka-e-Mukarrama Meiñ Āyateiñ Nāzil Huyi Aur Rasoole Barhaq Ne Aqwame Ālam

Ko Kayi Baras Pahle Junge Badr Meiñ Is Tarah Islami Fathe Mubeen Ki Bisharat Sunayi Ke;

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ۝ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝

Tarjuma: Kya Wo Kuffār Kahte Haiñ Ke Ham Sab Muttahid Aur Ek Doosre Ke Madadgar Haiñ. Yeh Lashkar An Qareeb Shikast Kha Jāyega aur Wo Peeth Pher Kar Bhag Jāyenge. (Qamar: 44,45)

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝

Tarjuma: Aur Agar Kuffār Tum (Musalmānoñ) Se Ladenge To

Yaqeenan Wo Peeth Pher Kar Bhag Jāyenge Phir Wo Koi Hāmi Wa Madadgar Na Pāyenge. (Fath:22)

Yahoodi Maghloob Hoñge:

Madina-e-Munawwara aur Is Ke Atrāf Ke Yahoodi Qabayil Bahut Hi Māldār, Intihayi Jung Joo Aur Bahut Bade Jung Bāz The Aur Un Ko Apni Lashkari Tāqat Par Bada Ghamand Aur Nāz Tha. Junge Badr Meiñ Musalmānoñ Ki Fathe Mubeen Ka Hāl Sun Kar Un Yahoodiyoñ Ne Musalmānoñ Ko Yeh Tāna Diya Ke Qabayile Quraish Funoone Jung Se Na Wāqif Aur Be Dhang The Is Liye Wo Jung Hār Gaye Agar Musalmānoñ Ko Ham Jung Bāzo Aur Bahāduri Se Pāla Pada To Musalmānoñ Ko Un Ki Chati Ka Doodh Yād Āa Jāyega. Aur Wāqeyi Soorate Hāl Aisi Thi Ke Samajh Meiñ Nahi Āa Sakta Tha Ke Mutthi Bhar Kamzor Aur Be Saro Saman Musalmānoñ Se Qabayile Yahood Ka Yeh Musallah Wa Munazzam Lashkar Kabhi Shikast Kha Jāyega. Magar Is Hāl Wa Mahaul Meiñ Ghaib Dā'n Rasool Ne Qur'an Ki Zaban Se Is Ghaib Ki Khabar Ka Āilan Farmāya Ke;

وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَیْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ ○ لَنْ یَّضُرُّوْكُمْ اِلَّاۤ اَذًىؕ وَ اِنْ یُّقَاتِلُوْكُمْ یُوَلُّوْكُمُ الْاَدْبَارَ ثُمَّ لَا یُنْصَرُوْنَ ○

Tarjuma: Agar Ahle Kitab Imān Le Āte To Un Ke Liye Yeh Behtar Hota Un Meiñ Kuch Imāndar Aur Aksar Fāsiq Haiñ Aur Wo Tum (Musalmānoñ) Ko Bajuz Thodi Takleef Dene Ke Koi Nuqsan Nahi Pahuñcha Sakte Aur Agar Wo Tum Se Ladenge To Yaqeenan Pusht Pher Deñge Phir Un Ka Koi Madadgar Na Hoga. (Āle Imran: 111, 112)

Chunānche Aisa Hi Hua Ke Yahood Ke Qabayil Meiñ Se Banu Quraiza Qatl Kar Diye Gaye Aur Banu Nazeer Jila Watan Kar Diye Gaye Aur Khaibar Ko Musalmānoñ Ne Fath Kar Liya aur Bāqi Yahood Zillat Ke Sāth Jizya Āda Karne Par Majboor Ho Gaye.

Ahde Nabawi Ke Bād Ki Ladāiyañ:

Qur'ane Majeed Ke Peshngoiya aur Ghaib Ki Khabareiñ Sirf Unhi Jungo Ke Sāth Makhsoos Wa Mahdood Nahi Thi Jo Ahde Nabawi Meiñ Huyi Balki Is Ke Bād Khulafa Ke Daure Khilafat Meiñ Arab Wa Ajam Meiñ Jo Azeem Wa Khooñrez Ladāiyañ Huyiñ Un Ke Mutalliq Bhi Qur'ane Majeed Ne Pahle Se Peshngoyi Kar Di Thi Jo Harf Ba Harf Poori Huyi. Musalmānoñ Ko Rome Wa Irān Ki Zabardast Hukoomato Se Jo Ladāiyañ Ladni Padi Wo Tareekhe Islam Ke Bahut Hi Zarri'n Awrāq Aur Numaya Wāqiyat Haiñ Magar Qur'ane Majeed Ne Barso Pahle In Jungo Ke Natayiz Ka Āilan In Lafzoñ Me Inkar Diya Tha;

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ

Tarjuma: Jihād Meiñ Peeche Rah Jāne Wāle Dihatiyo Se Kah Do Ke An Qareeb Tum Ko Ek Sakht Jung Joo Qaum Se Jung Karne Ke Liye Bulaya Jāyega Tum Log Us Se Ladoge Ya Wo Musalman Ho Jayenge. (Fath: 16)

Is Peshngoyi Ka Zuhoor Is Tarah Hua Ke Rome Wa Irān Ki Jung Joo Aqwam Se Musalmānoñ Ko Jung Karni Padi Jis Meiñ Bāz Jagah Khooñrez Ma'rike Huye Aur Bāz Jagah Ke Kuffār Ne Islam Qubool Kar Liya. Al Gharaz Is Qism Ki Bahut Si Ghaib Ki Khabareiñ Qur'ane Majeed Meiñ Mazkoor Haiñ Jin Ko Ghaib Dā'n Rasool ﷺ Ne Wāqiyat Ke Wāqe'a Hone Se Bahut Pahle Aqwame Ālam Ke Sāmne Bayan Farmā Diya aur Yeh Tamām Ghaib Ki Khabareiñ Āftab Ki Tarah Zāhir Ho Kar Ahle Ālam Ke Sāmne Zabane Hāl Se Ailān Kar Rahi Haiñ Aur Qiyamat Tak Ailān Karti Rahengi Ke:

Chasme Aqwam Yeh Nazzara Ābad Tak Dekhe
Rif'ate Shāne Raf'ana Laka Zikrak Dekhe

Ahadees Meiñ Ghaib Ki Khabreiñ

Islami Futoohāt Ki Pesh Goiyā

Ibteda-e-Islam Meiñ Musalman Jin Ālamo Masaib Meiñ Giriftār Aur Jis Be Saro Samāni Ke Ālam Meiñ The Koi Is Ko Soch Bhi Nahiñ Sakta The Ke Chand Nihatte, Fāqa Kash Aur Be Saro Samān Musalman Qaisaro Kisra Ki Jabir Hukumato Ka Takhta Ulat Deñge, Lekin Ghaib Janne Wāle Paighambare Sadiq Ne Poore Azm Wa Yaqeen Ke Sāth Apni Ummat Ko Ye Bisharateiñ Di Ke Aye Musalmānoñ! Tum Anqareeb Qustuntuniya Ko Fateh Karoge Aur Qaisaro Kisra Ke Khazano Ki Kunjiya Tumhare Daste Tasarruf Meiñ Hoñgi, Misr Par Tumhari Hukoomat Ka Parcham Lehrayega, Aur Tum Se Turko Ki Jung Hogi Jin Ki Ānkheiñ Chhoti Chhoti Aur Chehre Chaude Chaude Hoñge Aur Un Jungo Meiñ Tum Ko Fathe Mubeen Hāsil Hogi. (Bukhari)

Tarikh Gawāh Hai Ke Ghaib Dān Nabi ﷺ Ki Di Hui Ye Sab Ghaib Ki Khabreiñ Ālame Zuhoor Meiñ Āi

Qaisaro Kisra Ki Barbadi

Ayen Us Waqt Jab Ke Qaisaro Kisra Ki Hukoomato Ke Parcham Intehāyi Jāho Jalāl Ke Sāth Dunya Par Lehra Rahe The Aur Ba Zāhir Inki Barbadi Ka Koi Samān Nazar Nahiñ Āa Raha Tha Magar Ghaib Dān Nabi ﷺ Ne Apni Ummat Ko Ye Ghaib Ki Khabar Sunai Ke

إِذَا هَلَكَ كِسْرٰى فَلَا كِسْرٰى بَعْدَهٗ وَإِذَا هَلَكَ قَيْصَرُ بَعْدَهٗ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَتُنْفَقَنَّ كُنُوْزُهُمَا فِيْ سَبِيْلِ اللهِ

(بخاری جلد 1 ص 511 باب علامات النبوة)

Jab Kisra Halāk Hoga To Iske Bād Koi Kisra Na Hoga aur Jab Qaisar Halāk Hoga To Iske Bād Koi Qaisar Na Hoga aur Us Zāt Ki Qasam Jis Ke Qabza-e-Qudrat Meiñ Meri Jān Hai, Zaroor In Donoñ Ke Khazane Allah Ta'ala Ki Rāh Meiñ (Musalmānoñ Ke Hāth Se) Kharch Kiye Jayenge Dunya Ka Har Muarrikh Is Haqeeqat Ka Gawāh Hai Ke Hazrate Ameerul Momineen Faruque-

e-Āzam Radiallahu Ta'ala Ànhu Ke Daure Khilafat Meiñ Kisra aur Qaisar Ki Tabahi Ke Bād Na Phir Kisi Ne Saltanate Fāras Ka Tāje Khusrawi Dekha Na Roomi Saltanat Ka Rooye Zameen Par Kahin Wujood Nazar Āya, Kyuñ Na Ho Ke Ye Ghaibdān Nabiye Sadiq Ki Wo Ghaib Ki Khabreiñ Haiñ Jo Khudāwande Allamul Ghuyoob Ki Wahih Se Āp Ne Di Haiñ, Bhala Kyuñkar Mumkin Hai Ke Ghaibdān Nabi Ki Di Hui Ghaib Ki Khabreiñ Bāl Ke Karodweiñ Hisse Ke Barābar Bhi Khilaf Wāqe Ho Sakeiñ.

Yaman, Shām, Iraq Fateh Hoñge

Huzoore Akram ﷺ Ne Yaman Wa Shām Wa Iraq Ke Fateh Hone Se Barso Pehle Ye Ghaib Ki Khabar Di Thi Ke Yaman Fateh Kiya Jayega To Log Apni Sawariyo Ko Hankate Hue Aur Apne Ahlo Ayāl Aur Muttabeyeen Ko Le Kar (Madine Se) Yaman Āyenge Halañki Madine Hi Ka Qiyām Unke Liye Behtar Tha, Kāsh Wo Log Is Bāt Ko Jān Lete Phir Shām Fateh Kiya Jayega To Ek Qaum Apne Ghar Wāloñ Aur Apne Pairwi Karne Wāloñ Ko Le Kar Sawariyo Ko Hankate Hue (Madine Se) Shām Chali Āyegi Halañki Madina Hi Un Ke Liye Behtar Tha, Kāsh! Wo Log Is Ko Jān Lete Phir Iraq Fateh Hoga To Kuchh Log Apne Ghar Wāloñ Aur Jo Un Ka Kehna Manenge Un Sab Ko Le Kar Sawariyo Ko Hankate Hue (Madine Se) Iraq Āa Jayenge Halañki Madine Hi Ki Sukoonat Unke Liye Behtar Thi, Kāsh! Wo Is Ko Jān Lete. (Muslim)

Yaman 8 Hijri Meiñ Fateh Hua aur Sham Wa Irāq Iske Bād Fateh Hue Lekin Ghaib Janne Wāle Mukhbire Sadiq ﷺ Ne Barso Pehle Ye Ghaib Ki Khabreiñ De Di Thi Jo Harf Ba Harf Poori Hui.

Fathe Misr Ki Bisharat

Hazrate Abuzar Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Huzoor ﷺ Ne Irshad Farmāya Ke Tum Log Anqareeb Misr Ko Fateh Karoge Aur Wo Aisi Zameen Hai Jahāñ Ka Sikka Qeerat Kehlata Hai, Jab Tum Log Us Ko Fateh Karo To Uske Bashindo Ke Sāth Achha Sulook Karna Kyuñki Tumhare Aur Unke Darmiyan Ek Talluq Aur

Rishta Hai (Hazrate Ismāeel Àlaihissalām Ki Walida Hajira Radiallahu Ta'ala Ànha Misr Ki Thi Jin Ki Awlād Meiñ Sāra Ārab Hai) Aur Jab Tum Dekhna Ke Wahāñ Ek Eiñt Bhar Jagah Ke Liye Do Ādmi Jhagda Karte Ho To Tum Misr Se Nikal Jāna, Chunānche Hazrate Abuzar Radiallahu Ta'ala Ànhu Ne Khud Apni Ānkh Se Misr Meiñ Ye Dekha Ke Abdurrahman Bin Shurhbeel Aur Un Ke Bhai Rabia Ek Eiñt Bhar Jagah Ke Liye Lad Rahe Haiñ, Ye Manzar Dekh Kar Hazrate Abuzar Radiallahu Ta'ala Ànhu, Huzoor ﷺ Ki Wasiyyat Ke Mutābiq Misr Chhod Kar Chale Āye. (Muslim)

Baitul Muqaddas Ki Fateh

Baitul Muqaddas Ki Fateh Hone Se Barso Pehle Huzoore Aqdas ﷺ Ne Ghaib Ki Khabar Dete Hue Apni Ummat Se Irshad Farmāya Ke:

Qiyamat Se Pehle 6 Cheezeiñ Gin Rakho

(1) Meri Wafāt (2) Baitul Muqaddas Ki Fateh (3) Phir Tāoon Ki Waba Jo Bakriyo Ki Giltiyo Ki Tarah Tumhare Andar Shuru Ho Jayegi (4) Is Qadar Māl Ki Kasrat Ho Jayegi Ke Kisi Ādmi Ko 100 Deenar Dene Par Bhi Wo Khush Nahiñ Hoga (5) Ek Aisa Fitna Uthega Ke Arab Ka Koi Ghar Bāqi Nahiñ Rahega Jis Meiñ Fitna Dakhil Na Hua Ho (6) Tumhare Aur Roomiyo Ke Darmiyan Ek Sulah Hogi Aur Roomi Ahad Shukni Kareñge Wo 80 Jande Le Kar Tumhare Upar Hamla Āwar Hoñge Aur Har Jhande Ke Niche 12 Hazār Fauj Hogi. (Bukhari)

Khaufnak Raste Pur Amn Ho Jayenge

Hazrate Adi Bin Hātim Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maiñ Bārgāhe Risālat Meiñ Hāzir Tha To Ek Shakhs Ne Āa Kar Fāqe Ki Shikāyat Ki Phir Ek Dusra Shakhs Āya Usne Rasto Meiñ Dāka Zani Ka Shikwa Kiya, Ye Sun Kar Shehanshāhe Madina ﷺ Ne Farmāya Ke Aye Adi! Agar Tumhari Umr Lambi Hogi To Tum Yaqeenan Dekhoge Ke Ek Parda Nasheen Aurat Akeli "Heerah" Se Chalegi Aur Makke Āa Kar Kābe Ka Tawaf Karegi Aur Usko Khuda Ke Siwa Kisi Ka Koi Dar Nahiñ Hoga Hazrate Adi Radiallahu Ta'ala

Ànhu Kehte Haiñ Ke Maine Apne Dil Meiñ Kaha Ke Bhala Qabila-e-Tee Ke Wo Dāku Jinhone Sheharo Meiñ Āg Laga Rakhi Hai Kahañ Chale Jayenge? Phir Āpne Irshad Farmāya Ke Agar Tum Ne Lambi Umr Pāi To Yaqeenan Dekhoge Ke Kisra Ke Khazano Ko Musalman Apne Hātho Se Kholenge Aur Aye Adi! Agar Tumhari Zindagi Darāz Hui To Tum Zaroor Zaroor Dekhoge Ke Rk Ādmi Mutthi Bhar Sona Ya Chandi Le Kar Talash Karta Phirega Ke Koi Uske Sadqe Ko Qabool Kare Magar Koi Shakhs Aisa Nahiñ Āyega Jo Uske Sadaqe Ko Qabool Kare (Kyuñki Har Shakhs Ke Pās Ba Kasrat Māl Hoga aur Koi Faqeer Na Hoga) Hazrate Adi Bin Hātim Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Aye Logoñ! Ye To Maine Apni Ānkhoñ Se Dekh Liya Ke Waqai Ek Aurat Maqāme Heerah Se Akeli Tawafe Kāba Ke Liye Chali Āi Hai Aur Wo Khuda Ke Siwa Kisi Se Nahiñ Darti Aur Maiñ Khud Un Logoñ Meiñ Se Hooñ Jinhone Kisra Bin Hurmuz Ke Khazano Ko Khol Kar Nikala, Ye Do Cheezeiñ To Maine Dekh Li Aye Logoñ! Agar Tum Logoñ Ki Umreiñ Darāz Hui To Yaqeenan Tum Log Teesri Cheez Ko Bhi Dekh Loge (Ke Koi Faqeer Nahiñ Milega Jo Sadaqa Qabool Kare.)

Fātehe Khaibar Kaun Hoga?

Junge Khaibar Ke Dauran Ek Din Ghaib Dān Nabiﷺ Ne Ye Farmāya Ke Kal Maiñ Us Shakhs Ke Hāth Meiñ Jhanda Duñga Jo Allah Wa Rasool Se Mohabbat Karta Hai Aur Allah Wa Rasool Us Se Muhabbat Karte Haiñ Aur Usi Ke Hāth Se Khaibar Fateh Hoga, Is Khush Khabri Ko Sun Kar Lashkar Ke Tamām Mujahideen Ne Is Intezar Meiñ Nihāyat Beqarari Ke Sāth Rāt Guzari Ke Dekheiñ Kaun Wo Khush Naseeb Hai Jiske Sar Is Bisharat Ka Sehra Bandhta Hai, Subah Ko Har Mujahid Is Ummeed Par Bārgāhe Risālat Meiñ Hāzir Hua Ke Shayad Wahi Is Khushnaseebi Ka Tajdār Ban Jāye, Har Shakhs Gosh Bar Āwaz Tha Ke Nagahān Shehanshāhe Madina ﷺ Ne Irshad Farmāya Ke Ali Bin Abi Talib Kahañ Haiñ? Logoñ Ne Kaha Ke Ya Rasoolallahﷺ! Un Ki Ānkhoñ Meiñ Āshob Hai, Irshad Farmāya Ke Qasid Bhej Kar Unheiñ Bulāo,

Jab Hazrate Ali Radiallahu Ta'ala Ànhu Darbāre Risālat Meiñ Hāzir Hue To Huzoore Aqdas ﷺ Ne Un Ki Ānkhoñ Meiñ Apna Luābe Dehan Laga Kar Dua Farmāi Jis Se Filfaur Wo Is Tarah Shifayab Ho Gaye Ke Goya Unheiñ Kabhi Āshobe Chashm Hua Hi Nahiñ Tha aur Un Ke Hāth Meiñ Jhanda Āta Farmāya aur Khaibar Ka Maidān Usi Din Unke Hātho Se Sar Ho Gaya Is Hadees Se Sābit Hota Hai Ke Huzoor ﷺ Ek Din Qabl Hi Ye Bata Diya Ke Kal Hazrate Ali Radiallahu Ta'ala Ànhu Khaibar Ko Fatah Kareñge, "Kal Kaun Kya Karega" Ka Ilm Ghaib Hai Jo Allah Ta'ala Ne Apne Rasool Ko Ata Farmāya.

Tees Baras Khilafat Phir Badshāhi

Hazrate Safina Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Huzoor ﷺ Ne Farmāya Ke Mere Bād 30 Baras Tak Khilafat Rahegi Iske Bād Badshāhi Ho Jayegi, Is Hadees Ko Suna Kar Hazrate Safina Radiallahu Ta'ala Ànhu Ne Farmāya Ke Tum Log Gin Lo! Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ki Khilafat Do Baras Aur Hazrate Umar Radiallahu Ta'ala Ànhu Ki Khilafat Das Baras Aur Hazrate Usman Radiallahu Ta'ala Ànhu Ki Khilafat Bārah Baras Aur Hazrate Ali Radiallahu Ta'ala Ànhu Ki Khilafat Chhe Baras Ye Kul 30 Baras Ho Gaye.

(Mishkāt)

Sana 70 Hijri Aur Ladkoñ Ki Hukumat

Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Rāwi Haiñ Ke Huzoor ﷺ Ne Irshad Farmāya Ke Sana 70 Hijri Ke Shuru Aur Ladkoñ Ki Hukumat Se Panāh Māngo.

(Mishkāt)

Isi Tarah Huzoor ﷺ Ne Farmāya Ke Meri Ummat Ki Tabahi Quraish Ke Chand Ladkoñ Ke Hātho Par Hogi, Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Is Hadees Ko Suna Kar Farmāya Karte The Ke Agar Tum Chaho To Maiñ Un Ladkoñ Ke Nām Bata Sakta Hooñ Wo Fulān Ke Bete Aur Fulān Ke Bete Haiñ. (Bukhari)

Tarikhe Islam Gawāh Hai Ke Sana 70 Hijri Meiñ Banu Umayya Ke Kam Umr Hakimo Ne Jo Fitne Barpa Kiye Waqai Aise Fitne The Ke Jin Se Har Musalman Ko Khuda Ki Panāh Māngni Chahiye, In Waqiyāt Ki Barso Pehle Nabiye Barhaq ﷺ Ne Kbabar Di Jo Yaqeenan Ghaib Ki Khabar Hai.

Turko Se Jung

Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Rasoolullah ﷺ Ne Irshad Farmāya Ke Us Waqt Tak Qiyamat Qāim Nahiñ Hogi Jab Tak Tum Log Aisi Qaum Se Na Ladoge Jin Ke Joote Bāl Ke Hoñge Aur Jab Tak Tum Log Turk Qaum Se Na Ladoge Jo Chhoti Ānkhoñ Wāle, Surkh Chehro Wāle, Chapti Nāko Wāle Hoñge, Unke Chehre Goya Hathodi Se Peeti Hui Dāl Ki Manind (Chaude Chapte) Hoñge Aur Un Ke Joote Bāl Ke Hoñge Aur Dusri Riwayat Meiñ Hai Ke Tum Log (Khooz Wa Khirmān) Ke Ajmiyo Se Jung Karoge Jin Ke Chehre Surkh, Nākeiñ Chapti, Ānkheiñ Chhoti Hoñgi Aur Teesri Riwayat Meiñ Ye Hai Ke Qiyamat Se Pehle Tum Log Aisi Qaum Se Jung Karoge Jin Ke Joote Bāl Ke Hoñge Wo Ahle Bāraz Haiñ (Yāni Sehrao Aur Maidānoñ Meiñ Rehne Wāle Haiñ) Ghaib Dān Nabi ﷺ Ne Ye Khabar Us Waqt Di Thi Jab Islam Abhi Poore Taur Par Zameene Hijāz Meiñ Bhi Nahiñ Phaila Tha, Magar Tarikh Gawāh Hai Ke Mukhbire Sadiq Ki Ye Tamām Pesh Goiya Pehli Hi Sadi Ke Ākhir Tak Poori Ho Gai Mujahideene Islam Ke Lashkaroñ Ne Turko Aur Sehrao Meiñ Rehne Wāle Barbariyo Se Jihad Kiya aur Islam Ki Fathe Mubeen Hui Aur Turk Wa Barbari Aqwām Damane Islam Meiñ Āa Gai.

Hindustan Meiñ Mujahideen

Huzoore Aqdas ﷺ Ne Hindustan Meiñ Islam Ke Dakhil Aur Ghalib Hone Ki Khushkhabri Sunate Hue Irshad Farmāya Ke Meri Ummat Ke Do Gurauh Aise Haiñ Ke Allah Ta'ala Ne Un Donoñ Ko Jahāññam Se Āzād Farmā Diya Hai, Ek Wo Gurauh Jo Hindustan Meiñ Jihad Karega aur Ek Wo Gurauh Jo Hazrate Eisa Bin

Maryam Àlaihissalām Ke Sāth Hoga Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Kaha Karte The Ke Rasoolullah ﷺ Ne Ham (Musalmānoñ) Se Hindustan Meiñ Jihad Karne Ka Wāda Farmāya Tha To Agar Maine Wo Zamāna Pa Liya Jab To Maiñ Us Ki Rāh Meiñ Apna Jāno Māl Qurban Kar Duñga aur Agar Maiñ Us Jihad Meiñ Shaheed Ho Gaya To Maiñ Behtareen Shaheed Thehrunga aur Agar Maiñ Zinda Lauta To Maiñ Dozakh Se Āzād Hone Wāla Ābu Huraira Hounga. (Nasāi)

Imam Nasāi Ne Sana 302 Hijri Meiñ Wafāt Pāi Aur Unhoñ ne Apni Kitab Sultan Mahmood Ghaznavi Ke Hamla-e-Hindustan Sana 392 Hijri Se Taqreeban 100 Baras Pehle Tehreer Farmāi Tamām Dunya Ke Muarrikheen Gawāh Haiñ Ke Ghaib Dan Nabi Ne Apni Zubane Qudsi Bayān Se Hindustan Ke Bāre Meiñ Saikdo Baras Pehle Jis Ghaib Ki Khabar Ka Āilan Farmāya Tha Wo Harf Ba Harf Poori Ho Kar Rahi Ke Muhammad Bin Qasim Ne Sarzameene Sindh Wa Makrān Par Jihad Farmāya aur Mahmood Ghaznavi Wa Shahabuddin Ghauri Ne Hindustan Ke Somnath Wa Ājmer Waghaira Par Jihad Kar Ke Is Mulk Meiñ Islam Ka Parcham Lehraya, Yahāñ Tak Ke Sarzameene Hind Meiñ Nagaland Ki Pahādiyoñ Se Kohe Hindu Kush Tak Aur Rās Kumari Se Himalaya Ki Chotiyoñ Tak Islam Ka Parcham Lehra Chuka, Halañki Mukhbire Sadiqﷺ Ne Ye Peshan Goi Us Waqt Ki Thi Jab Islam Sarzameene Hijāz Se Bhi Āge Nahiñ Pahuñch Pāya Tha, In Ghaib Ki Khabro Ko Lafz Ba Lafz Poora Hote Dekh Kar Kaun Hai Jo Ghaib Dān Nabi ﷺ Ke Darbār Meiñ Is Tarah Nazrana-e-Aqeedat Na Pesh Karega Ke;

Sare Arsh Par Hai Teri Guzar
DiL E Farsh Par Hai Teri Nazar
Malakooto Mulk Meiñ Koi Shay
Nahiñ Wo Jo Tujh Pe Ayāñ Nahiñ

Kaun Kahañ Marega?

Junge Badr Meiñ Ladāi Se Pehle Huzoore Akram ﷺ Sahaba Ko Le Kar Maidāne Jung Meiñ Tashreef Le Gaye Aur Apni Chhadi Se Lakeer Kheench Kheench Kar Bataya Ke Ye Fulān Kafir Ki Qatl Gāh Hai, Ye Abu Jahal Ka Maqtal Hai, Is Jagah Quraish Ka Fulān Sardār Māra Jayega, Sahaba-e-Kirām Ka Bayān Hai Ke Har Sardāre Quraish Ke Qatl Hone Ke Liye Āpne Jo Jo Jagaheiñ Muqarrar Farmā Di Thi Usi Jagah Us Kafir Ki Lāsh Khāko Khoon Meiñ Luthdi Hui Pāi Gai. (Muslim)

Hazrate Fatima Ki Wafāt Kab Hogi?

Hazrate Rasoole Khuda ﷺ Ne Apne Marze Wafāt Meiñ Hazrate Fatima Radiallahu Ta'ala Ànha Ko Apne Pās Bula Kar Unke Kān Meiñ Koi Bāt Farmāi To Wo Rone Lagi Phir Thodi Der Bād Unke Kān Meiñ Ek Aur Bāt Kahi To Wo Hansne Lagi, Hazrate Āisha Radiallahu Ta'ala Ànha Ko Ye Dekh Kar Bada Tajjub Hua, Unhoñ ne Hazrate Fatima Radiallahu Ta'ala Ànha Se Is Rone Aur Hansne Ka Sabab Puchha To Unhoñ ne Sāf Keh Diya Ke Maiñ Rasoolullah ﷺ Ka Rāz Zāhir Nahiñ Kar Sakti, Jab Huzoor ﷺ Ke Ki Wafāt Ho Gai To Hazrate Āisha Radiallahu Ta'ala Ànha Ke Dobara Daryaft Karne Par Hazrate Fatima Radiallahu Ta'ala Ànha Ne Kaha Ke Huzoor ﷺNe Pehli Martaba Mere Kān Meiñ Ye Farmāya Tha Ke Maiñ Apni Is Beemari Meiñ Wafāt Pa Jāuñga Ye Sun Kar Maiñ Farte Gham Se Ro Padi Phir Farmāya Ke Aye Fatima! Mere Ghar Wāloñ Meiñ Sab Se Pehle Tum Wafāt Pa Kar Mujh Se Milogi, Ye Sun Kar Maiñ Hans Padi Ke Huzoor ﷺ Se Meri Judai Ka Zamāna Bahut Hi Kam Hoga Āhle Ilm Jānte Haiñ Ke Ye Donoñ Ghaib Ki Khabreiñ Harf Ba Harf Poori Hui Ke Āp Ne Apni Usi Beemari Meiñ Wafāt Pāi Aur Hazrate Fatima Radiallahu Ta'ala Ànha Bhi Sirf 6 Mahine Ke Bād Wafāt Pa Kar Huzoor ﷺ Se Ja Mili.

Khud Apni Wafāt Ki Ittela

Jis Sāl Huzoore Aqdas ﷺ Ne Is Dunya Se Rihlat Farmāi, Pehle Hi Se

Āp Ne Apni Wafāt Ka Āilan Farmāna Shuru Kar Diya Chunānche Hujjatul Wida Se Pehle Hi Huzoore Akram ﷺ Ne Hazrate Muāz Bin Jabal Radiallahu Ta'ala Ànhu Ko Yaman Ka Hakim Bana Kar Rawāna Farmāya To Un Ko Rukhsat Karte Waqt Āp Ne Unse Farmāya Ke Aye Muāz! Ab Is Ke Bād Tum Mujh Se Na Mil Sakoge Jab Tum Wāpas Āoge To Meri Masjid Aur Meri Qabr Ke Pās Se Guzroge (Musnad Ahmad) Isi Tarah Hujjatul Wida Ke Mauqe Par Jab Ke Arafat Meiñ Ek Lākh Pachis Hazār Se Zāid Musalmānoñ Ka Ijtema-e-Azeem Tha, Āp ﷺ Ne Wahāñ Daurane Khutba Irshad Farmāya Ke Shayad Āinda Sāl Tum Log Mujh Ko Na Pāoge.

Isi Tarah Marze Wafāt Se Kuchh Dino Pehle Āp ﷺ Ne Irshad Farmāya Ke Allah Ta'ala Ne Apne Ek Bande Ko Ikhteyar Diya Tha Ke Wo Chahe To Dunya Ki Zindagi Ko Ikhteyar Kar Le Aur Chahe To Ākhirat Ki Zindagi Qabool Kar Le To Us Bande Ne Ākhirat Ko Qabool Kar Liya, Ye Sun Kar Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Rone Lage, Hazrate Abu Sayeed Khudri Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Ham Logoñ Ko Bada Tajjub Hua Ke Āp To Ek Bande Ke Bāre Meiñ Ye Khabar De Rahe Haiñ To Is Par Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ke Rone Ka Kya Mauqa Hai? Magar Jab Huzoor ﷺ Ne Iske Chand Hi Dino Bād Wafāt Pāi To Ham Logoñ Ko Màloom Hua Ke Wo Ikhteyar Diya Hua Banda Huzoor ﷺ Hi The Aur Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ham Logoñ Meiñ Sabse Zyada Ilm Wāle The (Kyuñki Unhoñ ne Ham Sab Logoñ Se Pehle Ye Jān Liya Tha Ke Wo Ikhteyar Diya Hua Banda Khud Huzoore Aqdas ﷺ Haiñ.)

Hazrate Umar Wa Hazrate Usman Shaheed Hoñge

Hazrate Anas Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Nabi ﷺ Ne Ek Martaba Hazrate Abu Bakr Wa Hazrate Umar Wa Hazrate Usman Ko Sāth Le Kar Uhud Ke Pahād Par Chadhe, Us Waqt Pahād Hilne Laga To Āp Ne Farmāya Ke Aye Uhud! Thehar Ja aur Yaqeen Rakh Ke Tere Upar Ek Nabi Hai Ek Siddique Hai Aur Do

Shaheed (Umar Wa Usman) Haiñ Nabi Aur Siddique Ko To Sab Jānte The Lekin Hazrate Umar Aur Hazrate Usman Ki Shahādat Ke Bād Sab Ko Ye Bhi Màloom Ho Gaya Ke Wo Do Shaheed Kaun The.

Hazrate Ammār Ko Shahādat Milegi

Hazrate Abu Sayeed Khudri Wa Hazrate Umme Salama Radiallahu Ta'ala Ànhum Ājma'een Ka Bayān Hai Ke Hazrate Ammar Radiallahu Ta'ala Ànhu Khandaq Khod Rahe The, Us Waqt Huzoor ﷺ Ne Hazrate Ammār Radiallahu Ta'ala Ànhu Ke Sar Par Apna Daste Shafqat Pher Kar Irshad Farmāya Ke Afsos! Tujhe Ek Bāghi Gurauh Qatl Karega Ye Peshngoi Is Tarah Poori Hui Ke Hazrate Ammār Radiallahu Ta'ala Ànhu Junge Siffeen Ke Din Hazrate Ali Radiallahu Ta'ala Ànhu Ke Sāth The Aur Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ke Sāthiyo Ke Hāth Se Shaheed Hue Ahle Sunnat Ka Āqeeda Hai Ke Junge Siffeen Meiñ Hazrate Ali Radiallahu Ta'ala Ànhu Yaqeenan Haq Par The Aur Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ka Gurauh Yaqeenan Khata Ka Murtakib Tha Lekin Chuñki In Logoñ Ki Khata Ijtehadi Thi Lihāza Ye Log Gunahgar Na Hoñge Kyuñki Rasoolullah ﷺ Ka Irshad Hai Ke Agar Koi Mujtahid Apne Ijtehad Meiñ Sahi Wa Durust Mas'ale Tak Pahuñch Gaya To Usko Doguna Sawāb Milega aur Agar Mujtahid Ne Apne Ijtehad Meiñ Khata Ki Jab Bhi Usko Ek Sawāb Milega.

Isliye Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ki Shān Meiñ Lān Tān Hargiz Hargiz Jāiz Nahiñ Kyuñki Bahut Se Sahaba Is Jung Meiñ Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ke Sāth The, Phir Ye Bāt Bhi Yahāñ Zehn Meiñ Rakhna Zaroori Hai Ke Misri Bāghiyo Ka Gurauh Jinhone Hazrate Ameerul Momineen Usmane Ghani Radiallahu Ta'ala Ànhu Ka Muhasra Kar Ke Un Ko Shaheed Kar Diya Tha Ye Log Junge Siffeen Meiñ Hazrate Ali Radiallahu Ta'ala Ànhu Ke Lashkar Meiñ Shamil Ho Kar Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Se Lad Rahe The To

Mumkin Hai Ke Ghamsān Ki Jung Meiñ Inhi Bāghiyo Ke Hāth Se Hazrate Ammar Shaheed Radiallahu Ta'ala Ànhu Ho Gaye Hoñ, Is Soorat Meiñ Huzoor ﷺ Ka Ye Irshad Bilkul Sahih Hoga Ke Afsos Aye Ammar! Tujh Ko Ek Bāghi Gurauh Qatl Karega aur Is Qatl Ki Zimmedari Se Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ka Dāman Pāk Rahega, Bahar Hāl Hazrate Muawiya Radiallahu Ta'ala Ànhu Ki Shān Meiñ Lān Tān Karna Rafziyo Ka Mazhab Hai, Hazrāte Ahle Sunnat Ko Is Se Parhez Karna Lāzim Wa Zaroori Hai.

Hazrate Usman Ka Imtehān

Hazrate Abu Moosa Āshari Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Huzoore Aqdas ﷺ Madine Ke Ek Bāgh Meiñ Tek Lagaye Hue Baithe The, Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Darwāza Khulwa Kar Andar Āye To Āp Ne Un Ko Jannat Ki Bisharat Di, Phir Hazrate Umar Radiallahu Ta'ala Ànhu Āye To Āp Ne Un Ko Bhi Jannat Ki Bisharat Di Phir Hazrate Usman Radiallahu Ta'ala Ànhu Āye To Āp Ne Un Ko Jannat Ki Bisharat Ke Sāth Sāth Ek Imtehān Aur Āzmaish Meiñ Mubtala Hone Ki Bhi Ittela Di, Ye Sun Kar Hazrate Usman Radiallahu Ta'ala Ànhu Ne Sabr Ki Dua Māngi Aur Ye Kaha Ke Khuda Madadgār Hai. (Muslim)

Hazrate Ali Ki Shahādat

Hazrate Ali Radiallahu Ta'ala Ànhu Aur Bāz Dusre Sahaba Huzoor ﷺ Ke Sāth Ek Safar Meiñ The To Āp Ne Irshad Farmāya Ke Maiñ Bata Dooñ Ke Sab Se Badh Kar Do Bad Bakht Insan Kaun Haiñ? Logoñ Ne Àrz Kiya Ke Hān Ya Rasoolallah ﷺ ! Bataiye, Āp Ne Irshad Farmāya Ke Qaume Samood Ka Surkh Rang Wāla Wo Badbakht Jisne Hazrate Sāleh Àlaihissalām Ki Ooñtni Ko Qatl Kiya aur Dusra Wo Badbakht Insan Jo Aye Ali Tumhare Yahāñ Par (Gardan Ki Taraf Ishara Kiya) Talwār Mārega Ye Ghaib Ki Khabar Is Tarah Zuhoor Pazeer Hui Ke 17 Ramazan Sana 40 Hijri Ko Abdurrahman Bin Muljim Khariji Ne Hazrate Ali Radiallahu Ta'ala Ànhu Par Talwār Se Qatilana Hamla Kiya Jisse Zakhmi Ho Kar Do Din Bād Hazrate

Ali Radiallahu Ta'ala Ànhu Shahādat Se Sarfaraz Ho Gaye.

Hazrate Sād Ke Liye Khush Khabri

Hazrate Sād Bin Abi Waqqas Radiallahu Ta'ala Ànhu Hujjatul Wida Meiñ Makka-e-Muazzama Meiñ Ja Kar Is Qadar Shadeed Beemar Ho Gaye Ke Un Ko Apni Zindagi Ki Ummeed Na Rahi, Un Ko Is Bāt Ki Bahut Zyada Bechaini Thi Ke Agar Maiñ Mar Gaya To Meri Hijrat Na Mukammal Reh Jayegi, Huzoore Akramﷺ Un Ki Iyadat Ke Liye Tashreef Le Gaye, Āp Ne Un Ki Beqarari Dekh Kar Tasalli Di Aur Un Ke Liye Dua Bhi Farmāi Aur Ye Bisharat Di Ke Ummeed Hai Ke Tum Abhi Nahiñ Maroge Balki Tumhari Zindagi Lambi Hogi Aur Bahut Se Logoñ Ko Tum Se Nafa aur Bahut Se Logoñ Lo Tum Se Nuqsan Pahuñchega.(Bukhari)

Ye Hazrate Sād Radiallahu Ta'ala Ànhu Ke Liye Futoohāte Ajam Ki Bisharat Thi Kyuñki Tarikh Gawāh Hai Ke Hazrate Sād Radiallahu Ta'ala Ànhu Islami Lashkar Ka Sipahsalār Ban Kar Iran Par Fauj Kashi Ki Aur Chand Sāl Meiñ Bade Bade Māriko Ke Bād Badshāhe Iran Kisra Ke Takht Wa Tāj Ko Chheen Liya, Is Tarah Musalmānoñ Ko In Ki Zāt Se Bada Fāida aur Kuffāre Majoos Ko In Ki Zāt Se Nuqsane Azeem Pahuñcha, Iran Hazrate Umar Radiallahu Ta'ala Ànhu Ke Daure Khilafat Meiñ Fateh Hua aur Is Ladāi Ka Naqsha-e-Jung Khud Ameerul Momineen Ne Mahireene Jung Ke Mashwaro Se Tayyar Farmāya Tha.

Hijaz Ki Āg

Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Huzoore Aqdasﷺ Ne Irshad Farmāya Ke Qiyamat Us Waqt Tak Nahiñ Āyegi Jab Tak Hijaz Ki Zameen Se Ek Aisi Āg Na Nikle Jis Ki Raushni Meiñ Basra Ke Ooñto Ki Gardaneiñ Nazar Āyengi. (Muslim)

Is Ghaib Ki Khabar Ka Zuhoor Sana 654 Hijri Meiñ Hua, Chunānche Imam Nawawi Ne Is Hadees Ki Sharah Meiñ Tehreer Farmāya Ke Ye Āg Hamāre Zamane Meiñ Sana 654 Hijri Meiñ Madine Ke Andar Zāhir Hui, Ye Āg Is Qadar Badi Thi Ke Madine Ke

Mashriqi Janib Se Le Kar Hurra Ki Pahādiyoñ Tak Phaili Hui Thi, Is Āg Ka Hāl Mulke Shām Aur Tamām Shehro Meiñ Tawatur Ke Tariqe Par Màloom Hua Hai Aur Humse Us Shakhs Ne Bayān Kiya Jo Us Waqt Madine Meiñ Maujood Tha. (Sharhe Sahih Muslim)

Isi Tarah Allama Jalaluddin Suyooti Ne Tehreer Farmāya Hai Ke 3 Jumadal Ākhira Sana 654 Hijri Ko Madina-e-Munawwara Meiñ Nagahān Ek Ghargharahat Ki Āwaz Sunai Dene Lagi Phir Nihāyat Hi Zordār Zalzala Āya Jiske Jhatke Thode Thode Waqfe Ke Bād Do Din Tak Mahsoos Kiye Jāte Rahe, Phir Bilkul Achānak Qabila-e-Quraiza Ke Qareeb Pahādo Meiñ Ek Aisi Khaufnak Āg Numudār Hui Jis Ke Buland Shole Madine Se Aise Nazar Āa Rahe The Ke Goya Āg Madina-e-Munawwara Ke Gharo Meiñ Lagi Hui Hai Phir Ye Āg Behte Hue Nālo Ki Tarah Sailab Ke Manind Phailne Lagi Aur Aisa Mahsoos Hone Laga Ke Pahādiyañ Āg Ban Kar Behti Chali Ja Rahi Haiñ Aur Phir Us Ke Shole Is Qadar Buland Ho Gaye Ke Āg Ka Ek Pahād Nazar Āne Laga aur Āg Ke Sharare Har Chahār Taraf Fazāo Meiñ Udne Lage, Yahāñ Tak Ke Us Āg Ki Raushni Makka-e-Mukarrama Se Nazar Āne Lagi Aur Bahut Se Logoñ Ne Shehre Basra Meiñ Rāt Ko Usi Āg Ki Raushni Meiñ Ooñto Ki Gardano Ko Dekh Liya, Ahle Madina Āg Ke Is Manzar Se Larza Ban Andām Ho Kar Dehshat Aur Ghabrahat Ke Ālam Meiñ Tauba Wa Istighfār Karte Hue Huzoore Aqdas ﷺ Ke Rauza-e-Aqdas Ke Pās Panāh Lene Ke Liye Mujtama Ho Gaye, Ek Māh Se Zāid Arse Tak Ye Āg Jalti Rahi Aur Phir Khud Ba Khud Rafta Rafta Is Tarah Bujh Gai Ke Uska Koi Nishān Bhi Bāqi Na Raha. (Tarikhul Khulafa)

Fitno Ke Alambardar

Hazrate Huzaifa Bin Yamān Sahabi Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Khuda Ki Qasam! Maiñ Nahiñ Jānta Ke Mere Sāthi Bhool Gaye Haiñ Ya Jānte Hue Anjān Ban Rahe Haiñ, Wallah Dunya Ke Khatime Tak Jitne Fitno Ke Aise Qaideen Haiñ Jin Ke Muttabeyeen Ki Tadād 300 Ya Is Se Zāid Ho Un Sab Fitno Ke

Alambardaro Ka Nām, Unke Bāpo Ka Nām, Un Ke Qabeelo Ka Nām Rasoolullah ﷺ Ne Ham Logoñ Ko Bata Diya Hai. (Abu Dawood)

Is Hadees Se Sabit Hota Hai Ke Qiyamat Tak Paida Hone Wāle Gumraho Aur Fitno Ke Hazāro Lākho Sardāroñ Aur Alambardaro Ke Nām Ma Waladiyyat Wa Sukoonat Huzoor ﷺ Ne Apne Sahaba Ko Bata Diye, Zāhir Hai Ke Ye Ilme Ghaib Hai Jo Allah Ta'ala Ne Apne Habeeb ﷺ Ko Ata Farmāya.

Qiyamat Tak Ke Waqiyāt

Muslim Shareef Ki Hadees Hai, Hazrate Amr Bin Akhtab Ansari Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Ek Din Huzoor ﷺ Ham Logoñ Ko Namaze Fajr Padha Kar Mimbar Par Tashreef Le Gaye Aur Ham Logoñ Ko Khutba Sunate Rahe Yahāñ Tak Ke Namaze Zuhar Ka Waqt Āa Gaya Phir Āp Ne Mimbar Se Utar Kar Namaze Zuhar Ada Farmāi, Phir Khutba Dene Meiñ Mashghool Ho Gaye Yahāñ Tak Ke Namaze Asr Ka Waqt Ho Gaya, Us Waqt Āp Ne Mimbar Se Utar Kar Namaze Asr Padhai Phir Mimbar Par Chadh Kar Khutba Padhne Lage Yahāñ Tak Ke Suraj Ghuroob Ho Gaya To Us Din Bhar Ke Khutbe Meiñ Huzoor ﷺ Ne Ham Logoñ Ko Un Tamām Waqiyāt Ki Khabar De Di Jo Qiyamat Tak Hone Wāle The To Jis Shakhs Ne Jis Qadar Zyada Us Khutbe Ko Yād Rakha Wo Ham Sahaba Meiñ Sab Se Zyada Ilm Wāla Hai. (Mishkāt)

Zaroori Intebah

Mazkoora Bāla Waqiyāt Un Hazāro Waqiyāt Meiñ Se Sirf Chand Haiñ Jin Meiñ Huzoore Akram ﷺ Ne Ghaib Ki Khabreiñ Di Haiñ, Bila Shuba Hazāro Waqiyāt Jo Sahih Sitta aur Ahadees Ki Dusri Kitāboñ Meiñ Sitāro Ki Tarah Chamak Rahe Haiñ, Ummat Ko Jhanjod Kar Mutanabbe Kar Rahe Haiñ Ke Azwal Se Abad Tak Tamām Uloome Ghaibiya Ke Khazano Ka Āllamul Ghuyoob Jalla Jalaluhu Ne Apne Habeeb ﷺ Ke Seena-e-Nubuwwat Meiñ Wadiat Farmā Diya Hai Lihāza Har Ummati Ko Ye Aqeeda Rakhna Chahiye Allah Ta'ala Ne Apne Habeeb ﷺ Ko Ilme Ghaib Ata

Farmāya Hai, Ye Aqeeda Qur’ān e Majeed Ki Muqaddas Taleem Ka Wo Itr Hai Jis Se Ahle Sunnat Ki Dunya-e-Imān Muattar Hai Jaisa Ke Khuda Āwande Ālam ﷺ Ne Irshad Farmāya;

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيمًا

Allah Ne Āpko Har Us Cheez Ka Ilm Ata Farmā Diya Jis Ko Āp Nahiñ Jānte The Aur Āp Par Allah Ka Bahut Hi Bada Fazl Hai.

(Annisa:113)

Is Mauzu Par Ser Hāsil Bahas Hamāri Kitab Qur’ān i Taqreereiñ Meiñ Padhiye.

Ālame Jamadāt Ke Mojizāt

Ham Pehle Tehreer Kar Chuke Haiñ Ke Huzoor Shehanshāhe Kaunain ﷺ Ke Mojizāt Ki Hukmarani Ka Parcham Ālame Kainat Ki Tamām Makhlooqāt Par Lehra Chuka Hai, Chunānche Chand Āsmani Mojizāt Ka Tazkira To Ham Tehreer Kar Chuke Haiñ Ab Munasib Màloom Hota Hai Ke Rooye Zameen Par Zāhir Hone Wāle Beshumār Mojizāt Ki Chand Misaleiñ Bhi Tehreer Kar Di Jāyeiñ Tāki Nazireen Ke Zehno Meiñ Is Haqeeqat Ki Tajalli Aftab Ki Tarah Raushan Ho Jāye Ke Khuda Ki Makhlooqāt Meiñ Koi Aisa Ālam Nahiñ Jahāñ Rahmatullil Ālameen ﷺ Ke Mojizāt Wa Tasarrufāt Ki Saltanat Ka Sikka Na Chalta Ho.

Chattan Ka Bikhar Jāna

Ghazwa-e-Khandaq Ke Bayān Meiñ Ham Tafseel Se Likh Chuke Haiñ Ke Sahaba Madine Ke Chāro Taraf Kuffār Ke Hamlo Se Bachne Ke Liye Khandaq Khod Rahe The, Ittefāq Se Ek Bahut Hi Sakht Chattan Nikal Āi, Sahaba Ne Apni Ijtemai Tāqat Se Har Chand Use Todna Chaha Magar Wo Kisi Tarah Na Toot Saki, Phawde Us Par Pad Pad Kar Uchat Jāte The, Jab Logoñ Ne Majboor Ho Kar Khidmate Aqdas Meiñ Ye Mājra Ārz Kiya To Āp Khud Uth Kar Tashreef Lāye Aur Phawda Hāth Meiñ Le Kar Ek Zarb Lagai To Wo Chattan Ret Ke Bhurbhure Teelo Ki Tarah Choor

Choor Ho Kar Bikhar Gai. (Bukhari)

Ishare Se Buto Ka Gir Jāna

Har Shakhs Jānta Hai Ke Fathe Makka Se Pehle Khāna-e-Kāba Meiñ 360 Buto Ki Pooja Hoti Thi, Fathe Makka Ke

Din Huzoore Akram ﷺ Kābe Meiñ Tashreef Le Gaye, Us Waqt Daste Mubarak Meiñ Ek Chhadi Thi Aur Āp Zubane Aqdas Se Ye Āyat Tilawat Farmā Rahe The Ke;

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

Tarjuma: Haq Āa Gaya aur Batil Mit Gaya Yaqeenan Batil Mitne Hi Ke Qabil Tha. (Bani Israyeel: 81)

Āp Apni Chhadi Se Jis But Ki Taraf Ishara Farmāte The Wo Bighair Chhue Faqat Ishara Karte Hi Dham Se Zameen Par Gir Padta Tha.

(Madarijun Nubuwwah)

Pahādoñ Ka Salām Karna

Hazrate Ali Radiallahu Ta'ala Ànhu Farmāte Haiñ Ke Ek Martaba Maiñ Huzoore Anwar ﷺ Ke Sāth Makka-e-Mukarrama Meiñ Ek Taraf Ko Nikla To Maine Dekha Ke Jo Darakht Aur Pahād Bhi Sāmne Āta Hai Us Se اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ Ki Āwaz Āti Hai Aur Maiñ Khud Is Āwaz Ko Apne Kāno Se Sun Raha Tha. (Tirmizi)

Isi Tarah Hazrate Jabir Bin Samurah Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Rasoolullah ﷺ Ne Farmāya Ke Makke Meiñ Ek Patthar Hai Jo Mujh Ko Salām Kiya Karta Tha, Maiñ Ab Bhi Us Ko Pehchānta Hooñ. (Tirmizi)

Pahād Ka Hilna

Bukhari Shareef Ki Ye Riwayat Chand Awrāq Pehle Ham Tehreer Kar Chuke Haiñ Ke Ek Din Huzoor ﷺ Apne Sāth Hazrate Abu Bakr Wa Hazrate Umar Wa Usman Radiallahu Ta'ala Ànhum Ājma'een Ko Le Kar Uhud Pahād Par Chadhe, Pahād (Joshe Masarrat Meiñ) Jhoom Kar Hilne Laga Us Waqt Āp Ne Pahād Ko Thokar Mār Kar

Ye Farmāya Ke Thehar Ja! Is Waqt Teri Pusht Par Ek Paighambar Hai Aur Ek Siddique Hai Aur Do Shaheed Haiñ (Hazrate Umar Aur Hazrate Usman). (Bukhari)

Mutthi Bhar Khāk Ka Shahkār

Muslim Shareef Ki Hadees Meiñ Hazrate Salama Bin Akwa Radiallahu Ta'ala Ànhu Se Riwayat Hai Ke Junge Hunain Meiñ Jab Kuffār Ne Huzoor ﷺ Ko Chāro Taraf Se Gher Liya To Āp Apni Sawari Se Utar Pade Aur Zameen Se Ek Mutthi Mitti Le Kar Kuffār Ke Chehro Par Phenki Aur "Shāhitil Wujooh" Farmāya To Kafiroñ Ke Lashkar Meiñ Koi Ek Insan Bhi Bāqi Nahiñ Raha Jiski Donoñ Ānkheiñ Is Mitti Se Na Bhari Hui Ho Chunānche Wo Sab Apni Ānkheiñ Malte Hue Peeth Pher Kar Bhāg Nikle Aur Shikast Kha Gaye Aur Huzoor ﷺ Ne Un Ke Amwāle Ghaneemat Ko Musalmānoñ Ke Darmiyan Taqseem Farmā Diya.

Isi Tarah Hijrat Ki Rāt Meiñ Huzoor ﷺ Ne Kāshāna-e-Nubuwwat Ka Muhasra Karne Wāle Kafiroñ Par Jab Ek Mutthi Khāk Phenki To Ye Mutthi Bhar Mitti Tamām Kafiroñ Ke Saro Par Pad Gai.

Tabsira

Mazkoora Bāla Pancho Mustanad Waqiyāt Gawāhi De Rahe Haiñ Ke Huzoor ﷺ Ke Mojizāt Wa Tasarrufāt Ki Hukmarani Ālame Jamadāt Par Bhi Hai Aur Ālame Jamadāt Ki Har Har Cheez Jānti, Pehchānti Aur Mānti Hai Ke Āp Allah Ta'ala Ke Rasoole Barhaq Haiñ Aur Āp Ki Ita'at Wa Farmābardari Ko Ālame Jamadāt Ka Har Har Fard Apne Liye Lāzimul Imān Aur Wajibul Amal Jānta Hai, Yahi Wajah Hai Ke Āp Ka Ishara Pa Kar Kankariyo Ne Kalima Padha, Āpke Daste Mubarak Meiñ Sangrezo Ne Khuda Ki Tasbeeh Padhi, Āp Ki Dua Par Deewaro Ne Āmeen Kaha.

Ālame Nabatāt Ke Mojizāt

Khosha Darakht Se Utar Pada

Hazrate Abdullah Bin Abbas Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Ek Ārabi Bārgāhe Risālat Meiñ Hāzir Hua aur Usne Āpse Àrz Kiya Ki Mujhe Ye Kyuñkar Yaqeen Ho Ki Āp ﷺKhuda Ke Paighambar Haiñ? Āp Ne Farmāya Ki Us Khajoor Ke Darakht Par Jo Khosha Latak Raha Hai Agar Mai Us Ko Apne Pās Bulaun Aur Wo Mere Pās Āa Jaye To Kya Tum Meri Nubuwwat Par Imān Lāoge? Usne Kaha Ki Beshak Mai Āp Ka Ye Mo'jiza Dekh Kar Zaroor Āp Ko Khuda Ka Rasool Mān Lunga. Āp Ne Khujoor Ke Us Khoshe Ko Bulaya To Wo Fauran Hi Chal Kar Darakht Se Utra aur Āpke Pās Āa Gaya Fir Āp Ne Hukm Diya To Wo Wāpas Ja Kar Darakht Me Apni Jagah Par Paiwast Ho Gaya. Ye Mo'jiza Dekh Kar Wo Ārabi Fauran Hi Damane Islam Me Āa Gaya.

Darakht Chal Kar Āya

Hazrate Abdullah Bin Umar Radiallahu Ta'ala Ànhu Ne Farmāya Ki Ham Log Rasoolallah Ke Sath Ek Safar Me The. Ek Āa'rabi Āp Ke Pās Āya, Āp Ne Usko Islam Ki Da'wat Di, Us Āa'rabi Ne Sawal Kiya Ki Kya Āp Ki Nubuwwat Par Koi Gawāh Bhi Hai? Āp Ne Irshad Farmāya Ki Hān Ye Darakht Jo Maidān Ke Kinare Par Hai Meri Nubuwwat Ki Gawāhi Dega. Chunānche Āp Ne Us Darakht Ko Bulaya aur Wo Fauran Hi Zameen Cheerta Hua Āpni Jagah Se Bārgāhe Aqdas Me Hazir Ho Gaya aur Us Ne Ba Āwaze Buland Teen Martaba Āp Ki Nubuwwat Ki Gawāhi Di. Fir Āp Ne Us Ko Ishara Farmāya To Wo Darakht Zameen Me Chalta Hua Āpni Jagah Par Chala Gaya.

Muhaddis Bazzar Wa Imam Behaqi Wa Imam Baghawi Ne Is Hadees Me Ye Riwayat Bhi Tehreer Farmāyi Hai Ki Us Darakht Ne Bārgāhe Aqdas Me Āa Kar " اَلسَّلَامُ عَلَیْک یَا رَسُوْلَ اللہ " Kaha, Āa'rabi Ye Mo'jiza Dekhte Hi Musalman Ho Gaya aur Joshe Aqeedat Me Àrz Kiya Ki Ya Rasoolallahﷺ Mujhe Ijazat Dijiye Ki Mai Āp Ko Sajda

Karun. Āp Ne Irshad Farmāya Ki Agar Mai Khuda Ke Siwa Kisi Dusre Ko Sajda Karne Ka Hukm Deta To Mai Aurtoñ Ko Hukm Deta Ki Wo Apne Shauharoñ Ko Sajda Kiya Karen. Ye Farmā Kar Āpne Us Ko Sajda Karne Ki Ijazat Nahi Di. Fir Usne Àrz Kiya Ki Ya Rasoolallah! Agar Āp Ijazat Den To Mai Āpke Daste Mubarak Aur Muqaddas Paun Ko Bosa Dun Āp ﷺ Ne Usko Is Ki Ijazat De Di.

Chunache Us Ne Āp Ke Muqaddas Hath Aur Mubarak Paun Ko Walihana Āqeedat Ke Sath Choom Liya. (Zurqani)

Isi Tarah Hazrate Jabir Radiallahu Ta'ala Ànhu Kehte Haiñ Ki Safar Me Ek Manzil Par Huzoor E Aqdas Istinja Farmāne Ke Liye Maidān Me Tashreef Le Gaye Magar Kahin Koi Ād Ki Jagah Nazar Na Āyi. Hān Albatta Us Maidān Me Do Darakht Nazar Āye, Jo Ek Dusre Se Kafi Doori Par The.

Āp Ne Ek Darakht Ki Shākh Pakad Kar Chalne Ke Hukm Diya To Wo Darakht Is Tarah Āpke Sath Sath Chalne Laga Jis Tarah Mahār Wala Ount Mahār Pakadne Wale Ke Sath Chalne Lagta Hai Fir Āp Ne Dusre Darakht Ki Tehni Thām Kar Us Ko Bhi Chalne Ka Ishara Farmāya To Wo Bhi Chal Pada aur Donoñ Darakht Ek Dusre Se Mil Gaye Aur Āp Ne Uski Ād Meiñ Apni Hājat Rafa Farmāi,

Iske Bād Āp ﷺ Ne Hukm Diya To Wo Donoñ Darakht Zameen Cheerte Hue Chal Pade Aur Apni Apni Jagah Par Pahuñch Kar Ja Khade Hue. (Zurqani)

Intebah

Ye Wo Mojiza Hai Jis Ko Hazrate Allama Buseri Ne Apne Qasida-e-Burda Meiñ Tehreer Farmāya Hai Ke;

جَاءَتْ لِدَعْوَتِهِ الْاَشْجَارُ سَاجِدَةً تَمْشِى اِلَيْهِ عَلٰى سَاقٍ بِلَا قَدَمِ

Yāni Āpke Bulane Par Darakht Sajda Karte Hue Aur Bila Qadam Apni Pindli Se Chalte Hue Āpke Pās Hāzir Hue, Neez Pehli Hadees Se Sābit Hua Ke Deendar Buzurgo Maslan Ulama Wa Mashaikh Ki Tazeem Ke Liye Unke Hāth Pāoñ Ka Bosa Dena Jāiz Hai,

Chunānche Hazrate Imam Nawawi Apni Ne Apni Kitab Azkār Meiñ Aur Hamne Apni Kitab Nawadirul Hadees Meiñ Is Mas'ale Ko Mufassal Tehreer Kiya Hai (Wallahu Aàlam)

Chhadi Raushan Ho Gai

Hazrate Anas Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Do Sahabi Hazrate Usaid Bin Huzair Aur Abbas Bin Bishr Andheri Rāt Meiñ Bahut Der Tak Huzoor ﷺSe Bāt Karte Rahe Jab Ye Donoñ Bārgāhe Risālat Se Apne Ghar Ke Liye Rawāna Hue To Ek Ki Chhadi Nagahān Khud Ba Khud Raushan Ho Gai Aur Wo Donoñ Usi Chhadi Ki Raushni Meiñ Chalte Rahe Jab Kuchh Door Chal Kar Donoñ Ke Gharo Ka Rasta Ālag Alag Ho Gaya To Dusre Ki Chhadi Bhi Raushan Ho Gai Aur Donoñ Apni Apni Chhadiyo Ki Raushni Ke Sahare Sakht Andheri Rāt Meiñ Apne Apne Gharo Tak Pahuñch Gaye. (Mishkāt)

Isi Tarah Imam Ahmad Ne Hazrate Abu Sayeed Khudri Radiallahu Ta'ala Ànhu Se Riwayat Ki Hai Ke Ek Martaba Hazrate Qatada Bin Nomān Radiallahu Ta'ala Ànhu Ne Huzoor ﷺ Ke Sāth Isha Ki Namaz Padhi, Rāt Sakht Andheri Thi Aur Āsman Par Ghanghor Ghata Chhai Hui Thi, Ba Waqte Rawangi Huzoorﷺ Ne Apne Daste Mubarak Se Unheiñ Darakht Ki Ek Shākh Ata Farmāi Aur Irshad Farmāya Ke Tum Bila Khaufo Khatar Apne Ghar Jāo Ye Shākh Tumhare Hāth Meiñ Aisi Raushan Ho Jayegi Ke Dus Ādmi Tumhare Āge Aur Dus Ādmi Tumhare Pichhe Iski Raushni Meiñ Chal Sakeiñ Aur Jab Tum Ghar Pahuñchoge To Ek Kāli Cheez Ko Dekhoge Usko Mār Lar Ghar Se Nikāl Dena, Chunānche Aisa Hi Hua Ke Junhi Hazrate Qatada Radiallahu Ta'ala Ànhu Kāshāna-e-Nubuwwat Se Nikle Wo Shākh Raushan Ho Gai Aur Wo Usi Ki Raushni Meiñ Chal Kar Apne Ghar Pahuñch Gaye Aur Dekha Ke Wahāñ Ek Kāli Cheez Maujood Hai, Āp Ne Farmāne Nubuwwat Ke Mutābiq Usko Mār Mār Kar Ghar Se Bāhar Nikāl Diya.

Lakdi Ki Talwār

Junge Badr Ke Din Hazrate Ukkasha Bin Mehsin Radiallahu Ta'ala Ànhu Ki Talwār Toot Gai To Huzoore Akram ﷺ Ne Un Ko Ek Darakht Ki Tehni De Kar Farmāya Ke Tum Is Se Jung Karo, Wo Tehni Un Ke Hāth Meiñ Āte Hi Ek Nihāyat Nafees Aur Behtareen Talwār Ban Gai Jis Se Wo Umr Bhar Tamām Ladāiyoñ Meiñ Jung Karte Rahe Yahāñ Tak Ke Hazrate Ameerul Momineen Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Daure Khilafateiñ Wo Shahādat Se Sarfaraz Hue.

Isi Tarah Hazrate Abdullah Bin Jehash Radiallahu Ta'ala Ànhu Ki Talwār Junge Uhud Ke Din Toot Gai Thi To Un Ko Bhi Rasoolullah ﷺNe Ek Khajoor Ki Shākh De Kar Irshad Farmāya Ke Tum Isse Lado, Wo Hazrate Abdullah Bin Jehash Radiallahu Ta'ala Ànhu Ke Hāth Meiñ Āte Hi Ek Barraq Talwār Ban Gai, Hazrate Abdullah Bin Jehash Radiallahu Ta'ala Ànhu Ki Us Talwār Ka Nām Urzoon Tha, Ye Khulafa Banu Al Abbas Ke Daure Hukoomat Tak Bāqi Rahi Yahāñ Tak Ke Khalifa Motasim Billah Ne Ek Ameer Se Is Talwār Ko Bāis Deenar Meiñ Khareeda aur Hazrate Ukkasha Radiallahu Ta'ala Ànhu Ki Talwār Ka Nām "Aun" Tha, Ye Donoñ Talwareiñ Huzoorﷺ Ke Mojizāt Aur Āp Ke Tasarrufāt Ki Yadgār Thi.

Rone Wāla Sutoon

Masjide Nabawi Meiñ Pehle Mimbar Nahiñ Tha, Khajoor Ke Tana Ka Ek Sutoon Tha Isi Se Tek Laga Kar Āp Khutba Padha Karte The, Jab Ek Ansari Aurat Ne Ek Mimbar Banwa Kar Masjide Nabawi Meiñ Rakha To Āp Ne Us Par Khade Ho Kar Khutba Dena Shuru Kar Diya, Nagahān Us Sutoon Se Bachhoñ Ki Tarah Rone Ki Āwaz Āne Lagi Aur Bāz Riwayāt Meiñ Āya Hai Ke Ooñtniyoñ Ki Tarah Bilbilane Ki Āwaz Āi, Ye Rawiyāne Hadees Ke Mukhtalāf Zauq Ki Bina Par Rone Ki Mukhtalāf Tashbeeheiñ Haiñ, Rāwiyo Ka Maqsood Ye Hai Ke Darde Firāq Se Bilbila Kar Aur Beqarar Ho Kar Sutoon Zār Zār Rone Laga aur Bāz Riwayato Meiñ Ye Bhi Āya Hai

Ke Sutoon Is Qadar Zor Zor Se Rone Laga Ke Qareeb Tha Ke Joshe Girya Se Phat Jāye Aur Is Rone Ki Āwaz Ko Masjide Nabawi Ke Tamām Musalliyo Ne Apne Kāno Se Suna, Sutoon Ki Giryāwazāri Ko Sun Kar Huzoorﷺ Mimbar Se Utar Kar Āye Aur Sutoon Par Taskeen Dene Ke Liye Apna Muqaddas Hāth Rakh Diya aur Usko Apne Seene Se Laga Liya To Wo Sutoon Is Tarah Hichkiya Le Le Kar Rone Laga Jis Tarah Rone Wāle Bachhe Ko Jab Chup Karaya Jāta Hai To Wo Hichkiya Le Le Kar Rone Lagta Hai, Bil Ākhir Jab Sutoon Ko Āpne Seene Se Chimta Liya To Wo Sukoon Pa Kar Khamosh Ho Gaya aur Āpne Irshad Farmāya Ke Sutoon Ka Ye Rona Is Bina Par Tha Ke Ye Pehle Khuda Ka Zikr Sunta Tha, Ab Jo Na Suna To Rone Laga. (Bukhari)

Aur Hazrate Buraida Radiallahu Anhu Ki Hadees Meiñ Ye Bhi Warid Hai Ke Huzoore Akram ﷺ Ne Us Sutoon Ko Apne Seene Se Laga Kar Ye Farmāya Ke Aye Sutoon! Agar Tu Chahe To Maiñ Tujh Ko Phir Usi Bāgh Meiñ Teri Pehli Jagah Par Pahuñcha Dooñ Tāki Tu Pehle Ki Tarah Hara Bhara Darakht Ho Jāye Aur Humesha Phalta Phoolta Rahe Aur Agar Teri Khwāhish Ho To Maiñ Tujh Ko Bāghe Bihisht Ka Ek Darakht Bana Dene Ke Liye Khuda Se Dua Kar Dooñ Tāki Jannat Meiñ Khuda Ke Auliya Tera Phal Khāte Raheiñ, Ye Sun Kar Sutoon Ne Itni Buland Āwaz Se Jawab Diya Ke Ās Pās Ke Logoñ Ne Bhi Sun Liya, Sutoon Ka Jawab Ye Tha Ke Ya Rasoolallahﷺ! Meri Ye Tamanna Hai Ke Maiñ Jannat Ka Ek Darakht Bana Diya Jāun Tāki Khuda Ke Auliya Mera Phal Khāte Raheiñ Aur Mujhe Hayāte Javidāni Mil Jāye, Huzoor ﷺ Ne Farmāya Ke Aye Sutoon! Maine Teri Is Ārzoo Ko Manzoor Kar Liya, Phir Āp Ne Samayeen Ko Muntakhab Kar Ke Farmāya Ke Aye Logoñ! Dekho Is Sutoon Ne Dārul Fana Ki Zindagi Ko Thukra Kar Dārul Baqa Ki Hayāt Ko Ikhteyar Kar Liya. (Shifa)

Ek Riwayat Meiñ Ye Bhi Āya Hai Ke Āp ﷺ Ne Sutoon Ko Apne Seene Se Laga Kar Irshad Farmāya Ke Mujhe Us Zāt Ki Qasam Hai Jis Ke Qabza-e-Qudrat Meiñ Meri Jān Hai Ke Agar Maiñ Is Sutoon Ko

Apne Seene Se Na Lagata To Ye Qiyamat Tak Rota Hi Rehta Wāzeh Rahe Ke Girya-e-Sutoon Ka Ye Mojiza Āhadees Aur Seerat Ki Kitāboñ Meiñ 11 Sahabiyo Se Manqool Hai Jin Ke Nām Ye Haiñ:

(1) Jabir Bin Abdullah (2) Ubayy Bin Kāb (3) Anas Bin Malik (4) Abdullah Bin Umar (5) Abdullah Bin Abbas (6) Sehal Bin Sād (7) Abu Sayeed Khudri (8) Buraida (9) Umme Salamah (10) Muttalib Bin Abi Wada'a (11) Āisha Radiallahu Ta'ala Ànhum Ājma'een Phir Daure Sahaba Ke Bād Bhi Har Zamane Meiñ Rāwiyo Ki Ek Jama'ate Kaseera Is Hadees Ko Riwayat Karti Rahi Yahāñ Tak Ke Allama Qāzi Iyāz Maliki Aur Allama Tajuddin Subki Ne Farmāya Ke Girya-e-Sutoon Ki Hadees Mutawatir Hai. (Shifa)

Is Sutoon Ke Bāre Meiñ Ek Riwayat Hai Ke Āp ﷺ Ne Us Ko Apne Mimbar Ke Neeche Dafn Farmā Diya aur Ek Riwayat Meiñ Āya Hai Ke Āpne Is Ko Masjide Nabawi Ki Chhat Meiñ Laga Diya, In Donoñ Riwayato Meiñ Shareheene Hadees Ne Is Tarah Tatbeeq Di Hai Ke Pehle Huzoor ﷺ Ne Isko Dafn Farmā Diya Phir Is Khayal Se Ke Ye Logoñ Ke Qadmoñ Se Pamāl Hoga Usko Zameen Se Nikāl Kar Chhat Meiñ Laga Diya Is Tarah Zameen Meiñ Dafn Karne Aur Chhat Meiñ Lagani Ki Donoñ Riwayateiñ Do Waqto Meiñ Hone Ke Lihāz Se Durust Haiñ Wallahu A'lam Phir Huzoore Aqdas ﷺ Ke Bād Jab Tameere Jadeed Ke Liye Masjide Nabawi Munhadim Ki Gai Aur Ye Sutoon Chhat Se Nikala Gaya To Isko Mashhoor Sahabi Hazrate Ubayy Bin Kāb Radiallahu Ta'ala Ànhu Ne Ek Muqaddas Tabarruk Samajh Kar Utha Liya aur Isko Apne Pās Rakh Liya Yahāñ Tak Ke Ye Bilkul Hi Kohna aur Purana Ho Kar Choor Choor Ho Gaya Is Sutoon Ko Dafn Karne Ke Bāre Meiñ Allama Zurqani Ne Ye Nuqta Tehreer Farmāya Hai Ke Agarche Ye Khushk Lakdi Ka Ek Sutoon Tha Magar Ye Darjāto Maratib Meiñ Ek Marde Momin Ke Misl Qarār Diya Gaya Kyuñki Ye Huzoor ﷺ Ke Ishq Wa Muhabbat Meiñ Roya Tha aur Rasoolullah ﷺ Ke Sāth Ishq Wa Muhabbat Ka Bartāw Ye Imān Wāloñ Ka Khassa Hai.

(Wallahu Aàlam)

(Shifa, Zurqani)

Ālame Haiwanāt Ke Mojizāt

Jānwaroñ Ka Sajda Karna

Ahadees Ki Aksar Kitāboñ Meiñ Chand Alfāz Ke Taghayyur Ke Sāth Ye Riwayat Mazkoor Hai Ke Ek Ansari Ka Ooñt Bigad Gaya Tha aur Wo Kisi Ke Qābu Meiñ Nahiñ Āta Tha Balki Logoñ Ko Katne Ke Liye Hamla Kiya Karta Tha, Logoñ Ne Huzoor ﷺ Ko Muttala Kiya, Āpne Khud Us Ooñt Ke Pās Jāne Ka Irada Farmāya To Logoñ Ne Āpko Roka Ke Ya Rasoolallah! ﷺ Ye Ooñt Logoñ Ko Daud Kar Kutte Ki Tarah Kāt Khāta Hai, Āp ﷺ Ne Farmāya Ke Mujhe Iska Koi Khauf Nahiñ Hai, Ye Keh Kar Āp Āge Badhe To Ooñt Ne Sāmne Āa Kar Apni Gardan Dāl Di Aur Āp Ko Sajda Kiya, Āp ﷺ Ne Us Ke Sar Aur Gardan Par Apna Daste Shafqat Pher Diya To Wo Bilkul Hi Narm Pad Gaya aur Farmābardar Ho Gaya aur Āp Ne Usko Pakad Kar Uske Malik Ke Hawale Kar Diya Phir Ye Irshad Farmāya Ke Khuda Ki Har Makhlooq Jānti Aur Mānti Hai Ke Maiñ Allah Ka Rasool Hooñ Lekin Jinnoñ Aur Insānoñ Meiñ Jo Kuffār Haiñ Wo Meri Nubuwwat Ka Iqrar Nahiñ Karte, Sahaba-e-Kirām Ne Ooñt Ko Sajda Karte Hue Dekh Àrz Kiya Ke Ya Rasoolallah!ﷺ Jab Jānwar Āp Ko Sajda Karte Haiñ To Ham Insanoñ Ko To Sab Se Pehle Āp Ko Sajda Karna Chahiye, Ye Sun Kar Āp Ne Farmāya Ke Agar Kisi Insan Ka Dusre Insan Ko Sajda Karna Jāiz Hota To Maiñ Auratoñ Ko Hukm Deta Ke Wo Apne Shauharo Ko Sajda Kiya Kareiñ. (Zurqani)

Bargāhe Risālat Meiñ Ooñt Ki Faryād

Ek Bār Huzoore Aqdas ﷺ Ek Ansari Ke Bāgh Meiñ Tashreef Le Gaye Wahāñ Ek Ooñt Khada Hua Zor Zor Se Chilla Raha Tha, Jab Usne Āp Ko Dekha To Ekdam Bilbilane Laga aur Uski Ānkhoñ Se Ānsu Jāri Ho Gaye, Āp ﷺ Ne Qareeb Ja Kar Uske Sar Aur Kanpati Par Apna Daste Shafqat Phera To Wo Tasalli Pa Kar Bilkul Khamosh Ho Gaya,

Phir Āp ﷺ Ne Logoñ Se Daryaft Farmāya Ke Is Ooñt Ka Mālik Kaun Hai? Logoñ Ne Ek Ansari Ka Nām Bataya, Āp ﷺ Ne Fauran Usko Bulwaya aur Farmāya Ke Allah Ta'ala Ne In Jānwaroñ Ko Tumhare Qabze Meiñ De Kar Tumhara Mahkoom Bana Diya Hai Lihāza Tum Logoñ Par Lāzim Hai Ke Tum In Jānwaroñ Par Reham Kiya Karo, Tumhare Ooñt Ne Mujhse Tumhari Shikāyat Ki Hai Ke Tum Is Ko Bhooka Rakhte Ho Aur Iski Tāqat Se Zyada Isse Kām Le Kar Isko Takleef Dete Ho. (Abu Dawood)

Be Doodh Ki Bakri Ne Doodh Diya

Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Maiñ Ek Nau Umr Ladka Tha aur Makka Meiñ Kafiroñ Ke Sardār Uqba Bin Abi Mueet Ki Bakriya Charaya Karta Tha, Ittefāq Se Huzoor ﷺ Aur Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ka Mere Pās Se Guzar Hua, Āp ﷺ Ne Mujhse Farmāya Ke Aye Ladke! Agar Tumhari Bakriyo Ke Thano Meiñ Doodh Ho To Humeiñ Bhi Pilāo, Maine Kaha Ke Maiñ In Bakriyo Ka Mālik Nahiñ Hooñ Balki Inka Charwaha Hone Ki Haisiyyat Se Ameen Hooñ, Maiñ Bhala Bighair Malik Ki Ijazat Ke Kis Tarah In Bakriyo Ka Doodh Kisi Ko Pila Sakta Hooñ? Āpﷺ Ne Farmāya Ke Kya Tumhari Bakriyo Meiñ Koi Bachha Bhi Hai? Maine Kaha Ji Hān, Āpne Farmāya Us Bachhe Ko Mere Pās Lāo, Maiñ Le Āya, Hazrate Abu Bakr Radiallahu Ta'ala Ànhu Ne Us Bachhe Ki Tāngo Ko Pakad Liya aur Āp ﷺ Ne Uske Than Ko Apna Muqaddas Hāth Laga Diya To Us Ka Than Doodh Se Bhar Gaya Phir Ek Gehre Patthar Meiñ Āp Ne Uska Doodh Doha, Pehle Khud Piya Phir Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ko Pilaya, Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Iske Bād Mujhko Bhi Pilaya Phir Āp Ne Us Bakri Ke Than Meiñ Hāth Mār Kar Farmāya Ke Aye Than! Tu Simat Ja, Chunānche Fauran Hi Uska Than Simat Kar Khushk Ho Gaya Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maiñ Is Mojize Ko Dekh Kar Behad Mutassir Hua aur Maine Àrz Kiya Ke Āp Par Āsman Se Jo Kalām

Nāzil Hua Hai Mujhe Bhi Seekhaiye, Āp ﷺ Ne Farmāya Ke Tum Zaroor Seekho Tumhare Andar Seekhne Ki Salahiyyat Hai, Chunānche Maine Āpki Zubane Mubarak Se Sun Kar Qur'ān e Majeed Ki Sattar Soorateiñ Yād Kar Li, Hazrate Abdullah Bin Masood Radiallahu Ta'ala Ànhu Kaha Karte The Ke Mere Islam Qabool Karne Meiñ Is Mojize Ka Bahut Bada Dakhal Hai

(Tabqāt Ibne Sād)

Tableeghe Islam Karne Wāla Bhediya

Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Farmāte Haiñ Ke Ek Bhediye Ne Ek Bakri Ko Pakad Liya Lekin Bakriyo Ke Charwahe Ne Bhediye Par Hamla Kar Ke Usse Bakri Ko Chheen Liya, Bhediya Bhāg Kar Ek Teele Par Baith Gaya aur Kehne Laga Ke Aye Charwahe! Allah Ta'ala Ne Mujh Ko Rizq Diya Tha Magar Tune Usko Mujhse Chheen Liya, Charwahe Ne Ye Sun Kar Kaha Khuda Ki Qāam! Maine Āj Se Zyada Kabhi Koi Hairat Angez Aur Tajjub Khez Manzar Nahiñ Dekha Ke Ek Bheidiya Ārabi Zubān Meiñ Mujhse Kalām Karta Hai, Bhediya Kehne Laga Ke Aye Charwahe! Is Se Kahin Zyada Ājeeb Bāt To Ye Hai Ke Tu Yahāñ Bakriya Chara Raha Hai Aur Tu Us Nabi Ko Chhode Aur Un Se Mooñh Mode Hue Baitha Hai Jin Se Zyada Buzurg Aur Buland Martaba Koi Nabi Nahiñ Āya, Is Waqt Jannat Ke Tamām Darwaze Khule Hue Haiñ Aur Tamām Ahle Jannat Us Nabi Ke Sāthiyo Ki Shāne Jihad Ka Manzar Dekh Rahe Haiñ Aur Tere Aur Us Nabi Ke Darmiyan Bas Ek Ghāti Ka Faisla Hai, Kāsh! Tu Bhi Us Nabi Ki Khidmat Meiñ Hāzir Ho Kar Allah Ke Lashkaroñ Ka Ek Sipahi Ban Jāta, Charwahe Ne Is Guftagu Se Mutassir Ho Kar Kaha Ke Agar Maiñ Yahāñ Se Chala Gaya To Meri Bakriyo Ki Hifāzat Kaun Karega? Bhediye Ne Jawab Diya Ke Tere Lautne Tak Maiñ Khud Teri Bakriyo Ki Nigehbani Karuñga, Chunānche Charwahe Ne Apni Bakriyo Ko Bhediye Ke Sipurd Kar Diya aur Khud Bārgāhe Risālat Meiñ Hāzir Ho Kar Musalman Ho Gaya aur Waqai Bhediye Ke Kehne Ke Mutābiq Usne Nabi ﷺ Ke Ashāb Ko Jihad Meiñ

Māsroof Pāya, Phir Charwahe Ne Bhediye Ke Kalām Ka Huzoorﷺ Se Tazkira Kiya To Āp ﷺ Ne Farmāya Ke Tum Jāo Tum Apni Sab Bakriyo Ko Zinda Wa Salamat Pāoge, Chunānche Charwaha Jab Lauta To Ye Manzar Dekh Kar Hairan Reh Gaya Ke Bhediya Uski Bakriyo Ki Hifāzat Kar Raha Hai Aur Uski Koi Bakri Bhi Zāya Nahiñ Hui Hai, Charwahe Ne Khush Ho Kar Bhediye Ke Liye Ek Bakri Zabah Kar Ke Pesh Kar Di Aur Bhediya Usko Kha Kar Chal Diya. (Zurqani)

Ailāne Imān Karne Wāli Goh

Hazrate Abdullah Bin Umar Radiallahu Ta'ala Ànhu Se Riwayat Hai Ke Qabila-e-Bani Sulaim Ka Ek Ārabi Nagahān Huzoore Aqdasﷺ Ki Noorani Mehfil Ke Pās Se Guzra Āp Apne Ashāb Ke Majme Meiñ Tashreef Farmā The, Ye Ārabi Jungle Se Ek Goh Pakad Kar La Raha Tha, Ārabi Ne Āpke Bāre Meiñ Logoñ Se Sawal Kiya Ke Wo Kaun Haiñ? Logoñ Ne Bataya Ke Wo Allah Ke Nabi Haiñ, Ārabi Ye Sun Kar Āp Ki Taraf Mutawajjeh Hua aur Kehne Laga Ke Mujhe Lāt O Uzza Ki Qasam Hai Ke Maiñ Us Waqt Tak Āp Par Imān Nahiñ Lāunga Jab Tak Meri Ye Goh Āp Ki Nubuwwat Par Imān Na Lāye, Ye Keh Kar Usne Goh Ko Āp Ke Sāmne Dāl Diya, Āp ﷺ Ne Goh Ko Pukara To Usne Itni Buland Āwaz Se Kaha Ke Tamām Hazireen Ne Sun Liya Phir Āp ﷺ Ne Puchha Ke Tera Mabood Kaun Hai? Goh Ne Jawab Diya Ke Mera Mabood Wo Hai Jis Ka Ārsh Āsman Meiñ Hai Aur Uski Badshāhi Zameen Meiñ Hai Aur Uski Rahmat Jannat Meiñ Hai Aur Uska Āzāb Jahāññam Meiñ Hai, Phir Āp ﷺ Ne Puchha Ke Aye Goh! Ye Bata Ke Maiñ Kaun Hooñ? Goh Ne Buland Āwaz Se Kaha Ke Āp Rabbul Ālameen Ke Rasool Haiñ Aur Khatamun Nabiyyeen Haiñ Jisne Āpko Sachha Māna Wo Kamyāb Ho Gaya aur Jis Ne Āpko Jhutlaya Wo Namurād Ho Gaya, Ye Manzar Dekh Kar Ārabi Is Qadar Mutassir Hua Ke Fauran Hi Kalima Padh Kar Musalman Ho Gaya aur Kehne Laga Ke Ya Rasoolallahﷺ ! Maiñ Jis Waqt Āpke Pās Āya To Meri Nazar Meiñ Āpse Zyada Napasand Koi Ādmi Nahiñ Tha Lekin Is Waqt Mera Hāl Ye

Hai Ke Āp Mere Nazdeek Meri Awlād Balki Meri Jān Se Bhi Zyada Pyāre Ho Gaye Haiñ, Āp ﷺ Ne Farmāya Ke Khuda Ke Liye Hamd Hai Jisne Tujh Ko Aise Deen Ki Hidāyat Di Jo Humesha Ghalib Rahega aur Kabhi Maghloob Nahiñ Hoga, Phir Āpﷺ Ne Usko Surah-e-Fatiha aur Surah-e-Ikhlas Ki Taleem Di, Ārabi Qur'ān Ki In Do Surato Ko Sun Sun Kar Kehne Laga Ke Maine Bade Bade Faseeho Baleegh, Taweel Wa Mukhtasar Har Qism Ke Kalāmo Ko Suna Hai Magar Khuda Ki Qasam! Maine Āj Tak Isse Badh Kar Aur Isse Behtar Kalām Kabhi Nahiñ Suna Phir Āp Ne Sahaba Se Farmāya Ke Ye Qabila-e-Bani Sulaim Ka Ek Muflis Insan Hai Tum Log Iski Māli Imdād Kar Do, Ye Sun Kar Bahut Se Logoñ Ne Usko Bahut Kuchh Diya Yahāñ Tak Ke Hazrate Abdurrahman Bin Auf Radiallahu Ta'ala Ànhu Ne Usko 10 Gābhan Ooñtniya Di, Ye Ārabi Tamām Māl Wa Samān Ko Sāth Le Kar Jab Apne Ghar Ki Taraf Chala To Raste Meiñ Dekha Ke Uski Qaum Bani Sulaim Ke Ek Hazār Sawar Neza aur Talwār Liye Hue Chale Āa Rahe Haiñ, Usne Puchha Ke Tum Log Kahañ Ke Liye Aur Kis Irade Se Chal Rahe Ho? Sawaro Ne Jawab Diya Ke Ham Log Us Shakhs Se Ladne Ke Liye Ja Rahe Haiñ Jo Ye Gumān Karta Hai Ke Wo Nabi Hai Aur Hamāre Devtāoñ Ko Bura Bhala Kehta Hai, Ye Sun Kar Ārabi Ne Buland Āwaz Se Kalima Padha aur Apna Sāra Waqiya Un Sawāro Se Bayān Kiya, Un Suwaro Ne Jab Ārabi Se Iska Imān Afroz Bayān Suna To Sab Ne Kalima Padha Phir Sab Ke Sab Bārgāhe Nubuwwat Meiñ Hāzir Hue To Huzoore Anwar ﷺ Is Qadar Tezi Ke Sāth Un Logoñ Ke Isteqbal Ke Liye Khade Hue Ke Āpki Chadar Āpke Jisme Athar Se Gir Padi Aur Ye Log Kalima Padhte Hue Apni Apni Suwāriyo Se Utar Pade Aur Àrz Kiya Ya Rasoolallahﷺ ! Āp Humeiñ Jo Hukm Deñge Ham Āpke Har Hukm Ki Farmābardari Kareñge, Āp ﷺ Ne Irshad Farmāya Ke Tum Log Hazrate Khalid Bin Waleed Radiallahu Ta'ala Ànhu Ke Jhande Ke Niche Jihad Karte Raho, Hazrate Abdullah Bin Umar Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Huzoor ﷺ Ke Zamane Meiñ Bani Sulaim Ke Siwa Koi Qabila Bhi Aisa Nahiñ

Tha Jis Ke Ek Hazār Ādmi Ba Yak Waqt Musalman Hue Hoñ, Is Hadees Ko Tabrani Wa Bayhaqi Wa Hakim Wa Ibne Adi Jaise Bade Bade Muhaddiseen Ne Riwayat Kiya Hai.

Intebah

Is Qism Ke Saikdo Mojizāt Meiñ Se Ye Chand Waqiyāt Is Bāt Ki Suraj Se Zyada Roushan Daleeleiñ Haiñ Ke Rooye Zameen Ke Tamām Haiwanāt Huzoor ﷺ Ko Jānte Pehchānte Aur Mānte Haiñ Ke Āp Nabiye Ākhiruz Zamān, Khatame Paighambara Haiñ Aur Ye Sab Ke Sab Āpki Madho Sana Ke Khateeb Aur Āp Ki Muqaddas Dawate Islam Ke Naqeeb Haiñ Aur Ye Sab Āp Ke Amr Wa Nahiyy Ki Hukmarani Aur Āp Ke Iqtedar Wa Tasarrufat Ki Sultani Ko Tasleem Karte Hue Āp Ke Har Farmān Ko Apne Liye Wajibul Imān Aur Lāzimul Amal Samajhte Haiñ Aur Āp Ke Aizazo Ikrām Aur Āp Ki Tazeem Wa Ehtiram Ko Apne Liye Sarmaya-e-Hayāt Tasawwur Karte Haiñ, Kāsh! Is Zamane Ke Muslim Numa Kalima Padhne Padhane Wāle Insan In Be Zubān Jānwaroñ Se Tazeem Wa Ehtirame Rasool Ka Sabaq Seekhte Aur Dilo Jān Se Is Raushan Haqeeqat Par Dhyān Dete Ke;

Apne Maula Ki Hai Bas Shān Azeem
Janwar Bhi Karein Jin Ki Tazeem
Sang Karte Hain Adab Se Tasleem
Ped Sajde Mein Gira Karte Hain
Hān Yahi Karti Hai Chidiya Faryad
Hān Yahi Chahti Hai Hirni Dād
Isi Dar Par Shuturāne Nashād
Ghila-e-Ranjo Anā Karte Hain

Ālame Insāniyat Ke Mojizāt

Thodi Cheez Zyada Ho Gai

Tamām Dunya Jānti Hai Ke Musalmānoñ Ka Ibtedai Zamāna Bahut Hi Faqro Fāqe Meiñ Guzra Hai, Kai Kai Din Guzar Jāte The Ke In Logoñ Ko Koi Cheez Khāne Ke Liye Nahiñ Milti Thi, Aisi Hālat Meiñ Agar Rasoolullahﷺ Ka Ye Mojiza In Fāqazada Musalmānoñ Ki Nusrat Wa Dastgeeri Na Karta To Bhala Un Muflis Aur Fāqamast Musalmani Ka Kya Hāl Hota! Hazrate Eisa Àlaihissalām Ne Āsman Se Utarne Wāle Dastarkhwan Ki Sāt Rotiyoñ Aur Sāth Machhliyo Se Kai Sau Ādmiyoñ Ko Shikam Ser Kar Diya, Yaqeenan Ye Un Ka Bahut Hi Azeemush Shān Mojiza Hai Jiska Zikr Injeel Wa Qur'ān Donoñ Muqaddas Āsmani Kitāboñ Meiñ Mazkoor Hai, Lekin Huzoor Rahmatullil Ālameen ﷺ Ke Daste Mubarak Se Saikdo Martaba Is Qism Ki Mojizana Barakāto Ka Zuhoor Hua Ke Thoda Sa Khāna Pāni Saikdo Balki Hazāro Insanoñ Ko Shikam Ser Aur Sairab Karne Ke Liye Kāfi Ho Gaya, Is Qism Ke Saikdo Mojizāt Meiñ Se Mundarija-e-Zel Chand Mojizāt Āp ﷺ Ke Mojizāna Tasarrufāt Ki Āyāte Bayyināt Ban Kar Ahadees Ki Kitāboñ Meiñ Is Tarah Chamak Rahe Haiñ Jis Tarah Āsman Par Andheri Rāto Meiñ Sitare Chamakte Aur Jagmagāte Rehte Haiñ.

Umme Sulaim Ki Rotiya

Ek Din Hazrate Abu Talha Radiallahu Ta'ala Ànhu āpne Ghar Meiñ Āye Aur Apni Biwi Hazrate Umme Sulaim Radiallahu Ta'ala Ànha Se Kaha Ke Kya Tumhare Pās Khane Ki Koi Cheez Hai? Maine Huzoor ﷺKi Kamzor Āwaz Se Mahsoos Kiya Ke Āp ﷺ Bhooke Haiñ, Umme Sulaim Radiallahu Ta'ala Ànha Ne Jaw Ki Chand Rotiya Dupatte Meiñ Lapet Kar Hazrate Anas Radiallahu Ta'ala Ànhu Ke Hāth Āp Ki Khidmat Meiñ Bhej Di, Hazrate Anas Radiallahu Ta'ala Ànhu Jab Bārgāhe Nubuwwat Meiñ Pahuñche To Āp Masjide Nabawi Meiñ Sahaba Ke Majme Meiñ Tashreef Farmā The, Āp ﷺ Ne Puchha Ke Kya Ābu Talha Ne Tumhare Hāth Khāna Bheja Hai? Unhoñ ne Kaha

Ke Ji Hān, Ye Sun Kar Āp Apne Ashāb Ke Sāth Uthe Aur Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ke Makān Par Tashreef Lāye, Hazrate Anas Ne Daud Kar Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ko Is Bāt Ki Khabar Di, Unhoñ ne Bibi Umme Sulaim Se Kaha Ke Huzoorﷺ Ek Jama'at Ke Sāth Hamāre Ghar Par Tashreef La Rahe Haiñ, Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ne Makān Se Nikal Kar Nihāyat Hi Garmjoshi Ke Sāth Āp ﷺ Ka Isteqbal Kiya, Āpne Tashreef La Kar Hazrate Bibi Umme Sulaim Radiallahu Ta'ala Ànha Se Farmāya Ke Jo Kuchh Tumhare Pās Ho Lāo, Unhoñ ne Wahi Chand Rotiya Pesh Kar Di Jin Ko Hazrate Anas Radiallahu Ta'ala Ànhu Ke Hāth Bārgāhe Risālat Meiñ Bheja Tha, Āp ﷺKe Hukm Se Un Rotiyoñ Ka Choora Banāya Gaya aur Hazrate Bibi Umme Sulaim Radiallahu Ta'ala Ànha Ne Us Choore Par Bataure Sālan Ke Ghee Dāl Diya, Un Chand Rotiyoñ Meiñ Āp Ke Mojizāna Tasarrufāt Se Is Qadar Barkat Hui Ke Āp Dus Dus Ādmiyoñ Ko Makān Ke Andar Bula Bula Kar Khilate Rahe Aur Wo Log Khoob Shikam Ser Ho Kar Khāte Rahe Yahāñ Tak Ke Sattar Ya āssi Ādmiyoñ Ne Khoob Shikam Ser Ho Kar Kha Liya. (Bukhari)

Hazrate Jabir Radi Allahu anhu Ki Khajooreiñ

Hazrate Jabir Radi Allahu anhu Ke Walid Yahoodiyoñ Ke Qarzdar The Aur Junge Uhud Meiñ Shaheed Ho Gaye, Hazrate Jabir Radiallahu Ta'ala Ànhu Bargāhe Aqdas Meiñ Hāzir Hue Aur Àrz Kiya Ya Rasoolallahﷺ ! Mere Walid Ne Apne Upar Qarz Chhod Kar Wafāt Pāi Hai Aur Khajooro Ke Siwa Mere Pās Qarz Ada Karne Ka Koi Samān Nahiñ Hai, Sirf Khajooro Ki Paidawar Se Kai Baras Tak Ye Qarz Ada Nahiñ Ho Sakta, Āp Mere Bāgh Meiñ Tashreef Le Chaleiñ Tāki Āpke Adab Se Yahoodi Apna Qarz Wusool Karne Meiñ Mujh Par Sakhti Na Kareiñ Chunānche Āp Bāgh Meiñ Tashreef Lāye Aur Khajooro Ka Jo Dher Laga Hua Tha Uske Gird Chakkar Laga Kar Dua Farmāi Aur Khud Khajooro Ke Dher Par Baith Gaye, Āpke Mojizāna Tasarruf Aur Dua Ki Taseer Se In Khajooro Meiñ Is Qadar Barkat Hui Ke Tamām Qarz Ada Ho Gaya aur Jis Qadar

Khajooreiñ Qarzdaro Ko Di Gai Utni Hi Bach Rahi. (Bukhari)

Hazrate Abu Huraira Ki Thaili

Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maiñ Huzoore Aqdas ﷺ Ki Khidmate Aqdas Meiñ Kuchh Khajooreiñ Le Kar Hāzir Hua aur Àrz Kiya Ya Rasoolallahﷺ ! In Khajooro Meiñ Barkat Ki Dua Farmā Dijiye, Āp ﷺ Ne Un Khajooro Ko Ikattha Kar Ke Dua-e-Barkat Farmā Di Aur Irshad Farmāya Ke Tum In Ko Apne Toshadan Meiñ Rakh Lo Aur Tum Jab Chaho Hāth Dāl Kar Is Meiñ Se Nikālte Raho Lekin Kabhi Toshadan Jhād Kar Bilkul Khāli Na Kar Dena, Chunānche Hazrate Abu Huraira 30 Baras Tak Un Khajooro Ko Khāte Aur Khilāte Rahe Balki Kai Man Us Meiñ Se Khairat Bhi Kar Chuke Magar Wo Khatm Na Hui.

Hazrate Abu Huraira Humesha Us Thaili Ko Apni Kamar Se Bāndhe Rehte The Yahāñ Tak Ke Hazrate Usman Ki Shahādat Ke Din Wo Thaili Un Ki Kamar Se Kat Kar Kahin Gir Gai. (Mishkāt)

Is Thaili Ke Zāya Hone Ka Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ko Umr Bhar Sadma aur Afsos Raha, Chunānche Wo Hazrate Usman Radiallahu Ta'ala Ànhu Ki Shahādat Ke Din Nihāyat Riqqat Angez Aur Dard Bhare Lehje Meiñ Ye Sher Padhte Hue Chalte Phirte The Ke;

لِلنَّاسِ هَمٌّ وَلِي هَمَّانِ بَيْنَهُمْ هَمُّ الْجِرَابِ وَهَمُّ الشَّيْخِ عُثْمَانَا

Logoñ Ke Liye Ek Gham Hai Aur Mere Liye Do Gham Haiñ Ek Thaili Ka Gham Aur Dusre Shaykh Usman Ka Gham.

Umme Malik Ka Kuppa

Hazrate Umme Malik Radiallahu Ta'ala Ànhu Ke Pās Ek Kuppa Tha Jis Meiñ Wo Huzoor ﷺ Ke Pās Hadiyye Meiñ Ghee Bheja Karti Thi, Us Kuppe Meiñ Itni Azeem Barkato Ka Zuhoor Hua Ke Jab Bhi Umme Malik Ke Bete Sālan Māngte The Aur Ghar Meiñ Koi Sālan Nahiñ Hota Tha To Wo Us Kuppe Meiñ Se Ghee Nikāl Kar Apne Beto Ko De Diya Karti Thi, Ek Muddate Darāz Tak Wo Humesha

Us Kuppe Meiñ Se Ghee Nikāl Nikāl Kar Apne Ghar Ka Sālan Banāya Karti Thi, Ek Din Unhoñ ne Us Kuppe Ko Nichod Kar Bilkul Hi Khāli Kar Diya, Jab Bārgāhe Nubuwwat Meiñ Hāzir Hui To Āp ﷺ Ne Puchha Ke Kya Tum Ne Us Kuppe Ko Nichod Dāla? Unhoñ ne Kaha Ke Ji Hān! Āp ﷺ Ne Farmāya Ke Agar Tum Us Kuppe Ko Na Nichodti Aur Yun Hi Chhod Deti To Humesha Us Meiñ Se Ghee Nikalta Hi Rehta, Is Hadees Ko Imam Muslim Ne Riwayat Kiya Hai. (Mishkāt)

Bā Barkat Pyala

Hazrate Samura Bin Jundab Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Huzoor ﷺ Ke Pās Ek Pyala Bhar Kar Khāna Tha, Ham Log 10-10 Ādmi Bāri Bāri Subah Se Shām Tak Us Pyāle Meiñ Se Lagatār Khate Rahe, Logoñ Ne Puchha Ke Ek Hi Pyala To Khāna Tha To Wo Kahañ Se Badhta Rehta Tha? (Ke Log Is Qadar Zyada Tadād Meiñ Din Bhar Us Ko Khāte Rahe) To Unhoñ ne Āsman Ki Taraf Ishara Kar Ke Kaha Ke "Wahāñ Se." (Tirmizi)

Thoda Tosha, Azeem Barkat

Huzoor Aqdas ﷺ Chaudah Sau Ashkhās Ki Jama'at Ke Sāth Ek Safar Meiñ The, Sahaba Ne Bhook Se Betāb Ho Kar Suwāri Ki Ooñtniyoñ Ko Zabah Karne Ka Irada Kiya To Āp ﷺ Ne Mana Farmā Diya.

Aur Hukm Diya Ke Tamām Lashkar Wāle Apna āpna Tosha Ek Dastarkhwan Par Jama Kareiñ, Chunānche Jiske Pās Jo Kuchh Tha La Kar Rakh Diya To Tamām Samān Itni Jagah Meiñ Āa Gaya Jis Par Ek Bakri Baith Sakti Thi Lekin 1400 Ādmiyoñ Ne Us Meiñ Se Shikam Ser Ho Kar Kha Bhi Liya aur Apne Tosha Dano Ko Bhi Bhar Liya, Khane Ke Bād Āp ﷺ Ne Pāni Mānga, Ek Sahabi Ek Bartan Meiñ Thoda Sa Pāni Lāye, Āp ﷺ Ne Us Ko Pyale Meiñ Undel Diya aur Apna Datse Mubarak Us Meiñ Dāl Diya To 1400 Ādmiyoñ Ne Usse Wuzu Kiya. (Muslim)

Barkat Wāli Kaleji

Ek Safar Meiñ Huzoore Anwar ﷺ Ke Sāth 130 Sahaba Humrāh The, Āp ﷺ Ne Un Logoñ Se Daryaft Farmāya Ke Kya Tum Logoñ Ke Pās Khane Ka Samān Hai? Ye Sun Kar Ek Shakhs Ek Sā Āta Lāya aur Wo Goondha Gaya Phir Ek Bahut Tandrust Lamba Chauda Kafir Bakriya Hānkta Hua Āpke Pās Āya, Āpne Usse Ek Bakri Khareedi Aur Zabah Karne Ke Bād Uski Kaleji Ko Bhoonne Ka Hukm Diya Phir 130 Ādmiyoñ Meiñ Se Har Ek Ka Us Kaleji Meiñ Se Ek Ek Boti Kāt Kar Hissa Lagaya, Agar Wo Hāzir Tha To Usko Ata Farmā Diya aur Agar Wo Ghāib Tha To Us Ka Hissa Chhupa Kar Rakh Diya, Jab Gosht Tayyar Hua To Us Meiñ Se 2 Pyala Bhar Kar Alag Rakh Diya Gaya Phir Bāqi Gosht Aur Ek Sā Āte Ki Roti Se 130 Ādmiyoñ Ki Jama'at Shikam Ser Kha Kar Āsuda Ho Gai Aur Do Pyala Bhar Kar Gosht Fazil Bach Gaya Jis Ko Ooñt Par Lād Liya Gaya.

(Bukhari)

Hazrate Abu Huraira aur Ek Pyāla Doodh

Ek Din Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Bhook Se Nidhāl Ho Kar Raste Meiñ Baith Gaye, Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Sāmne Se Guzre To Un Se Inhone Qur’ān Ki Ek Āyat Ko Daryaft Kiya, Maqsad Ye Tha Ke Shayad Wo Mujhe Apne Ghar Le Ja Kar Kuchh Khilayeñge Magar Unhoñ ne Rasta Chalte Hue Āyat Bata Di Aur Chale Gaye, Phir Hazrate Umar Radiallahu Ta'ala Ànhu Us Raste Se Nikle Un Se Bhi Inhone Ek Āyat Ka Matlab Puchha Gharaz Wahi Thi Ke Wo Kuchh Khila Deñge Magar Wo Bhi Āyat Ka Matlab Bata Kar Chal Diye, Iske Bād Huzoore Akram ﷺ Tashreef Lāye Aur Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ke Chehre Ko Dekh Kar Apni Khudadād Baseerat Se Jān Liya Ke "Ye Bhooke Haiñ" Āp ﷺ Ne Inheiñ Pukara, Inhone Jawab Diya aur Sāth Ho Liye, Jab Āp Kāshāna-e-Nubuwwat Meiñ Pahuñche To Ghar Meiñ Doodh Se Bhara Hua Ek Pyala Dekha, Ghar Wāloñ Ne Āp Ko Us Shakhs Ka Nām Batlaya Jisne

Doodh Ka Ye Hadiyya Bheja Tha, Āp ﷺ Ne Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ko Hukm Diya Ke Jāo Aur Tamām Ashābe Suffa Ko Bula Lāo, Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Āpne Dil Meiñ Sochne Lage Ke Ek Hi Pyāla To Doodh Hai Is Doodh Ka Sab Se Zyada Haqdar To Maiñ Tha Āgar Mujhe Mil Jāta To Mujh Ko Bhook Ki Takleef Se Kuchh Rāhat Mil Jāti Ab Dekhiye Ashābe Suffa Ke Āa Jāne Ke Bād Bhala Is Meiñ Se Mujhe Kuchh Milta Hai Ya Nahiñ? In Ke Dil Meiñ Yahi Khayalāt Chakkar Laga Rahe The Magar Allah Wa Rasool Ki Ita'at Se Koi Chāra Na Tha, Lihāza Wo Ashābe Suffa Ko Bula Kar Le Gaye, Ye Sab Log Apni Apni Jagah Ek Qitār Meiñ Baith Gaye Phir Āp Ne Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ko Hukm Diya Ke Tum Khud Hi In Sab Logoñ Ko Ye Doodh Pilāo, Chunānche Inhone Sab Ko Pilana Shuru Kar Diya Jab Sab Ke Sab Shikam Ser Pee Kar Sairab Ho Gaye To Huzoore Akramﷺ Ne Apne Daste Rahmat Meiñ Ye Pyala Le Liya aur Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ki Taraf Dekh Kar Muskuraye Aur Farmāya Ke Ab Sirf Ham Aur Tum Bāqi Reh Gaye Haiñ Āo

Baitho Aur Tum Peena Shuru Kar Do, Inhone Pet Bhar Doodh Pee Kar Pyala Rakhna Chaha To Āp ﷺ Ne Farmāya Ke Aur Piyo Chunānche Inhone Phir Piya Lekin Āpﷺ Bār Bār Farmāte Rahe Ke Aur Piyo Aur Piyo Yahāñ Tak Ke Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Mujhe Us Zāt Ki Qasam Hai Jisne Āpko Haq Ke Sāth Bheja Hai Ke Ab Mere Pet Meiñ Bilkul Hi Gunjaish Nahiñ Rahi, Iske Bād Huzoor ﷺ Ne Pyala Āpne Hāth Meiñ Le Liya aur Jitna Doodh Bach Gaya Tha Āp ﷺ Bismillah Padh Kar Pee Gaye (Bukhari)

Ye Wo Mojiza Hai Jis Ki Taraf Ishara Karte Hue Āla Hazrat Fazile Barelvi Ne Farmāya Ke:

Kyuñ Janabe Bu Huraira Kaisa Tha Wo Jāme Sheer Jis Se Sattar

Sāhibo Ka Doodh Se Mooñh Phir Gaya

Shifa-e-Amrāz

Āshobe Chashm Se Shifa Ham Ghazwa-e-Khaibar Ke Bayān Meiñ Mufassal Taur Par Ye Mojiza Tehreer Kar Chuke Haiñ Ke Jab Āp ﷺ Ne Fateh Ka Jhanda Āta Farmāne Ke Liye Hazrate Ali Radiallahu Ta'ala Ànhu Ko Talab Farmāya To Màloom Hua Ke Un Ki Ānkhoñ Meiñ Āshob Hai Aur Musnade Ahmad Bin Hambal Ki Riwayat Se Pata Chalta Hai Ke Ye Āshobe Chashm Itna Sakht Tha Ke Hazrate Salamah Bin Akwa Radiallahu Ta'ala Ànhu Un Ka Hāth Pakad Kar Lāye The, Āp ﷺ Ne Un Ki Ānkhoñ Meiñ Apna Luābe Dahan Laga Diya aur Dua Farmā Di To Wo Fauran Shifayab Ho Gaye Aur Aisa Màloom Hota Tha Ke Un Ki Ānkhoñ Meiñ Kabhi Dard Tha Hi Nahiñ Aur Wo Usi Waqt Jhanda Le Kar Rawāna Ho Gaye Aur Joshe Jihad Meiñ Bhare Hue Intehāyi Janbāzi Ke Sāth Jung Ki Aur Khaibar Ka Qila Un Ke Daste Haq Parast Se Usi Din Fateh Ho Gaya. (Bukhari)

Sānp Ka Zehar Utar Gaya

Waqiya-e-Hijrat Meiñ Ham Tafseel Ke Sāth Likh Chuke Haiñ Ke Jab Ghāre Saur Meiñ Hazrate Abu Bakr Siddique Radiallahu Ta'ala Ànhu Ke Pāoñ Meiñ Sānp Ne Kāt Liya aur Dardo Karb Ki Shiddat Se Betāb Ho Kar Ro Pade To Āpﷺ Ne Un Ke Zakhm Par Apna Luābe Dahan Laga Diya Jis Se Fauran Hi Dard Jāta Raha aur Sānp Ka Zehar Utar Gaya.

(Zurqani)

Tooti Hui Tāng Durust Ho Gai

Bukhari Shareef Ki Ek Taweel Hadees Meiñ Mazkoor Hai Ke Hazrate Abdullah Bin Ateeq Radiallahu Ta'ala Ànhu Jab Abu Rāfe Yahoodi Ko Qatl Kar Ke Wāpas Āne Lage To Uske Kothe Ke Zeene Se Gir Pade Jis Se Un Ki Tāng Toot Gai Aur Un Ke Sāthi Un Ko Utha Kar Bārgāhe Nubuwwat Meiñ Lāye, Huzoore Aqdas ﷺ Ne Un

Ki Zubān Se Abu Rāfe Ke Qatl Ka Sāra Waqiya Suna Phir Un Ki Tooti Hui Tāng Par Apna Daste Mubarak Pher Diya To Wo Fauran Hi Achhi Ho Gai Aur Ye Màloom Hone Laga Ke Un Ki Tāng Meiñ Kabhi Koi Chot Lagi Hi Na Thi. (Bukhari)

Talwār Ka Zakhm Achha Ho Gaya

Ghazwa-e-Khaibar Meiñ Hazrate Salamah Bin Akwa Radiallahu Ta'ala Ànhu Ki Tāng Meiñ Talwār Ka Zakhm Lag Gaya, Wo Fauran Hi Bārgāhe Nubuwwat Meiñ Hāzir Ho Gaye, Āpﷺ Ne Un Ke Zakhm Par Teen Martaba Dum Kar Diya Phir Unheiñ Dard Ki Koi Shikāyat Mahsoos Nahiñ Hui Sirf Zakhm Ka Nishān Reh Gaya Tha. (Bukhari)

Andha, Beena Ho Gaya

Huzoore Aqdas ﷺ Ki Khidmate Aqdas Meiñ Ek Andha Hāzir Hua aur Apni Takaleef Bayān Karne Laga, Āp ﷺ Ne Farmāya Ke Agar Tumhari Khwāhish Ho To Maiñ Dua Kar Dooñ Aur Agar Chaho To Sabr Karo Yahi Tumhare Liye Behtar Hai, Usne Darkhwast Ki Ke Ya Rasoolallahﷺ ! Meri Beenai Ke Liye Dua Farmā Dijiye, Āp ﷺ Ne Irshad Farmāya Ke Tum Achhi Tarah Wuzu Kar Ke Ye Dua Māngo Ke "Khudawanda! Apne Rahmat Wāle Paighambar Ke Waseela Se Meri Hājat Poori Kar De" Tirmizi Aur Hakim Ki Riwayat Meiñ Itna Hi Mazmoon Hai Magar Ibne Hambal Aur Hakim Ki Dusri Riwayat Meiñ Iske Bād Ye Bhi Hai Ke Us Nabeena Ne Aisa Kiya To Fauran Hi Achha Ho Gaya Āur Uski Ānkhoñ Meiñ Bharpoor Raushni Āa Gai.

Gooñga Bolne Laga

Hujjatul Wida Ke Mauqe Par Huzoore Anwar ﷺ Ki Khidmat Meiñ Qabila-e-Khas'am Ki Ek Aurat Apne Bachhe Ko Le Kar Āi Aur Kehne Lagi Ke Ya Rasoolallah ﷺ Ye Mera Ek Lauta Beta Bolta Nahiñ Hai, Āp Ne Pāni Talab Farmāya aur Us Meiñ Hāth Dho Kar Kulli Farmā Di Aur Irshad Farmāya Ke Ye Pāni Is Bachhe Ko Pila Do Aur Is Ke Upar Chhidak Do, Dusre Sāl Wo Aurat Āi To Usne Logoñ

Se Bayān Kiya Ke Uska Ladka Āchha Ho Gaya aur Bolne Laga.

(Ibne Māja)

Hazrate Qatada Ki Ānkh

Junge Uhud Meiñ Hazrate Qatada Bin Nomān Radiallahu Ta'ala Ànhu Ki Ānkh Meiñ Ek Teer Laga Jis Se In Ki Ānkh In Ke Rukhsar Par Beh Kar Āa Gai, Ye Daud Kar Huzoor Rasoole Akram ﷺ Ki Khidmat Meiñ Hāzir Ho Gaye, Āpﷺ Ne Fauran Hi Apne Daste Mubarak Se In Ki Bahi Hui Ānkh Ko Ānkh Ke Halqe Meiñ Rakh Kar Apna Muqaddas Hāth Us Par Pher Diya To Usi Waqt In Ki Ānkh Achhi Ho Gai Aur Ye Ānkh In Ki Doosri Ānkh Se Zyada Khubsoorat Aur Raushan Rahi Ek Riwayat Meiñ Ye Bhi Āya Hai Ke Rasoolullah ﷺ Ne Farmāya Ke Agar Tum Chaho To Tumhari Ānkh Ko Tumhare Halqa-e-Chashm Meiñ Rakh Dooñ Aur Wo Achhi Ho Jāye Aur Agar Tum Chaho To Sabr Karo Aur Tumheiñ Iske Badle Par Jannat Milegi, Inhone Àrz Ki Ya Rasoolallah Jannat Bila Shuba Bahut Hi Badi Nemat Hai Magar Mujhe Kāna Hona Bahut Bura Màloom Hota Hai Isliye Āp Meri Ānkh Achhi Kar Dijiye Aur Mere Liye Jannat Ki Dua Bhi Farmā Dijiye, Huzoor Rahmatullil Ālameenﷺ Ko Apne Is Janisār Par Pyār Āa Gaya aur Āp ﷺNe Un Ki Ānkh Ko Halqa-e-Chashm Meiñ Rakh Kar Hāth Pher Diya To Un Ki Ānkh Bhi Achhi Ho Gai Aur Un Ke Liye Jannati Hone Ki Dua Bhi Farmā Di Aur Ye Donoñ Nemato Se Sarfaraz Ho Gaye.

Faida

Ye Mojiza Bahut Hi Mash'hoor Hai Aur Hazrate Qatada Bin Nomān Radiallahu Ta'ala Ànhu Ki Awlād Meiñ Humesha Is Bāt Ka Tafakhur Raha Ke Inke Jadde Āla Ki Ānkh Rasoolullah ﷺ Ke Daste Mubarak Ki Barkat Se Achhi Ho Gai, Chunānche Hazrate Qatada Bin Nomān Radiallahu Ta'ala Ànhu Ke Pote Hazrate Āsim Radiallahu Ta'ala Ànhu Jab Khalifa-e-Ādil Hazrate Umar Bin Abdul Azeez Amvi Radiallahu Anhu Ke Darbāre Khilafat Meiñ Pahuñche To Unhoñ ne Apna Tāruf Karate Hue Apna Ye Qata'a

Padha Ke:

أَنَا ابْنُ الَّذِىْ سَالَتْ عَلَى الْخَدِّ عَيْنُهٗ فَرُدَّتْ بِكَفِّ الْمُصْطَفٰى أَحْسَنَ الرَّدِّ

فَعَادَتْ كَمَا كَانَتْ لِأَوَّلِ أَمْرِهَا فَيَا حُسْنَ مَا عَيْنٍ وَّيَا حُسْنَ مَارَدِّ

Yāni Maiñ Us Shakhs Ka Beta Hooñ Jis Ki Ānkh Uske Rukhsar Par Beh Āi Thi To Hazrate Mustafa ﷺ Ki Hatheli Se Wo Apni Jagah Par Kya Hi Achhi Tarah Se Rakh Di Gai To Phir Wo Jaisi Pehle Thi Waise Hi Ho Gai To Kya Hi Achhi Wo Ānkh Thi Aur Kya Hi Achha Huzoor ﷺ Ka Us Ānkh Ko Uski Jagah Rakhna Tha.

Qay Meiñ Kāla Pilla Gira

Ek Aurat Apne Bete Ko Le Kar Huzoor Risālat Māb ﷺ Ke Pās Āi Aur Àrz Kiya Ke Ya Rasoolalah ﷺ ! Mere Is Bachhe Par Subho Shām Junoon Ka Daura Padta Hai, Āp Ne Us Bachhe Ke Seene Par Apna Daste Rahmat Pher Diya aur Dua Di To Us Bachhe Ko Ek Zordar Qay (Ulti) Hui Aur Ek Kāle Rang Ka (Kutte Ka) Pilla Qay Meiñ Gira Jo Daudta Phir Raha Tha aur Bachha Shifayab Ho Gaya. (Mishkāt)

Junoon Achha Ho Gaya

Hazrate Yala Bin Murrah Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Maine Ek Safar Meiñ Rasoolullah ﷺ Ke Teen Mojizāt Dekhe, Pehla Mojiza Ye Ke Ek Ooñt Ko Dekha Ke Usne Bilbila Kar Apni Gardan Āpke Sāmne Dāl Di, Āpne Us Ooñt Ke Malik Ko Bulaya aur Us Se Farmāya Ke Is Ooñt Ne Kām Ki Ziyadati Aur Khoorak Ki Kami Ka Mujh Se Shikwa Kiya Hai Lihāza Tum Is Ke Sāth Achha Sulook Karte Raho Dusra Mojiza Ye Ke Ek Manzil Meiñ Āp So Rahe The To Maine Dekha Ke Ek Darakht Chal Kar Āya aur Āp ﷺ Ko Dhānp Liya Phir Laut Kar Apni Jagah Par Chala Gaya, Jab Āp Bedār Hue Aur Maine Āpse Iska Zikr Kiya To Āp Ne Farmāya Ke Us Darakht Ne Apne Rab Se Ijazat Talab Ki Thi Ke Wo Mujhe Salām Kare To Khuda Ne Usko Ijazat De Di Aur Wo Mere Salām Ke Liye Āya Tha Teesra Mojiza Ye Ke Ek Aurat Apne Bachhe Ko Le Kar Āi Jo Junoon

Ka Mareez Tha To Nabi ﷺNe Us Bachhe Ke Nathne Ko Pakad Kar Farmāya Ke "Nikal Ja Kyuñ Ki Maiñ Muhammadur Rasoolullah Hooñ" Phir Ham Wahāñ Se Chal Pade Aur Jab Wapsi Meiñ Us Jagah Pahuñche Aur Āp ﷺNe Us Aurat Se Us Ke Bachhe Ke Bāre Meiñ Daryaft Farmāya To Usne Kahq Ke Uski Zāt Ki Qasam Jis Ne Āpko Haq Ke Sāth Bheja Hai Ke Āp Ke Tashreef Le Jāne Ke Bād Se Is Bachhe Ko Koi Takleef Hote Hue Ham Ne Nahiñ Dekha.

Jala Hua Bachha Āchha Ho Gaya

Muhammad Bin Hatib Radiallahu Ta'ala Ànhu Ek Sahabi Haiñ Ye Bachpan Meiñ Apni Mā Ki God Se Āg Meiñ Gir Pade Aur Kuchh Jal Gaye, Inki Mā In Ko Le Kar Khidmate Aqdas Meiñ Āi To Āp ﷺNe Apna Luābe Dahan In Par Mal Kar Dua Farmā Di, Muhammad Bin Hatib Ki Mā Kehti Thi Ke Maiñ Bachhe Ko Le Kar Wahāñ Se Uthne Bhi Nahiñ Pāi Thi Ke Bachhe Ka Zakhm Bilkul Hi Achha Ho Gaya. (Musnad Ahmad Bin Hambal)

Marze Nisyān Door Ho Gaya

Taghayyure Alfāz Aur Chand Jumlo Ki Kami Beshi Ke Sāth Bukhari Shareef Ki Muta'addad Riwayato Meiñ Is Mojize Ka Zikr Hai Ke Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Ne Apne Hafize Ki Kamzori Ki Shikāyat Ki To Huzoor ﷺNe Unse Farmāya Ke Apni Chadar Phailao, Unhoñ ne Phailaya, Āp Ne Apna Daste Mubarak Us Chadar Par Dāla Phir Farmāya Ke Ab Isko Samet Lo, Hazrate Abu Huraira Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Maine Aisa Hi Kiya Iske Bād Se Phir Maiñ Koi Bāt Nahiñ Bhoola.

(Bukhari)

Maqbooliyyate Dua

Ye Ham Pehle Tehreer Kar Chuke Haiñ Ke Hazrāte Ambiya Ālahimussalam Ki Duao Se Bilkul Nagahān Ādate Jāriya Ke Khilaf Kisi Ghair Mutawaqqe Bāt Ka Zāhir Ho Jāna Is Ka Bhi Mojizāt Hi Meiñ Shumār Hai, Isiliye Allah Ta'ala Hazrāte Ambiya Ālahimussalam Ki Duao Se Badi Badi Mushkilāt Hal Farmā Deta

Hai Aur Qism Qism Ki Balayeiñ Tal Jāti Haiñ Aur Bahut Si Ghair Mutawaqqe Cheezeiñ Zuhoor Meiñ Āa Jāti Haiñ Chunānche Huzoor Khatamunnabiyyeen ﷺ Ke Mojizāt Meiñ Se Āp Ki Duao Ki Maqbooliyyat Ya Talabe Hajāt Ke Waqt Khuda Ki Imdade Ghaibi Ka Sahara Dhooñdte Hue Duayeiñ Māngi To Har Mauqa Par Haq Ta'ala Ne Āp Ki Duao Ke Liye Maqbooliya Ka Darwāza Khol Diya aur Āp Ki Duao Se Aisi Aisi Khilafe Ummeed Aur Ghair Mutawaqqe Cheezeiñ Ālame Wujood Meiñ Āa Gai Ke Jin Ko Mojizāt Ke Siwa Kuchh Nahiñ Kaha Ja Sakta, In Meiñ Se Chand Mojizāt Ka Tazkira Hasbe Zel Hai.

Quraish Par Qahat Ka Āzāb

Jab Kuffāre Quraish Huzoorﷺ Aur Āp Ke Ashāb Par Be Panāh Mazalim Dhāne Lage Jo Zabt Wa Bardasht Se Bāhar The To Āp ﷺ Ne Un Shareeroñ Ki Sarkashi Ka Ilāj Karne Ke Liye Un Logoñ Ke Haq Meiñ Qahat Ki Dua Farmā Di Chunānche Allah Ta'ala Ne Un Logoñ Par Qahat Kāisa Àzābe Shadeed Bheja Ke Ahle Makka Sakht Musibat Meiñ Mubtala Ho Gaye Yahāñ Tak Ke Bhook Se Betāb Ho Kar Murdār Jānwaroñ Ki Haddiya aur Sookhe Chamde Ubāl Ubāl Kar Khane Lage, Bil Ākhir Iske Siwa Koi Chāra Nazar Na Āya Ke Rahmatullil Ālameenﷺ Ki Bārgāhe Rahmat Ka Darwāza Khatkhatayeiñ Aur Un Ke Huzoor Meiñ Apni Faryād Pesh Kareiñ, Chunānche Abu Sufyan Ba Hālate Kufr Chand Ruasa-e-Quraish Ko Sāth Le Kar Āp Ke Āstane Par Hāzir Hue Aur Gidgida Kar Kehne Lage Ke Aye Muhammad! Tumhari Qaum Barbad Ho Gai, Khuda Se Dua Karo Ke Ye Qahat Ka Āzāb Tal Jāye Āp ﷺ Ko Un Logoñ Ki Beqarari Aur Giryāwazāri Par Reham Āa Gaya Chunānche Āp Ne Dua Ke Liye Hāth Uthaye Fauran Hi Āp Ki Dua Maqbool Hui Aur Is Qadar Zordār Barish Hui Ke Sāra Ārab Sairāb Ho Gaya aur Ahle Makka Ko Qahat Ke Azāb Se Najāt Mili. (Bukhari)

Sardārāne Quraish Ki Halakat

Ek Martaba Huzoorﷺ Sehne Haram Meiñ Namaz Padh Rahe The Ke

Kuffāre Quraish Ke Chand Sarkash Shareeroñ Ne Ba Hālate Namaz Āpki Muqaddas Gardan Par Ek Ooñt Ki Ojhdi La Kar Dāl Di Aur Khoob Zor Zor Se Hansne Lage Aur Māre Hansi Ke Ek Dusre Par Girne Lage, Hazrate Fatima Radiallahu Ta'ala Ànha Ne Āa Kar Us Ojhdi Ko Āpke Pushte Athar Se Uthaya, Jab Āpne Sajde Se Sar Uthaya To Un Shareeroñ Ka Nām Le Le Kar Nām Banām Ye Dua Māngi Ke Ya Āllah! Tu In Sabho Ko Apni Girift Meiñ Pakad Le, Chunānche Ye Sab Ke Sab Junge Badr Meiñ Intehāyi Zillat Ke Sāth Qatl Ho Kar Halāk Ho Gaye.

Madine Ki Ābo Hawa Āchhi Ho Gai Haiñ

Pehle Madine Ki Ābo Hawa Āchhi Na Thi, Wahāñ Qism Qism Ki Wabāo Ka Asar Tha, Chunānche Hijrat Ke Bād Aksar Muhājireen Beemar Pad Gaye Aur Beemari Ki Hālat Meiñ Apne Watan Makke Ko Yād Kar Ke Pur Dard Lehje Meiñ Ash'ār Padha Karte The, Āp ﷺ Ne Un Logoñ Ka Ye Hāl Dekh Kar Ye Dua Farmāi Ke Ilahi! Madine Ko Bhi Hamāre Liye Waisa Hi Mahboob Kar De Jaisa Ke Makka Mahboob Hai Balki Isse Bhi Zyada Mahboob Bana De, Ilahi! Hamāre Sa aur Mudd Meiñ Barkat De Aur Madine Ko Hamāre Liye Sihhat Bakhsh Bana De Aur Yahāñ Ke Bukhar Ko Zuhafa Meiñ Muntaqil Kar De, Āp ﷺ Ki Dua Harf Ba Harf Maqbool Hui Aur Muhājireen Ko Shehre Madina Se Aisi Ulfat Aur Walihana Muhabbat Ho Gai Ke Wahi Hazrate Abu Bakr Wa Hazrate Bilal Jo Chand Roz Pehle Madine Ki Beemariyo Se Ghabra Uthe The Aur Apne Watan Makka Ki Yād Meiñ Khoon Rulane Wāle Ash'ār Gāya Karte The, Ab Madine Ke Aise Āshiq Ban Gaye Ke Phir Kabhi Bhool Kar Bhi Makka Ki Sukoonat Ka Nām Nahiñ Liya aur Huzoor ﷺ Ko Allah Ta'ala Ne Khwab Meiñ Ye Dikhla Diya Ke Madine Ki Wabayeiñ Madine Se Dafa Ho Gai Haiñ Aur Madine Ki Ābo Hawa Sihhat Bakhsh Ho Gai. (Bukhari)

Umme Hirām Ke Liye Dua-e-Shahādat

Ek Roz Huzoorﷺ Hazrate Bibi Umme Hirām Radiallahu Ta'ala Ànha

Ke Makān Meiñ Khane Ke Bād Qailula Farmā Rahe Tha Ke Nagahān Hanste Hue Neend Se Bedār Hue, Hazrate Bibi Umme Hirām Radiallahu Ta'ala Ànha Ne Hansi Ki Wajah Daryaft Ki To Irshad Farmāya Ke Meri Ummat Meiñ Mujahideen Ka Ek Gurauh Mere Sāmne Pesh Kiya Gaya Jo Jihad Ki Gharaz Se Darya Meiñ Kashtiyo Par Is Tarah Baitha Hua Safar Karega Jis Tarah Takht Par Badshāh Baithe Rehte Haiñ, Ye Sun Kar Unhoñ ne Darkhwast Ki, Ke Ya Rasoolalahﷺ ! Dua Farmā Dijiye Ke Maiñ Bhi Us Mujahideen Ke Gurauh Meiñ Shamil Rahoon, Āpne Dua Farmā Di, Chunānche Hazrate Ameere Muawiya Radiallahu Ta'ala Ànhu Ke Zamane Meiñ Jab Bahri Jung Ka Silsila Shuru Hua To Hazrate Bibi Umme Hirām Radiallahu Ta'ala Ànha Bhi Mujahideen Ki Is Jama'at Ke Sāth Kashtu Par Sawār Ho Kar Rawāna Hui Aur Darya Se Nikal Kar Jab Khushki Par Āi To Suwāri Se Gir Kar Shahādat Ka Sharf Hāsil Kiya. (Bukhari)

Sattar Baras Ka

Hazrate Abu Qatada Radiallahu Ta'ala Ànhu Sahabi Ke Haq Meiñ Huzoorﷺ Ne Ye Dua Farmā Di Ke: اَفْلَحَ وَجْهُكَ اللّٰهُمَّ بَارِكْ لَهٗ فِيْ شَعْرِهٖ وَبَشَرِهٖ Falāh Wāla Ho Jāye Tera, Ya Āllah! Is Ke Iske Bāl Aur Iski Khāl Meiñ Barkat De Hazrate Abu Qatada Radiallahu Ta'ala Ànhu Ne Sattar Baras Ki Umr Pa Kar Wafāt Pāi Magar In Ka Ek Bāl Bhi Safed Nahiñ Hua Tha Na Badan Meiñ Jhuriya Padi Thi, Chehre Ki Jawani Ki Aisi Raunaq Thi Goya Ābhi Pandrah Baras Ke Jawan Haiñ.

Barkate Awlād Ki Dua

Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ki Biwi Hazrate Umme Sulaim Radiallahu Ta'ala Ànha Badi Hoshmand Aur Huzoor ﷺ Ki Nihāyat Hi Janisār Thi In Ka Bachha Beemar Ho Gaya aur Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ghar Se Bāhar Hi The Ke Bachhe Ka Inteqal Ho Gaya, Hazrate Umme Sulaim Radiallahu Ta'ala Ànha Ne Bachhe Ko Alag Makān Meiñ Lita Diya aur Jab

Hazrate Abu Talha Radiallahu Ta'ala Ànhu Makān Meiñ Dakhil Hue Aur Biwi Se Puchha Ke Bachha Kaisa Hai? Biwi Ne Kaha Ke Uska Sāns Thehar Gaya Hai Aur Mujhe Ummeed Hai Wo Āram Pa Gaya Hai, Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ne Ye Samjha Ke Wo Achha Hai.

Chunānche Donoñ Miya Biwi Ek Hi Bistar Par Soye Lekin Subah Ko Jab Abu Talha Ghusl Kar Ke Masjide Nabawi Meiñ Namaze Fajr Ke Liye Jāne Lage To Biwi Ne Bachhe Ka Hāl Suna Diya, Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ne Rāt Ka Sāra Mājra Bārgāhe Nubuwwat Meiñ Àrz Kiya To Āpﷺ Ne Irshad Farmāya Ke Mujhe Ummeed Hai Khudāwande Ta'ala Tumhari Āj Ki Rāt Meiñ Barkat Farmāyega Chunānche Us Rāt Ki Barkate Muqarrara Mahino Ke Bād Zāhir Hui Ke Hazrate Abu Talha Radiallahu Ta'ala Ànhu Ke Farzand Hazrate Abdullah Radiallahu Ta'ala Ànhu Paida Hue Aur Huzoore Aqdas ﷺ Ne Un Ko Apni God Meiñ Bitha Kar Aur Ajwa Khajoor Ko Chaba Kar Un Ke Mooñh Meiñ Dāla aur Unke Chehre Par Apna Daste Aqdas Phira Diya aur Abdullah Nām Rakha Ek Ansari Hazrate Ibaya Bin Rifa'a Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Dua-e-Nabawi Ki Barkat Ka Ye Asar Hua Ke Maine Abu Talha Ki 9 Awlādo Ko Dekha Jo Sab Ke Sab Qur’ān e Majeed Ke Qari The. (Muslim)

Hazrate Jareer Ke Haq Meiñ Dua

Hazrate Jareer Bin Abdullah Radiallahu Ta'ala Ànhu Sahabi Ghode Ki Peeth Par Jam Kar Baith Nahiñ Sakte The, Huzoore Aqdasﷺ Ne Un Ko Zulkhalsa Ke Butkhane Todne Ke Liye Bhejna Chaha To Unhoñ ne Yahi Uzr Pesh Kiya Ke Ya Rasoolallahﷺ ! Maiñ Ghode Par Jam Kar Baith Nahiñ Sakta, Āp ﷺ Ne Unke Seene Par Hāth Māra aur Ye Dua Farmāi Ke Ya Āllah! Is Ko Ghode Par Jam Ke Baithne Ki Quwwat Ata Farmā Aur Isko Hādi Wa Mahdi Bana, Is Dua Ke Bād Hazrate Jareer Radiallahu Ta'ala Ànhu Ghode Par Suwār Hue Aur Qabila-e-Ahmas Ke 150 Suwaro Ka Lashkar Le Kar Gaye Aur Us Butkhane Ko Tod Phod Dāla, Jab Wāpas Āye To Huzoorﷺ Ne Un Ke Liye Aur Qabila-e-Ahmas Ke Haq Meiñ Dua Farmāi. (Muslim)

Qabila-e-Daus Ka Islam

Hazrate Tufail Dausi Radiallahu Ta'ala Ànhu Apne Chand Sāthiyo Ke Sāth Bārgāhe Aqdas Meiñ Hāzir Hue Aur Àrz Kiya Ke Ya

Rasoolallah! Qabila-e-Daus Ne Islam Ki Dawat Qabool. Karne Se Inkar Kar Diya, Lihāza Āp Us Qabile Ki Halakat Ke Liye Dua Farmā Dijiye, Logoñ Ne Āpas Meiñ Ye Kehna Shuru Kar Diya Ke Jab Āp Ki Dua-e-Halakat Se Ye Qabila Halāk Ho Jayega Lekin Rahmate Ālam ﷺ Ne Qabila-e-Daus Ke Liye Ye Rahmat Bhari Dua Farmāi Ke Ilahi! Tu Qabila-e-Daus Ko Hidāyat De Aur Un Ko Mere Pās La Rahmatullil Ālameen ﷺ Ki Ye Dua Qabool Hui, Chunānche Poora Qabila Musalman Ho Kar Bārgāhe Nubuwwat Meiñ Hāzir Ho Gaya. (Muslim)

Ek Mutakabbir Ka Ānjām

Huzoore Aqdas ﷺ Ke Sāmne Ek Shakhs Bāyeiñ Hāth Se Khane Laga, Āpﷺ Ne Irshad Farmāya Ke Dāyeiñ Hāth Se Khao, Usne Ghuroor Se Kaha Ke Maiñ Dāyeiñ Hāth Se Nahiñ Kha Sakta, Chuñki Us Maghroor Ne Ghamand Meiñ Aisa Kaha Tha Isliye Āp ﷺ Ne Farmāya Ke Khuda Kare Aisa Hi Ho Chunānche Is Ke Bād Aisa Hi Hua Ke Wo Apne Dāyeiñ Hāth Ko Utha Kar Waqai Apne Mooñh Tak Nahiñ Le Ja Sakta Tha. (Muslim)

Murda Zinda Ho Gaye

Khuda Āzzwajalla Ke Hukm Se Murdo Ko Zinda Kar Dena Ye Hazrate Eisa Ālahissalam Ka Ek Bahut Hi Mashhoor Mojiza Hai Magar Chuñki Rahmatullil Ālameenﷺ Ko Tamām Ambiya Ālahimussalam Ka Jāme Banāya Gaya Hai Is Liye Āp ﷺ Ko Bhi Is Mojize Ke Sāth Sarfaraz Farmāya Hai Chunānche Is Qism Ke Chand Mojizāt Ahadees Aur Seerate Nabawiyya Ki Chand Kitāboñ Meiñ Mazkoor Haiñ.

Ladki Qabr Se Bāhar Nikal Āi

Riwayat Hai Ke Huzoor ﷺ Ne Ek Shakhs Ko Islam Ki Dawat Di To Usne Kaha Ke Maiñ Us Waqt Tak Āp Par Imān Nahiñ La Sakta Jab Tak Ke Meri Murda Bachhi Zinda Na Ho Jāye Āpﷺ Ne Farmāya Ke Tum Mujhe Uski Qabr Dikhao, Usne Apni Ladki Ki Qabr Dikha Di, Huzoore Akramﷺ Ne Us Ladki Ka Nām Le Kar Pukara To Us Ladki Ne

Qabr Se Nikal Kar Jawab Diya Ke Aye Huzoor! Maiñ Āp Ke Darbār Meiñ Hāzir Hooñ Phir Āpﷺ Ne Us Ladki Se Farmāya Ke Kya Tum Phir Dunya Meiñ Laut Kar Āna Pasand Karti Ho? Ladki Ne Jawab Diya Ke Nahiñ Ya Rasoolallah! Maine Allah Ta'ala Ko Apne Mā Bāp Se Zyada Meherbān Aur Ākhirat Ko Dunya Se Behtar Pāya.

(Zurqani)

Paki Hui Bakri Zinda Ho Gai

Hazrate Jabir Radiallahu Ta'ala Ànhu Ne Ek Bakri Zabah Kar Ke Uska Gosht Pakaya aur Rotiyoñ Ka Choora Kar Ke Sareed Banāya aur Us Ko Bārgāhe Nubuwwat Meiñ Le Kar Hāzir Hue, Huzoorﷺ Aur Sahaba- e - Kirām Ne Us Ko Tanawul Farmāya Jab Sab Log Khane Se Farigh Ho Gaye To Huzoor Rahmate Ālamﷺ Ne Tamām Haddiyo Ko Ek Bartan Meiñ Jama Farmāya aur Un Haddiyoñ Par Apna Daste Mubarak Rakh Kar Kuchh Kalimāt Irshad Farmā Diye To Ye Mojiza Zāhir Hua Ke Wo Bakri Zinda Ho Kar Khadi Ho Gai Aur Dum Hilane Lagi Phir Āpﷺ Ne Farmāya Ke Aye Jabir! Tum Apni Bakri Apne Ghar Le Jāo, Chunānche Hazrate Jabir Radiallahu Ta'ala Ànhu Jab Us Bakri Ko Le Kar Makān Meiñ Dakhil Hue To Unki Biwi Ne Hairan Ho Kar Puchha Ke Ye Bakri Kahañ Se Āi? Hazrate Jabir Radiallahu Ta'ala Ànhu Ne Kaha Ke Ham Ne Apni Is Bakri Ko Rasoolullah ﷺ Ke Liye Zabah Kiya Tha, Unhoñ ne Allah Ta'ala Se Dua Māngi To Allah Ta'ala Ne Is Bakri Ko Zinda Farmā Diya, Ye Sun Kar Unki Biwi Ne Buland Āwaz Se Kalima-e-Shahādat Padha, Is Hadees Ko Jaleelul Qadr Muhaddis Abu Nuaim Ne Riwayat Kiya Hai Aur Mash'hoor Hafizul Hadees Muhammad Bin Al Munzir Ne Bhi Kitabul Ajaib Wal Gharaib Meiñ Is Hadees Ko Naql Farmāya Hai.

Ālame Jinnat Ke Mojizāt

Jinn Ne Islam Ki Targheeb Dilāi

Hazrate Sawād Bin Qārib Radiallahu Ta'ala Ànhu Ka Bayān Hai Ke Ek Jinn Mera Tābe Ho Gaya Tha, Wo Āinda Ki Khabreiñ Mujhe Diya Karta Tha aur Maiñ Logoñ Ko Wo Khabreiñ Bata Kar Nazrane Wasool Kiya Karta Tha, Ek Bār Us Jinn Ne Āa Kar Mujhe Jagaya aur Kaha Ke Uth Aur Hosh Meiñ Āa, Agar Tujh Meiñ Kuchh Shuoor Hai To Chal Aur Bani Hashim Ke Sardār Ke Darbār Meiñ Hāzir Ho Kar Un Ka Deedar Kar Jo Luay Bin Ghalib Ki Awlād Meiñ Paighambar Ho Kar Tashreef Lāye Haiñ, Hazrate Sawād Bin Qārib Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Musalsal Teen Rāteiñ Aisi Guzri Ke Mera Ye Jinn Mujhe Neend Se Jaga Kar Barābar Yahi Kehta Raha Yahāñ Tak Ke Mere Dil Meiñ Islam Ki Ulfat Wa Muhabbat Paida Ho Gai Aur Maiñ Apne Ghar Se Rawāna Ho Kar Makka-e-Mukarrama Meiñ Huzoor ﷺ Ki Khidmate Aqdas Meiñ Hāzir Ho Gaya, Āp ﷺ Ne Mujhe Dekh Kar Khushamadeed Kaha aur Farmāya Ke Maiñ Jānta Hooñ Ke Kis Sabab Se Tum Yahāñ Āye Ho, Maine Àrz Kiya Ya Rasoolallah ﷺ !Maine Āp Ki Madh Meiñ Ek Qasida Kaha Hai Pehle Usko Sun Lijiye, Āp Ne Farmāya Ke Padho, Chunānche Maine Apna Qasida-e-Bāiya Jo Huzoor Ki Madh Meiñ Nazm Kiya Tha Padh Kar Rahmate Ālam ﷺ Ko Sunaya Us Qaside Ka Ākhiri Sher Ye Hai Ke;

وَكُنْ لِّيْ شَفِيْعًا يَوْمَ لَا ذُوْ شَفَاعَةٍ سِوَاكَ بِمُغْنٍ عَنْ سَوَادِ بْنِ قَارِبٍ

Yāni Āp Us Din Mere Shafee Ban Jāiye Jis Din Āpke Siwa Sawād Bin Qarib Ki Na Koi Shafa'at Karne Wāla Hoga Na Koi Nafa Pahuñchane Wāla Hoga, Is Hadees Ko Imam Bayhaqi Ne Riwayat Farmāya Hai-

Jinno Ka Salām Wa Paigām

Ibne Sād Ne Jād Qais Muradi Se Riwayat Ki Hai Ke Ham Chār Ādmi Hajj Ka Irada Kar Ke Apne Watan Se Rawāna Hue, Yaman

Ke Ek Jungle Meiñ Ham Log Chal Rahe The Ke Nagahān Ashār Padhne Ki Āwaz Āi Hamne Un Ashār Ko Ghaur Se Suna To Un Ka Mazmoon Ye Tha Ke Aye Sawaro! Jab Tum Log Zam Zam Aur Hateem Par Pahuñcho To Muhammadﷺ Ki Khidmate Aqdas Meiñ Hamara Salām Àrz Kar Dena Jin Ko Allah Ta'al Ne Apna Rasool Bana Kar Bheja Hai Aur Hamara Ye Paigām Bhi Pahuñcha Dena Ke Ham Āpﷺ Ke Deen Ke Farmā Bardar Haiñ Kyuñki Hazrate Maseeh Bin Maryam Àlaihissalām Ne Ham Logoñ Ko Is Bāt Ki Wasiyyat Farmāi Thi (Yaqeenan Ye Yaman Ke Jungle Meiñ Rehne Wāle Jinno Ki Āwaz Thi)

Jinn Sānp Ki Shakl Meiñ Āya

Khateeb Hazrate Jabir Bin Abdullah Radiallahu Ta'ala Ànhu Se Rāwi Haiñ Ke Ham Log Ek Safar Meiñ Rasoolullahﷺ Ke Sāth The, Āp ﷺEk Khajoor Ke Darakht Ke Neeche Tashreef Farmā The Ke Bilkul Hi Achānak Ek Bahut Pade Kāle Sānp Ne Āp Ki Taraf Rukh Kiya, Logoñ Ne Us Ko Mār Dālne Ka Irada Kiya Lekin Āp Ne Farmāya Ke Is Ko Mere Pās Āne Do, Jab Ye Āp Ke Pās Pahuñcha To Apna Sar Āpke Kāno Ke Pās Kar Diya, Phir Āp Ne Us Sānp Ke Mooñh Ke Qareen Apna Mooñh Kar Ke Chupke Se Kuchh Irshad Farmāya Iske Bād Usi Jagah Yakbārgi Wo Sānp Is Tarah Ghāib Ho Gaya Goya Zameen Usko Nigal Gai, Hazrate Jabir Radiallahu Ta'ala Ànhu Kehte Haiñ Ke Ham Logoñ Ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Āp Ne Sānp Ko Apne Kāno Tak Pahuñchne Diya Ye Manzar Dekh Kar Ham Log Dar Gaye Ke Kahin Ye Sānp Āp Ko Kāt Na Le, Āpﷺ Ne Farmāya Ke Ye Sānp Nahiñ Tha Balki Jinno Ki Jama'at Ka Bheja Hua Ek Jinn Tha, Fulān Surah Meiñ Se Kuchh Āyateiñ Ye Bhool Gaya, Un Āyato Ko Daryaft Karne Ke Liye Jinno Ne Usko Mere Pās Bheja Tha, Maine Usko Wo Āyateiñ Bata Di Aur Wo Un Ko Yād Karta Hua Chala Gaya.

Anāsire Araba Ke Ālam Meiñ Mojizāt

Angushte Mubarak Ki Nehreiñ

Ahadees Ki Talash Wa Justaju Se Pata Chalta Hai Ke

Āpﷺ Ki Mubarak Ungliyo Se Taqreeban 13 Mawāqe Par Pāni Ki Nehreiñ Jāri Hui, In Meiñ Se Sirf Ek Mauqa Ka Zikr Yahāñ Tehreer Kiya Jāta Hai Sana 6 Hijri Meiñ Rasoole Akramﷺ Umrah Ka Irada Kar Ke Madina-e-Munawwarah Se Makka-e-Mukarrama Ke Liye Rawāna Hue Aur Hudaibiya Ke Maidān Meiñ Utar Pade, Ādmiyoñ Ki Kasrat Ki Wajah Se Hudaibiya Ka Kuwan Khushk Ho Gaya aur Hazireen Pāni Ke Ek Ek Qatre Ke Liye Muhtāj Ho Gaye, Us Waqt Rahmate Ālamﷺ Ka Darya-e-Rahmat Josh Meiñ Āa Gaya aur Āp Ne Ek Bade Pyale Meiñ Apna Daste Mubarak Rakh Diya To Āpﷺ Ki Mubarak Ungliyo Se Is Tarah Pāni Ki Nehreiñ Jāri Ho Gai Ke 1500 Ka Lashkar Sairab Ho Gaya, Logoñ Ne Wuzu Wa Ghusl Bhi Kiya, Jānwaroñ Ko Bhi Pilaya Tamām Mashko Aur Bartano Ko Bhi Bhar Liya, Phir Āpﷺ Ne Pyale Se Daste Mubarak Ko Utha Liya aur Pāni Khatm Ho Gaya, Hazrate Jabir Radiallahu Ta'ala Ànhu Se Logoñ Ne Puchha Ke Us Waqt Tum Log Kitne Ādmi The? To Āp Ne Farmāya Ke Ham Log 1500 Ki Tadād Meiñ The Magar Pāni Is Qadar Zyada Tha Ke Agar Ham Log Ek Lākh Bhi Hote To Sab Ko Ye Pāni Kāfi Hota Ye Hadees Bukhari Shareef Meiñ Bhi Hai Aur Hazrate Jabir Radiallahu Ta'ala Ànhu Ke Ilawa Hazrate Anas Wa Hazrate Barā Bin Āzib Ki Riwayato Se Bhi Ungliyo Se Pāni Ki Nehreiñ Jāri Hone Ki Hadeeseiñ Marwi Haiñ Mulahiza Farmāyeiñ. (Bukhari)

Subhan Allah! Isi Haseen Manzar Ki Tasweer Kashi Karte Hue Āla Hazrat Fazile Barelvi Ne Kya Khoob Farmāya:

Uñgliya Haiñ Faiz Par, Toote Haiñ Pyase Jhoom Kar
Nadiya Punjabe Rahmat Ki Jāri Haiñ Wāh Wāh

Zameen Ne Lāsh Ko Thukra Diya

Ek Nasrani Musalman Ho Kar Darbāre Nubuwwat Meiñ Rehne Laga, Surah-e-Baqarah Aur Surah-e-Āle Imran Padh Chuka Tha, Khush Khat Katib Tha Isliye Usko Wahih Likhne Ki Khidmat Sipurd Kar Di Gai, Magar Ye Bad Naseeb Phir Kafir Phir Murtad Ho Kar Kuffār Se Ja Mila aur Kehne Laga Ke Nabi ﷺ Bas Itna Hi Ilm Rakhte Haiñ Jitna Maiñ Un Ko Likh Kar De Diya Karta Tha, Qahre Ilahi Ne Is Gustakh Ko Apni Girift Meiñ Pakad Liya aur Ye Mar Gaya, Nasraniyo Ne Is Ko Dafn Kiya Magar Zameen Ne Is Ki Lāsh Ko Bāhar Phenk Diya, Nasraniyo Ne Gahri Qabr Khod Kar Teen Martaba Is Ko Dafn Kiya Gaya Magar Har Martaba Zameen Ne Is Lāsh Ko Bāhar Phenk Diya, Chunānche Nasraniyo Ne Bhi Is Bāt Ka Yaqeen Kar Liya Ke Iski Lāsh Ko Zameen Ke Bāhar Nikāl Phenkna Ye Kisi Insan Ka Kām Nahiñ Hai Isliye Un Logoñ Ne Iski Lāsh Ko Zameen Par Dāl Diya. (Bukhari)

Junge Khandaq Ki Āndhi

Huzoore Akram ﷺ Ne Irshad Farmāya Ke :

نُصِرْتُ بِالصَّبَا وَ اُهْلِكَتْ عَادُ بِالدَّبُوْرِ (بخاری جلد2ص589غزوہ خندق)

Purwa Hawa Se Meri Madad Ki Gai Aur Qaume Ād Pachhwa Hawa Se Halāk Ki Gai, Is Ka Waqiya Ye Hai Ke Ghazwa-e-Khandaq Meiñ Qabāile Quraish Wa Ghatfān Aur Quraiza Wa Bani An Nazeer Ke Yahood Aur Dusre Mushrikeen Ne Muttahida Āfwāj Ke Dal Bādal Lashkaroñ Ke Sāth Madine Ka āisa Sakht Muhasra Kar Liya Ke Madine Ke Andar Madine Ke Bāhar Se Ek Gehu Ka Dāna aur Ek Qatra Pāni Ka Jāna Muhāl Ho Gaya Tha, Sahaba In Masaibo Shadaid Se Go Pareshan Hāl The Magar Un Ke Joshe Imāni Ke Isteqlal Meiñ Bāl Barābar Farq Nahiñ Āya Tha, Theek Isi Hālat Meiñ Nabiyye Kareem ﷺ Ka Ye Mojiza Zāhir Hua Ke Poorab Ki Taraf Se Ek Zordar Āndhi Āi Jis Meiñ Kadāke Ka Jāda Bhi Tha aur

Us Meiñ Shiddat Ke Jhonke Aur Jhatke The Ke Ke Gardo Ghubar Ka Bādal Chha Gaya, Kuffār Ki Ānkheiñ Dhool Aur Kankariyo Se Bhar Gai, In Ke Chulho Ki Āg Bujh Gai Aur Badi Badi Degeiñ Chulho Se Ulat Palat Kar Door Tak Ludhakti Hui Chali Gai, Khemo Ki Mekheiñ Ukhad Gai Aur Kheme Ud Ud Kar Phat Gaye, Ghode Ek Dusre Se Takra Kar Ladne Lage, Gharaz Ye Āndhi Kuffār Ke Liye Ek Aisa Āzābe Shadeed Ban Kar Un Par Musallat Ho Gai Ke Kuffār Ke Qadam Ukhad Gaye Un Ki Kamare Himmat Toot Gai Aur Wo Farār Par Majboor Ho Gaye Aur Bad Hawasi Ke Ālam Meiñ Sar Par Pair Rakh Kar Bhāg Nikle, Yahi Wo Āndhi Hai Jis Ka Zikr Khudāwande Quddus Ne Apni Kitabe Muqaddas Qur'ān Majeed Meiñ In Lafzoñ Ke Sāth Irshad Farmāya Hai Ke:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۟

Tarjuma: Aye Imān Wāloñ! Allah Ka Ehsan Apne Upar Yād Karo Jab Tum Par Kuchh Lashkar Āye To Ham Ne Un Par Āndhi Aur Wo Lashkar Bheje Jo Tumheiñ Nazar Na Āye Aur Allah Tumhare Kāmoñ Ko Dekhta Hai-

Āg Jala Na Saki

Huzoore Aqdas ﷺ Ke Mojizāt Meiñ Bahut Se Aise Waqiyāt Haiñ Ke Āg Un Cheezo Ko Na Jala Saki Jin Ko Āp Ki Zāt Se Koi Talluq Raha Ho, Chunānche Qutbuddin Qistilani Ne Apni Kitab Jumlul Ijazi Fil Aijaz Meiñ Likha Hai Ke Wo Āg Jo Khabare Ghaib Ke Mutābiq San 654 Hijri Meiñ Madina-e-Munawwara Ke Pās Qabila-e-Quraiza Ki Pahādiyoñ Se Numoodar Hui Wo Pattharoñ Ko Jala Deti Thi Aur Kuchh Pattharoñ Ko Gala Deti Thi, Ye Āg Jab Badhte Badhte Harame Madina Ke Qareeb Ek Patthar Ke Pās Pahuñchi Jis Ka Ādha Hissa Harame Madina Meiñ Dakhil Tha aur Ādha Hissa Haram Madina Se Kharij Tha To Patthar Ka Jo Hissa Kharije Haram Tha Us Ko Us Āg Ne Jala Diya Lekin Jab Us Nisf Hisse Tak

Pahuñchi Jo Harame Madine Meiñ Dakhil Tha To Fauran Hi Wo Āg Bujh Gai.

Isi Tarah Imam Qurtubi Ne Tehreer Farmāya Hai Ke Wo Āg Madina-e-Tayyiba Ke Qareeb Se Zāhir Hui Aur Darya Ki Tarah Mauj Mārti Hui Yaman Ke Ek Gāoñ Tak Pahuñch Gai Aur Us Ko Jala Kar Rākh Kar Diya Magar Madina-e-Tayyiba Ki Janib Us Āg Meiñ Se Thandi Thandi Naseeme Subh Jaisi Hawayeiñ Āti Thi, Is Āg Ka Waqiya Chand Awrāq Pehle Ham Mufassal Taur Par Likh Chuke Haiñ.

Is Tarah Naseemur Riyāz Meiñ Likha Hai Ke Adeem Bin Tahir Alvi Ke Pās 14 Mooye Mubarak The Unhoñ ne Un Ko Ameere Halb Ke Darbār Meiñ Pesh Kiya, Ameere Halb Ne Khush Ho Kar Is Muqaddas Tohfe Ko Qabool Kiya aur Alwi Sāhib Ki Intehāyi Tazeemo Takreem Karte Hue Un Ko Ināmo Ikrām Se Malamāl Kar Diya Lekin Iske Bād Jab Dobarālwi Sāhib Ameere Halb Ke Darbār Meiñ Āye To Ameer Ne Tewari Chadha Kar Bahut Hi Tursh Ruyi Ke Sāth Bāt Ki Aur Un Ki Taraf Se Nihāyat Hi Be Iltefati Ke Sāth Mooñh Pher Liya, Alvi Sāhib Ne Is Be Tawajjohi Aur Tursh Ruyi Ka Sabab Puchha To Ameere Halb Ne Kaha Ke Maine Logoñ Ki Zubāni Suna Hai Ke Tum Jo Mooye Mubarak Mere Pās Lāye The Un Ki Kuchh Asl Aur Koi Sanad Nahiñ Hai, Alvi Sāhib Ne Kaha Ke Āp In Muqaddas Bālo Ko Mere Sāmne Lāiye, Jab Wo Āa Gaye To Unhoñ ne Āg Mangwai Aur Mooye Mubarak Ko Dehakti Hui Āg Meiñ Diya Poori Āg Jal Kar Rākh Ho Gai Magar Mooye Mubarak Par Koi Ānch Nahiñ Āi Balki Āg Ke Sholo Meiñ Mooye Mubarak Ki Chamak Damak Aur Zyada Nikhar Gai, Ye Manzar Dekh Kar Ameere Halb Ne Alvi Sāhib Ke Qadmoñ Ka Bosa Liya aur Phir Is Qadar Ināmo Ikrām Se Alvi Sāhib Ko Nawaza Ke Ahle Darbār Un Ke Aizaz Wa Waqār Ko Dekh Kar Hairan Reh Gaye.

Isi Tarah Hazrate Anas Ke Dastarkhwan Ki Riwayat Mashhoor Hai Ke Chuñki Is Dastarkhwan Se Huzoore Aqdasﷺ Ne Apne Daste

Mubarak Aur Rooye Aqdas Ko Sāf Kar Liya Tha Is Liye Ye Dastarkhwan Āg Ke Jalte Hue Tannoor Meiñ Dāl Diya Jāta Magar Āg Is Ko Jalati Nahiñ Thi Balki Ise Sāf Wa Suthra Kar Deti Thi.

(Masnawi)

Ek Zaroori Intebah

Ye Sultane Kaunain Wa Shehnshahe Darainﷺ Ke Un Hazaro Mojizāt Meiñ Se Sirf Chand Haiñ Jin Ke Tazkiro Se Ahadees Wa Seerate Nabawiyya Ki Kitabeiñ Mālamāl Haiñ, Ham Ne In Chand Mojizāt Ko Bila Kisi Tasanno Ke Sāda Ālfāz Meiñ Nihāyat Hi Ikhtesar Ke Sāth Tehreer Kar Diya Hai Tāki In Noorani Mojizāt Ko Padh Kar Nazireen Ke Seeno Meiñ Azmate Mustafa aur Muhabbate Rasool Ke Hazāro Imāni Charagh Raushan Ho Jāyeiñ Aur Har Musalman Apne Pyare Nabiﷺ Ki Tazeemo Takreem Aur In Ke Ikrāmo Ehtiram Ki Rifat Ko Pehchān Le Aur Us Ke Gulshane Imān Meiñ Har Lahza aur Har Ān Muhabbat Wa Āzmate Rasool Ke Hazāro Phool Khilte Raheiñ Aur Wo Joshe Irfan Wa Jazba-e-Imān Ke Sāth Donoñ Jahāñ Meiñ Ye Ailān Karta Rahe:

Allah Ki Sar Ta Ba Qadam Shān Haiñ Ye
In Sa Nahin Insan Wo Insan Hain Ye
Quran To Iman Batata Hai Inhein
Iman Ye Kehta Hai Meri Jān Hain Ye

Aur Shayad Un Logoñ Ko Bhi Is Se Kuchh Ibrat Hāsil Ho Jinhone Seerate Nabawiyya Ke Mauzu Par Qalam Ghis Kar Aur Kaghaz Siyah Kar Ke Sarware Ambiya, Mahboobe Kibriyaﷺ Ki Muqaddas Paighambarāna Zindagi Ko Ek Ām Insan Ke Roop Meiñ Pesh Kiya Hai Aur Bār Bār Apne Is Makrooh Aur Gande Nasbul Ain Ka Āilan Karte Rehte Haiñ Ke Paighambare Khuda Ki Seerat Meiñ Aise Kamalāt Ka Zikr Nahiñ Karna Chahiye Jis Se Log Paighambare

Islam Ko Ām Insānoñ Ki Satah Se Uncha Samajhne Lageiñ (Māz Allah) Bahar Hāl Is Par Tamām Ahle Haq Ka Ijma Wa Ittefāq Hai Ke Allah Ta'ala Ne Tamām Ambiya-e-Kirām Ko Jin Jin Mojizāt Se Sarfaraz Farmāya Hai Un Tamām Mojizāt Ko Huzoore Akram ﷺ Ki Zāte Wāla Sifāf Meiñ Jama Farmā Diya Hai Aur In Ke Ilawa Beshumār Aise Mojizāt Se Bhi Hazrate Haq Jalla Jalaluhu Ne Apne Ākhiri Paighambar, Shafee-e-Mehshar ﷺ Ko Mumtaz Farmāya Jo Āp Ke Khasāis Kehlate Haiñ, Yāni Ye Āp ﷺ Ke Wo Kamalāt Wa Mojizāt Haiñ Jo Kisi Nabi Wa Rasool Ko Nahiñ Ata Kiye Gaye Maslan:

Chand Khasāise Kubra

1) Āp ﷺ Ka Paidāish Ke Aitbar Se Awwalul Ambiya Hona Jaisa Ke Hadees Shareef Meiñ Āya Hai Ke Huzoor ﷺ Us Waqt Sharfe Nubuwwat Se Sarfaraz Ho Chuke The Ke Jab Ādam Alahissalam Jism Wa Rooh Ki Manzilo Se Guzar Rahe The.

2) Āp ﷺ Ka Khatamunnabiyyeen Hona.

3) Tamām Makhlooq Āp ﷺ Ke Liye Paida Hui.

4) Āp ﷺ Ka Muqaddas Nām Arsh Aur Jannat Ki Peshāniyo Par Tehreer Kiya Gaya.

5) Tamām Āsmāni Kitāboñ Meiñ Āp ﷺ Ki Bishārat Di Gai.

6) Āp ﷺ Ki Wilādat Ke Waqt Tamām But Aundhe Ho Kar Gir Pade.

7) Āp ﷺ Ka Shaqqe Sadr Hua.

8) Āp ﷺ Ko Meraj Ka Sharf Ata Kiya Gaya aur Āp Ki Suwāri Ke Liye Burāq Paida Kiya Gaya.

9) Āp ﷺ Par Nazil Hone Wāli Kitab Tabdeel Wa Tehreef Se Mahfooz Kar Di Gai Aur Qiyamat Tak Iski Baqa Wa Hifāzat Ki Zimmedari Allah Ta'ala Ne Apne Zimma-e-Karam Par Le Li.

10) Āp ﷺ Ko Āyatul Kursi Ata Ki Gai.

11) Āpﷺ Ko Tamām Khazainul Ard Ki Kunjiyāta Kar Di Gai.

12) Āpﷺ Ko Jawamiul Kalam Ke Mojize Se Sarfaraz Kiya Gaya.

13) Āpﷺ Ko Risālate Āmma Ke Sharaf Se Mumtaz Kiya Gaya.

14) Āp ﷺ Ki Tasdeeq Ke Liye Mojize-e-Shaqqul Qamar Zuhoor Meiñ Āya.

15) Āpﷺ Ke Liye Amwāle Ghanimat Ko Allah Ta'ala Ne Halāl Farmāya.

16) Tamām Rooye Zameen Ko Allah Ta'ala Ne Āpﷺ Ke Liye Masjid Aur Pāki Hāsil Karne (Tayammum) Ka Samān Bana Diya.

17) Āpﷺ Ke Bāz Mojizāt (Qur'ān e Majeed) Qiyamat Tak Bāqi Rahenge.

18) Allah Ta'ala Ne Tamām Ambiya Ko Un Ka Nām Le Kar Pukara Magar Āpﷺ Ko Achhe Achhe Alqāb Se Pukara.

19) Allah Ta'ala Ne Āpﷺ Ko Habeebullah Ke Muazzaz Laqab Se Sar Buland Farmāya.

20) Allah Ta'ala Ne Āpﷺ Ki Risālat, Āp Ki Hayāt, Āp Ke Shehar, Āp Ke Zamane Ki Qasam Yād Farmāi.

21) Āpﷺ Tamām Awlāde Ādam Ke Sardār Haiñ.

22) Āpﷺ Allah Ta'ala Ke Darbār Meiñ Akramul Khalq Haiñ.

23) Qabr Meiñ Āpﷺ Ki Zāt Me Bāre Meiñ Munkaro Nakeer Suwāl Kareñge.

24) Āp ﷺ Ke Bād Āp Ki Azwāje Mutahharāt Ke Sāth Nikāh Karna Harām Thehraya Gaya.

25) Har Namazi Par Wajib Kar Diya Gaya Ke Ba Hālate Namaz Assalamo Alaikāyyuhan Nabiyyu Keh Kar Āpﷺ Ko Salām Kare.

26) Agar Kisi Namazi Ko Ba Hālate Namaz Huzoorﷺ Pukareiñ To Wo Namaz Chhod Kar Āpﷺ Ki Pukār Par Daud Pade Ye Us Par

Wajib Hai Aur Aisa Karne Se Uski Namaz Fasid Bhi Nahiñ Hogi.

27) Allah Ta'ala Ne Apni Shariat Ka Āpﷺ Ko Mukhtar Bana Diya Hai, Āp Jis Ke Liye Jo Chaheiñ Halāl Farmā Deiñ Aur Jis Ke Liye Jo Chaheiñ Harām Farmā Deiñ.

28) Āpﷺ Ke Mimbar Aur Qabre Anwar Ke Darmiyan Ki Zameen Jannat Ke Bāgho Meiñ Se Ek Bāgh Hai.

29) Soor Phooñkne Par Sab Se Pehle Āpﷺ Apni Qabre Anwar Se Bāhar Tashreef Layenge.

30) Āpﷺ Ko Maqāme Mahmood Ata Kiya Gaya.

31) Āpﷺ Ko Shafa'at-e-Kubra Ke Aizaz Se Nawaza Gaya.

32) Āpﷺ Ko Qiyamat Ke Din Liwaul Hamd Ata Kiya Gaya.

33) Āpﷺ Sab Se Pehle Jannat Meiñ Dakhil Hoñge.

34) Āpﷺ Ko Hauze Kausar Ata Kiya Gaya.

35) Qiyamat Ke Din Har Shakhs Ka Nasab Wa Talluq Munqata Ho Jayega Magar Āpﷺ Ka Nasab Wa Talluq Munqata Nahiñ Hoga.

36) Āpﷺ Ke Siwa Kisi Nabi Ke Pās Hazrate Israfeel Àlaihissalām Nahiñ Utre.

37) Āpﷺ Ke Darbār Meiñ Buland Āwaz Se Bolne Wāle Ke Āmale Saliha Barbad Kar Diye Jāte Haiñ.

38) Āpﷺ Ko Hujro Ke Bāhar Se Pukarna Harām Kar Diya Gaya.

39)Āpﷺ Ki Adna Si Gustakhi Karne Wāle Ki Saza Qatl Hai.

40) Āpﷺ Ko Tamām Ambiya Ālaihimussalam Se Zyadā Mojizāt Ata Kiye Gaye.

Ikkeeswa Bāb

Ham Ghareebo Ke Āqa Pe Behad Durood
Ham Faqeero Ki Sarwat Pe Lākho Salām

Ummat Par Huzoorﷺ Ke Huqooq

Huzoore Aqdasﷺ Ne Apni Ummat Ki Hidāyat Wa Islāh Aur In Ki Salāh wa Falāh Ke Liye Jaisi Jaisi Takleefeiñ Bardasht Farmāi Aur Is Rāh Meiñ Āp Ko Jo Jo Mushkilāt Darpesh Hui Un Ka Kuchh Hāl Āp Is Kitab Meiñ Padh Chuke Haiñ, Phir Āp Ko Apni Ummat Se Jo Be Panāh Muhabbat Aur Is Ki Najāt Wa Maghfirat Ki Fikr Aur Ek Ummati Par Āp Ki Shafqat Wa Rahmat Ki Jo Kaifiyyat Hai Is Par Qur'ān Meiñ Khudāwande Quddus Ka Farmān Gawāh Hai Ke:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝

Tarjuma: Beshak Tumhare Pās Tashreef Lāye Tum Meiñ Se Wo Rasool Jin Par Tumhara Mashaqqat Meiñ Padna Girān Hai Tumhari Bhalai Ke Nihāyat Chahne Wāle Musalmānoñ Par Bahut Hi Nihāyat Hi Reham Farmāne Wāle Haiñ. (Surah-e-Tauba: 128)

Poori Poori Rāteiñ Jāg Kar Ibadat Meiñ Masroof Rehte Aur Ummat Ki Maghfirat Ke Liye Darbāre Bāri Meiñ Intehāyi Beqarari Ke Sāth Girya Wazāri Farmāte Rehte Yahāñ Tak Ke Khade Khade Aksar Āp Ke Pāye Mubarak Par Waram Āa Jāta Tha Zāhir Hai Ke Huzoor Sarware Ambiya, Mahboobe Kibriyaﷺ Ne Apni Ummat Ke Liye Jo Jo Mashaqqateiñ Uthai Un Ka Taqaza Hai Ke Ummat Par Huzoor ﷺKe Kuchh Huqooq Haiñ Jin Ko Ada Karna Har Ummati Par Farz Wa Wajib Hai.

Hazrate Allama Qazi Iyāz Maliki Ne Āp Ke Muqaddas Huqooq Ko Apni Kitab Shifa Shareef Meiñ Bahut Hi Mufassal Taur Par Bayān Farmāya, Ham Yahāñ Intehāyi Ikhtesar Ke Sāth Us Ka Khulasa Tehreer Karte Hue Mundarija-e-Zel Āth Huqooq Ka Zikr Karte

Haiñ.

(1) Imān Birrasool (2) Itteba-e-Sunnate Rasool

(3) Ita'ate Rasool (4) Muhabbate Rasool

(5) Tazeeme Rasool (6) Madhe Rasool

(7) Durood Shareef (8) Qabre Anwar Ki Ziyarat

(1) Imān Birrasool

Huzoore Aqdasﷺ Ki Nubuwwat Wa Risālat Par Imān Lāna aur Jo Kuchh Āp Allah Tāla Ki Taraf Se Lāye Haiñ, Sidqe Dil Se Us Ko Sachha Manna Har Har Ummati Par Farze Ayen Hai Aur Har Momin Ka Is Par Imān Hai Ke Baghair Rasool Par Imān Lāye Hue Hargiz Hargiz Koi Musalman Nahiñ Ho Sakta, Qur'ān Meiñ Khudāwande Ālam Ka Farmān Hai:

وَمَنۡ لَّمۡ یُؤۡمِنۡۢ بِاللّٰهِ وَرَسُوۡلِهٖ فَاِنَّاۤ اَعۡتَدۡنَا لِلۡكٰفِرِیۡنَ سَعِیۡرًا ۝

Tarjuma: Aur Jo Allah Aur Uske Rasool Par Imān Na Lāya To Yaqeenan Ham Ne Kafiroñ Ke Liye Bhadakti Hui Āg Tayyar Kar Rakhi Hai. (Fateh:13)

Is Āyat Ne Nihāyat Wazahat Aur Safai Ke Sāth Faisla Kar Diya Ke Jo Log Rasoolﷺ Ki Risālat Par Imān Nahiñ Layenge Wo Agarche Khuda Ki Tauheed Ka Umr Bhar Danka Bajate Raheiñ Magar Wo Kafir Aur Jahāññami Hi Rahenge, Isliye Islam Ka Bunyadi Kalima Yāni Kalima-e-Tayyiba,لَا اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُولُ اللّٰہ Hai Yāni Musalman Hone Ke Liye Khuda Ki Tauheed Aur Rasool Ki Risālat Donoñ Par Imān Lāna Zaroori Hai.

(2) Itteba-e-Sunnate Rasool

Huzoore Aqdasﷺ Ki Seerate Mubaraka aur Āp Ki Sunnate Muqaddasa Ki Itteba aur Pairwi Har Musalman Par Wajib Wa Lāzim Hai, Rabbul Izzat Ka Farmān Hai Ke:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْكُمُ اللّٰهُ وَیَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِیْمٌ ۝

Tarjuma: Aye Rasool Farmā Dijiye Agar Tum Log Allah Se Muhabbat Karte Ho To Meri Itteba Karo, Allah Tum Ko Apna Mahboob Bana Lega aur Tumhare Gunaho Ko Bakhsh Dega aur Allah Bahut Zyada Bakhshne Wāla aur Reham Farmāne Wāla Hai.

(Āle Imran:31)

Isiliye Āsmane Ummat Ke Chamakte Hue Sitare, Hidāyat Ke Chand Tāre, Allah Wa Rasool Ke Pyare Sahaba ikram Radiallahu taala anhum Āp Ki Har Sunnate Kareema Ki Itteba aur Pairwi Ko Apni Zindagi Ke Har Dum Qadam Par Apne Liye Lāzimul Imān Aur Wajibul Amal Samajhte The Aur Bāl Barābar Bhi Kabhi Kisi Muamle Meiñ Bhi Apne Pyare Rasoolﷺ Ki Muqaddas Sunnato Se Inheraf Ya Tark Gawara Nahiñ Kar Sakte The.

Siddiqe Akbar Ki Ākhiri Tamanna

Ameerul Momineen Hazrate Abu Bakr Siddique Radiallahu taala anhu Ne Apni Wafāt Se Sirf Chand Ghante Pehle Ummul Momineen Hazrate Āisha Radiallahu taala anha Se Daryaft Kiya Ke Rasoolullahﷺ Ke Kafan Mubarak Meiñ Kitne Kapde The Aur Āp Ki Wafāt Kis Din Hui? Is Suwal Ki Wajah Ye Thi Ke Āp Ki Ye Intehāyi Tamanna Thi Ke Zindagi Ke Har Har Lamhāt Meiñ To Maiñ Ne Apne Tamām Muamlāt Meiñ Huzoore Akramﷺ Ki Mubarak Sunnato Ki Mukammal Taur Par Itteba Ki Hai, Marne Ke Bād Kafan Dafan Aur Wafāt Ke Din Meiñ Bhi Mujhe Āp Ki Itteba-e-Sunnat Naseeb Ho Jāye. (Bukhari)

Hazrate Abu Huraira Radiallahu Taala Anhu aur Bhuni Hui Bakri

Ek Martaba Hazrate Abu Huraira Radiallahu taala anhu Ka Guzar Ek Aisi Jama'at Par Hua Jis Ke Sāmne Khane Ke Liye Bhuni Hui Musallam Bakri Rakhi Hui Thi, Logoñ Ne Āpko Khane Ke Liye Bulaya To Āp Radiallahu taala anhu Ne Ye Keh Kar Khane Se

Inkar Kar Diya Ke Huzoorﷺ Dunya Se Tashreef Le Gaye Aur Kabhi Jaw Ki Roti Pet Bhar Kar Na Khāi, Maiñ Bhala In Lazeez Aur Pur Takalluf Khano Ko Khāna Kyuñkar Gawara Kar Sakta Hooñ.

Hazrate Abbas Radiallahu taala anhu Ka Parnala

Manqool Hai Ke Hazrate Abbas Radiallahu taala anhu Ka Makān Masjide Nabawi Se Mila Hua Tha aur Us Makān Ka Parnala Barish Meiñ Āne Jāne Wāle Namaziyo Ke Upar Gira Karta Tha, Ameerul Momineen Hazrate Farooq e Azam Radiallahu taala anhu Ne Us Parnale Ko Ukhād Diya, Hazrate Abbas Radiallahu taala anhu Āp Ke Pās Āye Aur Kaha Ke Khuda Ki Qasam! Is Parnale Ko Rasoolullahﷺ Ne Meri Gardan Par Sawār Ho Kar Apne Muqaddas Hātho Se Lagaya Tha, Ye Sun Kar Ameerul Momineen Ne Farmāya Ke Aye Abbas! Mujhe Is Ka Ilm Na Thā Maiñ Āp Ko Hukm Deta Hooñ Ke Āp Meri Gardan Par Sawār Ho Kar Us Parnale Ko Phir Usi Jagah Laga Dijiye Chunānche Aisa Hi Kiya Gaya. (Wafaul Wafa)

(3) Itā'ate Rasool

Ye Bhi Har Ummati Par Rasoole Khudaﷺ Ka Haq Hai Ke Har Ummati Har Hāl Meiñ Āp Ke Har Hukm Ki Ita'at Kare Aur Āp Jis Bāt Ka Hukm Deiñ Deiñ Bāl Ke Karodweiñ Hisse Ke Barābar Bhi Us Ki Khilaf Warzi Ka Tasawwur Bhi Na Kare Kyuñki Āp Ki Ita'at Aur Āp Ke Ahkām Ke Āge Sare Tasleem Kham Kar Dena Har Ummati Par Farze Ayen Hai, Qur'ān e Majeed Meiñ Irshade Khudawandi Hai Ke:

أَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ

Tarjuma: Hukm Māno Allah Ka aur Hukm Māno Rasool Ka.

(Nisa:59)

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ أَطَاعَ اللّٰهَ

Tarjuma: Jis Ne Rasool Ka Hukm Māna Beshak Usne Allah Ka Hukm Māna. (Nisa:80)

وَمَنۡ يُّطِعِ اللّٰهَ وَالرَّسُوۡلَ فَاُولٰٓـئِكَ مَعَ الَّذِيۡنَ اَنۡعَمَ اللّٰهُ عَلَيۡهِمۡ مِّنَ النَّبِيّٖنَ وَالصِّدِّيۡقِيۡنَ وَالشُّهَدَآءِ وَالصّٰلِحِيۡنَ‌ۚ وَحَسُنَ
اُولٰٓـئِكَ رَفِيۡقًا ؕ

Aur Jo Allah Aur Us Ke Rasool Ka Hukm Māne To Use Un Ka Sāth Milega Jin Par Allah Ne Inām Farmāya Yāni Ambiya aur Siddique Aur Shaheed Aur Nek Log Ye Kya Hi Achhe Sāthi Haiñ. (Nisa:69)

Qur'ān e Majeed Ki Ye Muqaddas Āyāt Ailān Kar Rahi Haiñ Ke Ita'ate Rasool Ke Bighair Islam Ka Tasawwur Hi Nahiñ Kiya Ja Sakta aur Ita'ate Rasool Karne Wāloñ Hi Ke Liye Aise Aise Buland Darajāt Haiñ Ke Wo Hazrāt Ambiya Wa Siddiqeen Aur Shuhada Wa Saliheen Ke Sāth Rahenge Har Ummati Ke Liye Ita'ate Rasool Ki Kya Shān Honi Chahiye Iska Jalwa Dekhna Ho To Is Riwayat Ko Baghaur Padhiye:

Sone Ki Anguthi Phenk Di

Hazrate Abdullah Bin Abbas Radiallahu taala anhu Ne Riwayat Ki Hai Ke Rasoolullahﷺ Ne Ek Shakhs Ko Dekha Ke Wo Sone Ki Anguthi Pehne Hue Hai, Āpne Uske Hāth Se Anguthi Nikāl Kar Phenk Di Aur Farmāya Ke Kya Tum Meiñ Se Koi Chahta Hai Ke Āg Ke Angāre Ko Apne Hāth Meiñ Dāle? Huzoor ﷺ Ke Tashreef Le Jāne Ke Bād Logoñ Ne Us Shakhs Se Kaha Ke Tu Apni Anguthi Ko Utha Le Aur Ise Bech Kar Isse Nafa Utha To Usne Jawab Diya Ke Khuda Ki Qasam! Jab Rasoolullah ﷺ Ne Is Anguthi Ko Phenk Diya Hai To Ab Maiñ Is Anguthi Ko Kabhi Nahiñ Utha Sakta. (Aur Wo Us Ko Chhod Kar Chala Gaya)

(4) Muhabbate Rasool

Isi Tarah Har Ummati Par Rasoolullahﷺ Ka Haq Hai Ke Wo Sāre Jahān

Se Badh Kar Āp Se Muhabbat Rakhe Aur Sāri Dunya Ki Mahboob Cheezo Ko Āp Ki Muhabbat Ke Qadmoñ Par Qurban Kar De, Khudāwande Quddus Jalla Jalaluhu Ka Farmān Hai Ke:

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ نِاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۟

Tarjuma: Aye Rasool Āp Farmā Dijiye Agar Tumhare Bāp Aur Tumhare Bete Aur Tumhare Bhai Aur Tumhari Aurateiñ Aur Tumhara Kumba aur Tumhari Kamai Ke Māl Aur Wo Sauda Jis Ke Nuqsan Ka Tumheiñ Dar Hai Aur Tumhare Pasandida Makān Ye Cheezeiñ Allah Aur Uske Rasool Aur Us Ki Rāh Meiñ Ladne Se Zyada Pyari Ho To Rasta Dekho Yahāñ Tak Ke Allah Apna Hukm Lāye Aur Allah Fasiqo Ko Rāh Nahiñ Deta. (Tauba:24)

Is Āyat Se Sabit Hota Hai Ke Har Musalman Par Allah Azwajjal Aur Uske Rasool Ki Muhabbat Farze Aye Hai Kyuñki Is Āyat Ka Hasile Matlab Ye Hai Ke Aye Musalmānoñ! Jab Tum Imān Lāye Ho Aur Allah Wa Rasool Ki Muhabbat Ka Dāwa Karte Ho To Ab Agar Iske Bād Tum Log Kisi Ghair Ki Muhabbat Ko Allah Wa Rasool Ki Muhabbat Par Tarjeeh Doge To Khoob Samajh Lo Ke Tumhara Imān Aur Allah Wa Rasool Ki Muhabbat Ka Dāwa Bilkul Ghalat Ho Jayega aur Tum Azābe Ilahi Aur Qahre Khudawandi Se Na Bach Sakoge Neez Āyat Ke Ākhiri Tukde Se Ye Bhi Sābit Hota Hai Ke Jis Ke Dil Meiñ Allah Wa Rasool Ki Muhabbat Nahiñ Yaqeenan Bila Shuba Uske Imān Meiñ Khalal Hai.

Hazrate Anas Radiallahu taala anhu Se Riwayat Hai Ke Rasoolullah ﷺ Ne Farmāya Ke Tum Meiñ Se Koi Us Waqt Tak Momin Nahiñ Ho Sakta Jab Tak Maiñ Us Ke Nazdeek Uske Bāp Uski Awlād Aur Tamām Logoñ Se Badh Kar Mahboob Na Ho Jāun. (Bukhari)

Hazrāte Sahaba-e-Kirām Radiallahu taala anhum Ko Huzoore

Aqdas ﷺ Se Kitni Walihana Muhabbat Thi Agar Āp Ko Iski Tajalliyo Ka Nazara Karna Hai To Mundarija-e-Zel Waqiyāt Ko Ibrat Ki Nigaho Se Dekhiye Aur Ibrat Hāsil Kijiye-

Ek Budhiya Ka Jazba-e-Muhabbat

Āp Junge Uhud Ke Bayān Meiñ Padh Chuke Haiñ Ke Shaitan Ne Be Par Ki Khabar Uda Di Ke Rasoolullahﷺ Shaheed Ho Gaye, Ye Haulnāk Khabar Jab Madina-e-Munawwara Meiñ Pahuñchi To Wahāñ Ki Zameen Dehal Gai Yahāñ Tak Ke Wahāñ Ki Parda Nasheen Auratoñ Ke Dilo Dimagh Meiñ Sadmāte Gham Ka Bhaunchāl Āa Gaya aur Qabila-e-Bani Deenar Ki Ek Aurat Apne Jazbāt Se Maghloob Ho Kar Apne Ghar Se Bāhar Nikal Padi, Aur Maidāne Jung Ki Taraf Chal Padi Raste Meiñ Usko Apne Bāp Aur Bhai Aur Shauhar Ki Shahādat Ki Khabar Mili Magar Usne Is Ki Koi Parwa Nahiñ Ki Aur Logoñ Se Yahi Puchhti Rahi Ke Mujhe Ye Batao Rasoolullah ﷺ Kaise Haiñ? Jab Use Bataya Gaya Ke Allah Ka Shukr Hai Āpﷺ Har Tarah Ba Khairyat Haiñ To Is Budhiya Ki Tasalli Nahiñ Hui Aur Kehne Lagi Ke Tum Log Mujhe Rasoolullahﷺ Ka Deedar Kara Do, Jab Logoñ Ne Us Ko Rahmate Ālamﷺ Ke Qareeb Le Ja Kar Khada Kar Diya aur Usne Jamale Nubuwwat Ko Dekha To Be Ikhteyar Uski Zubān Se Ye Jumla Nikal Pada Ke كُلُّ مُصِيْبَةٍ بَعْدَکَ جَلَلٌ Āpke Hote Hue Har Musibat Hech Hai- (Seerate Ibne Hisham)

Barh Kar Us Ne Rukh E Anwar Ko Jo Dekha To Kaha
Tu Salamat H To Phir Heech Haiñ Sab Ranj O Alam
Main Bhi Aur Baap Bhi, Shohar Bhi, Bradar Bhi Fida
Ae Shah E Deeñ Tere Hote Kya Cheez Haiñ Ham

Hazrate Samama Ka Āilāne Muhabbat

Hazrate Samama Bin Usāl RadiAllahu Taala Anhu Imān La Kar

Kehne Lage Ke Aye Muhammadﷺ Khuda Ki Qasam! Pehle Mere Nazdeek Rooye Zameen Par Koi Chehra Āp Ke Chehre Se Zyada Mabghooz Nahiñ Tha Lekin Āj Āp Ka Wahi Chehra Mujhe Sab Chehro Se Zyada Mahboob Hai, Khuda Ki Qasam! Mere Nazdeek Koi Deen Āp Ke Deen Se Zyada Mabghooz Na Tha Magar Ab Wahi Deen Mere Nazdeek Sab Deeno Se Zyada Mahboob Hai, Khuda Ki Qasam! Mere Nazdeek Koi Shehar Āp Ke Shehar Se Zyada Mabghooz Na Tha Lekin Ab Āp Ka Wahi Shehar Mere Nazdeek Tamām Shehro Se Zyada Mahboob Hai. (Bukhari)

Bistare Maut Par Ishqe Rasool ﷺ

Hazrate Bilal RadiAllahu Taala Anhu Ki Wafāt Ka Waqt Āya To Un Ki Biwi Ne Gham Se Nidhāl Ho Kar Kaha Ke "Hāye Re Gham" Ye Sun Kar Hazrate Bilal RadiAllahu Taala Anhu Ne Bistare Maut Par Tadap Kar Kaha Ke:

وَاطَرَبَاهُ غَدًا الْقَى الْاَحِبَّةَ مُحَمَّدًا وَّحِزْبَهٗ (زرقانی علی المواہب)

Wāh Re Khushi, Maiñ Kal Tamām Dosto Se Yāni Muhammadﷺ Aur Āp Ke Ashāb Se Milunga.

Hazrate Ali RadiAllahu Taala Anhu Aur Muhabbate Rasool ﷺ

Hazrate Ali RadiAllahu Taala Anhu Se Kisi Ne Suwal Kiya Ke Āp Ko Rasoolullahﷺ Se Kitni Muhabbat Hai? To Āpne Farmāya Ke Khuda Ki Qasam! Huzoorﷺ Hamāre Māl, Hamāri Awlād, Hamāre Bāp, Hamāri Mā Aur Sakht Pyās Ke Waqt Pāni Se Bhi Badh Kar Hamāre Nazdeek Mahboob Haiñ. (Shifa)

Abdullah Bin Umar RadiAllahu Taala Anhu Ka Ishq

Hazrate Abdullah Bin Umar RadiAllahu Taala Anhu Ka Pāoñ Sun Ho Gaya, Logoñ Ne Unko Is Maraz Ke Ilāj Ke Taur Par Ye Amal Bataya Ke Tamām Dunya Meiñ Āp Ko Sab Se Zāid Muhabbat Jis Se Ho Usko Yād Kar Ke Pukariye, Ye Sun Kar Āp Ne "Ya Muhammadah" Ka Nāra Māra aur Āp Ka Pāoñ Achha Ho Gaya.

(Shifa)

Kaddu Se Muhabbat

Hazrate Anas RadiAllahu Taala Anhu Ka Bayān Hai Ke Ek Darzi Ne Huzoorﷺ Ki Dawat Ki, Maiñ Bhi Sāth Meiñ Tha, Jaw Ki Roti Aur Shorba Āp Ke Sāmne Lāya Gaya Jis Meiñ Khushk Gosht Ki Botiya aur Kaddu Ke Tukde Pade Hue The, Maine Dekha Ke Huzoorﷺ Pyale Ke Atrāf Se Kaddu Ke Tukde Talash Kar Ke Tanawul Farmāte The, Isiliye Maiñ Us Din Se Kaddu Ko Humesha Mahboob Rakhta Hooñ. (Bukhari)

Manqool Hai Ke Hazrate Imam Abu Yusuf (Shagirde Imam Abu Hanifa RadiAllahu Taala Anhu) Ke Sāmne Is Riwayat Ka Zikr Āya Ke Huzoore Aqdasﷺ Ko Kaddu Bahut Zyada Pasand Tha, Us Majlis Meiñ Ek Shakhs Ne Keh Diya Ke Maiñ To Kaddu Ko Pasand Nahiñ Karta, Ye Sun Kar Hazrate Imam Abu Yusuf Ne Talwār Kheench Li Aur Farmāya Ke جَدِّدِ الْاِسْلَامَ وَاِلَّا قَتَلْتُكَ Apne Imān Ki Tajdeed Karo Warna Maiñ Tujhe Qatl Kar Dālunga.

(Mirqāt Sharah Mishkāt)

Sote Waqt Rasool Ki Yād

Abdah Binte Khalid Bin Madān Ka Bayān Hai Ke Har Rāt Hazrate Khalid Bin Madān RadiAllahu Taala Anhu Jab Apne Bistar Par Let'te To Intehāyi Shauq Wa Ishteyaq Ke Sāth Huzoorﷺ Aur Āp Ke Ashābe Kibār, Muhājireen Wa ānsār Ko Nām Le Le Kar Yād Karte The Aur Ye Dua Māngte Ke Ya allah! Mera Dil In Hazrāt Ki Muhabbat Meiñ Beqarar Hai Aur Mera Ishteyaq Ab Had Se Badh Chuka Hai Lihāza Tu Mujhe Jald Wafāt De Kar In Logoñ Ke Pās Pahuñcha De, Yahi Kehte Kehte Un Ko Neend Āa Jāti Thi. (Shifa Shareef) AllahuAkbar

Main So Jāun Ya Mustafa Kehte Kehte
Khule Ānkh Salle Alā Kehte Kehte

Muhabbate Rasool Ki Nishaniya

Wāzeh Rahe Ke Muhabbate Rasool ﷺ Ka Dāwa Karne Wāle To Bahut Log Haiñ Magar Yād Rakhiye Ke Iski Chand

Nishaniya Haiñ Jin Ko Dekh Kar Is Bāt Ki Pehchān Hoti Hai Ke Waqai Iske Dil Meiñ Muhabbate Rasool Ka Charagh Raushan Hai, In Alamato Meiñ Se Chand Ye Haiñ:

(1) Āp Ke Aqwāl Wāf'āl Ki Pairwi, Āp Ki Sunnato Par Amal, Āp Ke Awāmir Wa Nawahi Ki Farmā Bardari, Gharaz Shariat-e-Mutahhara Par Poore Taur Se Āmil Ho Jāna.

(2) Āp Ka Zikr Shareef Ba Kasrat Karna, Bahut Zyada Durood Shareef Padhna, Āpke Zikr Ki Majalise Muqaddasa Maslan Meelad Shareef Aur Deeni Jalso Ka Shauq Aur In Majalise Mubaraka Meiñ Hāziri.

(3) Huzoorﷺ Aur Tamām Un Logoñ Aur Un Cheezo Se Muhabbat Aur Un Ka Adab o Ehtiram Jin Ko Rasoolullahﷺ Se Nisbat Wa Talluq Hai, Maslan Sahaba-e-Kirām, Azwāje Mutahharāt, Ahle Baite Athār, Shehre Madina, Qabre Anwar, Masjide Nabawi, Āp Ke Āsāre Shareefa Wa Mashāhde Muqaddasa, Qur'ān e Majeed Wa Āhādeese Mubaraka, Sab Ki Tazeemo Tauqeer Aur In Ka adabo Ehtirām Karna.

(4) Huzoorﷺ Ke Dosto Se Dosti Aur In Ke Dushmano Yāni Bad Deeno, Bad Mazhabo Se Dushmani Rakhna.

(5) Dunya Se Be Raghbati Aur Faqeeri Ko Maldāri Se Behtar Samajhna, Isliye Ke Rasoolullahﷺ Ka Irshad Hai.

Ke Mujh Se Muhabbat Karne Wāle Ki Taraf Faqro Fāqa Is Se Bhi Zyada Jaldi Pahuñchta Hai Jaise Ke Pāni Ka Sailab Apne Muntaha Ki Taraf.

(Tirmizi)

(5) Tazeeme Rasool

Ummat Par Huzoorﷺ Ke Huqooq Meiñ Ek Nihāyat Hi Aham Aur Bahut Hi Bada Haq Ye Bhi Hai Ke Har Ummati Par Farze Ayen Hai Ke Huzoore Akramﷺ Aur Āp Se Nisbat Wa Talluq Rakhne Wāli Tamām Cheezo Ko Tazeemo Tauqeer Aur In Ka Adab o Ehtiram Kare Aur Hargiz Hargiz Kabhi In Ki Shān Meiñ Koi Be Adabi Na Kare, Ahkamul Hakimeen Ka Farmāne Wāla Shan Hai Ke:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۙ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

Tarjuma: Beshak Ham Ne Tumheiñ Aye Rasool Bheja Hāziro Nāzir Aur Khushkhabri Dene Wāla aur Dar Sunane Wāla Tāki Aye Logoñ! Tum Allah Aur Us Ke Rasool Par Imān Lāo Aur Rasool Ki Tazeemo Tauqeer Karo Aur Subho Shām Allah Ki Pāki Bolo. (Fateh:8,9)

Huzoor Ki Tauheen Karne Wala Kafir Hai

Hazrate Allama Qazi Iyāz Rahematullah Taala Alaihi Ne Farmāya Ke Is Bāt Par Tamām Ulama-e-Ummat Ka Ijma Hai Ke Huzoor ﷺKo Gāli Dene Wāla Ya In Ki Zāt, Inke Khāndān, Inke Deen, In Ki Kisi Khaslat Meiñ Naqs Batane Wāla Ya Is Ki Taraf Ishara Kinaya Karne Wāla Ya Huzoor Ko Badgoi Ke Tariqe Par Kisi Cheez Se Tashbeeh Dene Wāla Ya Āp Ko Ayeb Lagane Wāla Ya Āp Ki Shān Ko Chhoti Batane Wāla Ya Āp Ki Tahqeer Karne Wāla Badshāhe Islam Ke Hukm Se Qatl Kar Diya Jāyega, Isi Tarah Huzoorﷺ Par Lanat Karne Wāla Ya Āp Ke Liye Bad Dua Karne Wāla Ya Āp Ki Taraf Kisi Aisi Bāt Ki Nisbat Karne Wāla Jo Āp Ke Mansab Ke Lāiq Na Ho Ya Āp Ke Liye Kisi Muzarrat Ki Tamanna Karne Wāla Ya Āp Ki Muqaddas Janab Meiñ Koi Aisa Kalām Bolne Wāla Jis Se Āp Ki Shān Meiñ Istekhfaf Hota Ho Ya Kisi Āzmaish Ya Imtehān Ki Bāto Se Āp Ko Ār Dilane Wāla Bhi Sultane Islam Ke Hukm Se Qatl Kar Diya Jayega, Aur Wo Murtad Qarar Diya Jayega aur Us Ki Tauba Qabool Nahiñ Ki Jayegi Aur Is Mas'ale Meiñ

Ulama-e-Amsār Aur Salaf Saliheen Ke Mabain Koi Ikhtelaf Nahiñ Hai, Aisa Shakhs Kafir Qarar De Kar Qatl Kar Diya Jayega, Muhammad Bin Sahnoon Alaihir Rehma Ne Farmāya Ke Nabiﷺ Ki Shān Meiñ Bad Zubāni Karne Wāla aur Āp Ki Tanqees Karne Wāla Kafir Hai Aur Jo Uske Kufr Aur Azāb Meiñ Shak Kare Wo Bhi Kafir Hai Aur Tauheene Risālat Karne Wāle Ki Dunya Meiñ Ye Saza Hai Ke Wo Qatl Kar Diya Jayega. (Shifa)

Isi Tarah Hazrate Allama Qāzi Iyāz Rahematullah Taala Alaihi Ne Huzoorﷺ Ke Mutalliqeen Yāni Āpke Ashāb, Āpke Ahle Bait, Āpki Azwāje Mutahharāt Waghaira Ko Gāli Dene Wāle Ke Bāre Meiñ Farmāya Ke Huzoorﷺ Ke Ahle Bait Wa Āp Ki Azwāje Mutahharāt Aur Āp Ke Ashāb Ko Gāli Dena Ya Un Ki Shān Meiñ Tanqees Karna Harām Hai Aur Aisa Karne Wāla Maloon Hai. (Shifa)

Yahi Wajah Hai Ke Hazrāte Sahaba-e-Kirām Huzoore Aqdasﷺ Ka Is Qadar Adabo Ehtiram Karte The Aur Āp Ki Muqaddas Bargah Meiñ Itni Tazeemo Takreem Ka Muzahra Karte The Ke Hazrate Urwah Bin Masood Saqafi Jab Ke Musalman Nahiñ Hue The, Kuffāre Makka Ke Numainde Ban Kar Maidāne Hudaibya Meiñ Gaye To Wahāñ Se Wāpas Āa Kar Unhoñ ne Kuffār Ke Majme Meiñ Alal Ailān Ye Kaha Tha Ke: Aye Meri Qaum! Maine Badshāhe Room Qaisar Aur Badshāhe Fāras Kisra aur Badshāhe Habsha Najjashi Sab Ka Darbār Dekha Hai Magar Khuda Ki Qasam! Maine Kisi Badshāh Ke Darbāriyoñ Ko Apne Badshāh Ki Itni Tazeem Karte Nahiñ Dekha Hai Jitni Tazeem Muhammad ﷺ Ke Ashāb Muhammad ﷺ Ki Karte Haiñ. (Bukhari)

Chunānche Mundarija-e-Zel Misalo Se Ye Andaza Lagaya Ja Sakta Hai Ke Huzoorﷺ Ke Ashābe Kibār Apne Āqa-e-Namdār Ke Darbār Meiñ Kis Qadar Tazeemo Takreem Ke Jazbāt Se Sarshār Rehte The.

Sar Par Chidiya

Hazrate Ameerul Momineen Ali Murtaza RadiAllahu Taala

Anhu Hazireene Majlis Ke Sāth Huzoorﷺ Ki Seerate Muqaddasa Ka Tazkira Karte Hue Irshad Farmāte Haiñ Ke Jis Waqt Āp Kalām Farmāte The To Āp Ki Majlis Meiñ Baithne Wāle Sahaba-e-Kirām Is Tarah Sar Jhuka Kar Khamosh Aur Sukoon Ke Sāth Baithe Raha Karte The Ke Goya Un Ke Saro Par Parinde Baithe Hue Haiñ, Jis Waqt Āp Khamosh Ho Jāte To Sahaba Guftagu Karte Aur Kabhi Āp Ke Sāmne Kalām Meiñ Tanaza Nahiñ Karte The Aur Jo Āpke Sāmne Kalām Karta Āp Tawajjoh Ke Sāth Uske Kalām Ko Sunte Rehte Yahāñ Tak Ke Wo Khamosh Ho Jāta. (Shamaile Tirmizi)

Hazrate Amr Bin Al Ās Ke Teen Daur

Hazrate Amr Bin Al Ās RadiAllahu Taala Anhu Ne Apne Bistare Maut Par Apne Sahibzade Se Apni Zindagi Ke Teen Daur Ka Tazkira Farmāte Hue Irshad Farmāya Ke Meri Pehli Hālat Ye Thi Ke Maiñ Kufr Ki Hālat Meiñ Sabse Zyada Huzoorﷺ Ka Jāni Dushman Tha Agar Maiñ Us Hālat Meiñ Mar Jāta To Yaqeenan Dozakhi Hota, Dusri Hālat Musalman Hone Ke Bād Thi Ke Koi Shakhs Mere Nazdeek Rasoolullahﷺ Se Zyada Mahboob Na Tha aur Meri Ānkhoñ Meiñ Āp Se Zyada Azmat Wa Jalalat Wāla Koi Bhi Na Tha, Aur Maiñ Āp Ki Haibat Ki Wajah Se Āp Ki Taraf Nazar Bhar Kar Dekh Nahiñ Sakta Tha, Yahi Wajah Hai Ke Agar Mujhse Huzoorﷺ Ka Hulya Daryaft Kiya Jāye To Maiñ Achhi Tarah Bayān Nahiñ Kar Sakta Agar Maiñ Is Hāl Par Mar Gaya To Mujhe Ummeed Hai Ke Maiñ Ahle Jannat Meiñ Se Hota, Teesri Hālat Meri Governori Aur Hukumat Ki Thi Jis Meiñ Mujhe Apna Hāl Màloom Nahiñ. (Muslim)

Kaun Bada?

Ameerul Momineen Hazrate Usman Bin Affan RadiAllahu Taala Anhu Ne Hazrate Kabās Bin Ushaim Se Puchha Ke Tum Bade Ho Ya Rasoolullahﷺ? Unhoñ ne Kaha Ke Bade To Rasoolullahﷺ Hi Haiñ Magar Paidāish Meri Huzoorﷺ Se Pehle Hui Hai. (Tirmizi)

Hazrate Barā Ka Adab

Hazrate Barā Bin Āzib RadiAllahu Taala Anhu Kehte Haiñ Ke Maiñ Huzoore Akramﷺ Se Kuchh Daryaft Karne Ka Irada Rakhta Tha Magar Kamāle Adab Aur Āp Ki Haibat Se Barso Daryaft Nahiñ Kar Sakta Tha.

Āsāre Shareefa Ki Tazeem

Huzoore Aqdasﷺ Ki Zāte Muqaddasa Ke Adabo Ehtiram Ko Hazrāte Sahaba Ikram RadiAllahu Taala Anhum Apne Imān Ki Jān Samajhte The Balki Wo Cheezeiñ Ke Jin Ko Āp Ki Zāte Wāla Se Kuchh Talluq Wa Intesab Ho Un Ki Tazeemo Tauqeer Ko Bhi Apne Liye Lāzimul Imān Jānte The, Isi Tarah Tabayeen Aur Dusre Salaf Saliheen Bhi Āp Ke Tabarrukāt Ka Behad Ehtiram Aur Un Ka Āizazo Ikrām Karte The, Iski Chand Misaleiñ Ham Zel Meiñ Tehreer Karte Haiñ Jo Ahle Imān Ke Liye Nihāyat Hi Ibrat Khez Wa Nasihat Āmoz Haiñ.

1)Hazrate Khalid Bin Waleed RadiAllahu Taala Anhu Ki Topi Meiñ Huzoorﷺ Ke Chand Muqaddas Bāl Sile Hue The, Kisi Jung Meiñ In Ki Topi Sar Se Gir Padi To Āpne Itna Zabardast Hamla Kar Diya Ke Bahut Se Mujahideen Shaheed Ho Gaye, Āp Ke Lashkar Wāloñ Ne Ek Topi Ke Liye Itne Shadeed Hamle Ko Pasand Nahiñ Kiya, Logoñ Ka Tāna Sun Kar Āpne Farmāya Ke Maine Topi Ke Liye Ye Hamla Nahiñ Kiya Tha Balki Mere Is Hamle Ki Ye Wajah Thi Ke Meri Topi Meiñ Huzoorﷺ Ke Mooye Mubarak Haiñ Mujhe Ye Andesha Ho Gaya Ke Maiñ In Ki Barkato Se Kahin Mahroom Na Ho Jāun Aur Ye Kuffār Ke Hatho Meiñ Na Pahuñch Jāye Isliye Maine Apni Jān Par Khel Kar Is Topi Ko Utha Kar Hi Dum Liya.

2)Hazrate Abdullah Bin Umar RadiAllahu Taala Anhu Huzoorﷺ Ke Mimbar Shareef Par Jis Jagah Āp Baithte The Khās Us Jagah Par Apna Hāth Phira Kar Apne Chehre Par Masah Kiya Karte The.

3)Hazrate Abu Mahzoora RadiAllahu Taala Anhu Jo Sahabi Aur

Masjide Haram Ke Muazzin Haiñ In Ke Sar Ke Agle Hisse Meiñ Bālo Ka Ek Jooda Tha, Jab Wo Zameen Par Baithte Aur Us Joode Ko Khol Dete To Bāl Zameen Se Lag Jāte The, Kisi Ne Unse Kaha Ke Āp In Bālo Ko Mundwate Kyuñ Nahiñ? Āp Ne Jawab Diya Ke Maiñ In Bālo Ko Mundwa Nahiñ Sakta Kyuñki Rasoolullahﷺ Ne Mere In Bālo Ko Apne Daste Mubarak Se Masah Farmā Diya Hai.

4)Hazrate Sābit Bunani RadiAllahu Taala Anhu Kehte Haiñ Ke Mujhse Hazrate Anas Bin Mālik Sahabi RadiAllahu Taala Anhu Ne Ye Farmāish Ki, Ke Ye Rasoolullahﷺ Ka Muqaddas Bāl Hai Maiñ Jab Mar Jāun To Tum Isko Meri Zubān Ke Niche Rakh Dena, Chunānche Maine Unki Wasiyyat Ke Mutābiq Un Ki Zubān Ke Neeche Rakh Diya aur Wo Isi Hālat Meiñ Dafn Hue. (Asaba)

Isi Tarah Hazrate Umar Bin Abdul Azeez Umwi Khalifa-e-Ādil Ki Wafāt Ka Waqt Āya To Unhoñ ne Huzoorﷺ Ke Chand Mooye Mubarak Aur Nakhun Dikha Kar Logoñ Se Wasiyyat Farmāi Ke In Tabarrukāt Ko Āp Log Mere Kafan Meiñ Rakh Deiñ, Chunānche Aisa Hi Kiya Gaya. (Tabqāt)

5)Hazrate Imam Shafai Rahematullah Taala Alaihi Ka Bayān Hai Ke Hazrate Imam Malik Rahematullah Taala Alaihi Ne Mujh Ko Chand Ghode Inayat Farmāye To Maine Àrz Kiya Ke Ek Ghoda Āp Apni Suwāri Ke Liye Rakh Lijiye To Āp Ne Farmāya Ke Mujh Ko Badi Sharm Āti Hai Ke Jis Shehar Ki Zameen Meiñ Huzoore Akram ﷺĀram Farmā Rahe Haiñ Us Shehar Ki Zameen Ko Maiñ Apni Suwāri Ke Jānwar Ke Khuro Se Raundwāun (Chunānche Hazrate Imam Malik Rahematullah Taala Alaihi Apni Zindagi Bhar Madine Hi Meiñ Rahe Magar Kabhi Kisi Suwāri Par Madina-e-Munawwarah Meiñ Suwar Nahiñ Hue. (Shifa)

6)Hazrate Ahmad Bin Fazlviyya Jin Ka Laqab Zahid Hai, Ye Bahut Bade Mujahid The Aur Teer Andazi Meiñ Bahut Hi Ba Kamāl The, In Ka Bayān Hai Ke Jab Se Mujhe Ye Hadees Pahuñchi Hai Ke Huzoorﷺ Ne Apne Daste Mubarak Se Kamān Bhi Uthāi Hai, Us Waqt

Se Maiñ Kamān Ka Itna Adabo Ehtiram Karta Hooñ Ke Bila Wuzu Kisi Kamān Ko Hāth Nahiñ Lagata. (Shifa)

7)Hazrate Imam Malik Rahematullah Taala Alaihi Ke Sāmne Kisi Ne Ye Keh Diya Ke Madine Ki Mitti Kharab Hai, Ye Sun Kar Hazrate Imam Mausoof Ne Ye Fatwa Diya Ke Is Gustakh Ko 30 Durre Lagaye Jāyeiñ Aur Isko Qaid Meiñ Dāl Diya Jāye Aur Ye Bhi Farmāya Ke Us Shakhs Ko Qatl Kar Dene Ki Zaroorat Hai Jo Ye Kahe Ke Madine Ki Mitti Achhi Nahiñ Hai. (Shifa)

8)Ek Din Saqifa-e-Bani Saida Meiñ Huzoorﷺ Apne Ashāb Ke Sāth Raunaq Afroz The, Āp Ne Hazrate Sahal Bin Sād RadiAllahu Taala Anhu Se Farmāya Ke Humeiñ Pāni Pilāo, Chunānche Hazrate Sahal Bin Sād RadiAllahu Taala Anhu Ne Ek Pyale Meiñ Āpko Pāni Pilaya, Hazrate Abu Hazim Ka Bayān Hai Ke Ham Log Hazrate Sahal Bin Sād Ke Yahāñ Mehman Hue To Unhoñ ne Wahi Pyala Hamāre Waste Nikala aur Barkat Hasil Karne Ke Liye Ham Logoñ Ne Usi Pyale Meiñ Pāni Piya, Us Pyale Ko Hazrate Umar Bin Abdul Azeez Umvi Khalifa-e-Ādil RadiAllahu Taala Anhu Ne Hazrate Sahal Bin Sād Se Māng Kar Apne Pās Rakh Liya. (Sahih Muslim)

9)Jab Abu Hanifa Ka Wafd Bārgāhe Risālat Meiñ Hāzir Hua To Us Wafd Meiñ Hazrate Siyār Bin Talq Yamami RadiAllahu Taala Anhu Bhi The Unhoñ ne Àrz Kiya Ke Ya Rasoolallahﷺ ! Mujhe Apne Pairahan Shareef Ka Ek Tukda Inayat Farmāiye Meiñ Isse Apna Dil Behlaya Karuñga, Huzoor Ne Un Ki Darkhwast Ko Manzoor Farmā Kar Un Ko Pairahan Shareef Ka Ek Tukda De Diya, Un Ke Pote Muhammad Bin Jabir Ka Bayān Hai Ke Mere Walid Kehte Haiñ Ke Wo Muqaddas Tukda Barsaha Baras Hamāre Pās Tha aur Ham Us Ko Dho Kar Ba Gharze Shifa Beemaro Ko Pilaya Karte The. (Asaba)

10)Mashk Ka Mooñh Kāt Liya:

Ek Sahabiyya Hazrate Kabsha Ansariya Ke Ghar Huzoor

ﷺTashreef Le Gaye Aur Un Ki Mashk Ke Mooñh Se Āp Ne Apna Mooñh Laga Kar Pāni Nosh Farmā Liya To Hazrate Kabsha RadiAllahu Taala Anhu Ne Us Mashk Ka Mooñh Kāt Kar Tabarrukan Apne Pās Rakh Liya. (Ibne Māja)

11)Huzoore Aqdasﷺ Ki Muqaddas Talwār "Zulfiqar" Hazrate Zainul Ābideen RadiAllahu Taala Anhu Ke Pās Thi, Jab Hazrate Imame Husain RadiAllahu Taala Anhu Ki Shahādat Ke Bād Wo Madina-e-Munawwara Wāpas Āye To Hazrate Miswar Bin Makhrama Sahabi RadiAllahu Taala Anhu Ne Un Se Kaha Ke Mujhe Ye Khatra Mahsoos Ho Raha Hai Ke Banu Umayya Āp Se Is Talwār Ko Chheen Lenge, Isliye Āp Mujhe Wo Talwār De Dijiye Jab Tak Mere Jism Meiñ Jān Hai Koi Is Ko Mujhse Chheen Nahiñ Sakta.

(Bukhari)

(6) Madhe Rasool

Har Ummati Par Ye Bhi Rasoolullahﷺ Ka Haq Hai Jis Ko Ada Karna Ummat Par Lāzim Hai Ke Rasoole Akramﷺ Ki Madho Sana Ka Humesha Ailan Aur Charcha Karta Rahe Aur Un Ke Fazailo Kamalāt Ko Alal Ailān Bayān Karte Raheiñ Huzoorﷺ Ke Fazail Wa Mahasin Ka Zikre Jameel Rabbul Ālameen جَلَّ جَلَالُهُ Aur Tamām Ambiya Wa Mursaleen Alahimus Salatuwassalam Ka Muqaddas Tariqa Hai, Hazrate Haq جل مجدهٗ Ne Qur'ān e Kareem Ko Apne Habeebﷺ Ki Madho Sana Ke Qism Qism Ke Gulhāye Ranga Rang Ka Ek Haseen Guldasta Bana Kar Nāzil Farmāya Hai Aur Poore Qur'ān Meiñ Āp Ki Muqaddas Nāto Sifāt Ki Āyāte Bayyināt Is Tarah Chamak Chamak Kar Jagmaga Rahi Hai Jis Tarah Āsman Par Sitāro Ki Barāt Apni Tajalliyāt Ka Noor Bikherti Rehti Hai, Aur Ambiya-e-Sabiqeen Ki Muqaddas Āsmani Kitabeiñ Bhi Ailān Kar Rahi Haiñ Ke Har Nabi Wa Rasool, Allah Ke Habeebﷺ Ki Madho Sana Ka Naqeeb Aur In Ke Fazail Wa Mahasin Ka Khateeb Ban Kar Umr Bhar Fazaile Mustafaﷺ Ke Fazlo Kamāl Aur In Ke Jāho Jalāl Ka Danka Bajata Raha, Yahi Wajah Hai Ke Sahaba-e-Kirām RadiAllahu Taala

Anhum Ke Muqaddas Daur Meiñ Hazāro Ashābe Kibār Har Kucha Wa Bazār Aur Maidāne Karzār Meiñ Nāte Rasool Ke Naghmo Se Inqilabe Azeem Barpa Kar Ke Aise Aise Azeem Shahkār Ālame Wujood Meiñ Lāye Ke Kainate Hasti Meiñ Hidāyat Ki Naseeme Bahār Se Hazāro Gulzār Numudār Ho Gaye Aur Daure Sahaba Se Āj Tak Pyare Rasoolﷺ Ke Khushnaseeb Maddaho Ne Nazmo Nasr Meiñ Nāte Pāk Ka Itna Bada Zakheera Jama Kar Diya Hai Ke Agar In Ka Shumar Kiya Jāye To Daftaro Ke Awrāq To Kya Rooye Zameen Ki Wus'at Bhi In Ki Tāb Na La Sakegi.

Hazrate Hassan Bin Sābit Aur Hazrate Abdullah Bin Rawaha, Kāb Bin Zuhair Waghaira Sahaba-e-Kirām RadiAllahu Taala Anhum Ne Darbāre Nubuwwat Ka Shāir Hone Ki Haisiyyat Se Aisi Aisi Nāte Pāk Ki Misaleiñ Pesh Ki Ke Āj Tak Bade Bade Bā Kamāl Shu'ara In Ko Sun Kar Dhunte Rehte Haiñ Aur Inshāllah Qiyamt Tak Huzoor ﷺ Ki Madho Sana Ka Charcha Nazmo Nasr Meiñ Isi Shān Se Hota Rahega.

Rahegha Yun Hi Un Ka Charcha Rahegha
Pade Khāk Ho Jāyeiñ Jal Jane Wāle

(7) Durood Sharif

Har Musalman Par Wajib Hai Ke Rasoolullahﷺ Par Durood Shareef Padhta Rahe, Chunānche Khaliqe Kainat جَلَّ جَلَالُہٗ Ka Hukm Hai Ke:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

Tarjuma: Beshak Allah Aur Uske Firishte Nabi Par Durood Bhejte Haiñ, Aye Momino! Tum Bhi Un Par Durood Bhejte Raho Aur Un Par Salām Bhejte Raho Jaisa Ke Salām Bhejne Ka Haq Hai.

(Ahzab:56)

Huzoore Akramﷺ Ka Irshad Hai Ke Jo Mujh Par Ek Martaba Durood Shareef Bhejta Hai To Allah Tāla Us Par Dus Martaba Durood (Rehmat) Bhejta Hai Allahu Akbar! Shehanshāhe Kaunainﷺ Ki Shāne Mahboobiyat Ka Kya Kehna! Ek Haqeer Wa Zaleel Banda Khuda Ke Paighambare Jameel Ki Bārgāhe Azmat Meiñ Durood Shareef Ka Hadiyya Bhejta Hai To Khudāwande Jaleel Uske Badle Meiñ Dus Rahmateiñ Us Bande Par Nāzil Farmāta Hai Durood Shareef Ke Fazail Wa Fawaid Bahut Zyada Haiñ Yahāñ Ba Nazre Ikhtesar Ham Ne Us Ka Zikr Nahiñ Kiya, Khudāwande Kareem Ham Tamām Musalmānoñ Ko Zyada Se Zyada Durood Shareef Padhne Ki Taufiq Ata Farmāye. (Āmeen)

(8) Qabre Anwar Ki Ziyarat

Huzoore Aqdasﷺ Ke Rauza– e – Muqaddasa Ki Ziyarat Sunnate Muakkada Qareebe Wajib Hai, Allah Tāla Ne Qur'ān e Majeed Meiñ Irshad Farmāya Ke:

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ۝

Tarjuma: Aur Ye Log Jis Waqt Ke Apni Jāno Par Zulm Karte Haiñ Āp Ke Pās Āa Jāte Aur Khuda Se Bakhshish Māngte Aur Rasool In Ke Liye Bakhshish Ki Dua Farmāte To Ye Log Khuda Ko Bahut Zyada Bakhshne Wāla Meherbān Pāte. (Nisa:64)

Is Āyat Meiñ Gunahgaro Ki Bakhshish Ke Liye Arhamur Rahimeen Ne Teen Sharteiñ Lagai Haiñ, Awwal Darbāre Rasool Meiñ Haziri, Duwum Istighfār Aur Siwum Rasool Ki Dua-e-Maghfirat, Aur Ye Hukm Huzoorﷺ Ki Zāhiri Dunyawi Hayāt Tak Hi Mahdood Nahiñ Balki Rauza-e-Aqdas Meiñ Hāziri Bhi Yaqeenan Darbāre Rasool Meiñ Hāziri Hi Hai, Isiliye Ulama- e - Kirām Ne Tasreeh Farmā Di Hai Ke Huzoorﷺ Ke Darbār Ka Ye Faiz Āpki Wafāte Aqdas Se Munqate Nahiñ Hua Hai, Isliye Jo Gunahgar Qabre Anwar Ke Pās Hāzir Ho Jāte Aur Wahāñ Khuda Se Istighfār Kare Aur Chuñki Huzoorﷺ To Apni Qabre Anwar Meiñ Apni Ummat Ke Liye

Istighfār Farmāte Hi Rehte Haiñ Lihāza Us Gunahgar Ke Liye Maghfirat Ki Teeno Sharteiñ Pāi Gai Isliye Inshāllah Uski Zaroorat Maghfirat Ho Jayegi Yahi Wajah Hai Ke Chāro Mazahib Ke Ulama-e-Kirām Manasike Hajj wa Ziyarat Ki Kitāboñ Meiñ Ye Tehreer Farmāya Hai Ke Jo Shakhs Bhi Rauza-e-Munawwara Par Haziri De Uske Liye Mustahab Hai Ke Is Āyat Ko Padhe Aur Phir Khuda Se Apni Maghfirat Ki Dua Mānge Mazkoora Bāla Āyate Mubaraka Ke Ilawa Bahut Si Hadeeseiñ Bhi Rauza-e-Munawwara Ki Ziyarat Ke Fazail Meiñ Warid Hui Haiñ Jin Ko Allama Samhoodi Rahematullah Taala Alaihi Ne Apni Kitab Wafaul Wafa aur Dusre Mustanad Salaf Saliheen Ulama-e-Deen Ne Apni Apni Kitāboñ Meiñ Naqal Farmāya Hai, Ham Yahāñ Misāl Ke Taur Par Sirf Teen Hadeeseiñ Bayān Karte Haiñ.

مَنْ زَارَ قَبْرِیْ وَجَبَتْ لَهٗ شَفَاعَتِیْ

Jisne Meri Qabr Ki Ziyarat Ki Uske Liye Meri Shafa'at Wajib Ho Gai. (Darqutni Wa Bayhaqi Waghaira)

مَنْ حَجَّ الْبَیْتَ وَلَمْ یَزُرْنِیْ فَقَدْ جَفَانِیْ

Jisne Baitullah Ka Hajj Kiya aur Meri Ziyarat Na Ki Usne Mujh Zulm Kiya. (Kamil Ibn e Adi)

مَنْ زَارَنِیْ بَعْدَ مَوْتِیْ فَکَاَنَّمَا زَارَنِیْ فِیْ حَیَاتِیْ وَمَنْ مَّاتَ بِاَحَدِ الْحَرَمَیْنِ بُعِثَ مِنَ الْاٰمِنِیْنَ یَوْمَ الْقِیَامَةِ

Jisne Meri Wafāt Ke Bād Meri Ziyarat Ki Usne Goya Meri Hayat Mein Meri Ziyarat Ki Aur Jo Haramain Shareefain Meiñ Se Ek Meiñ Mar Gaya Wo Qiyamat Ke Din Amn Wāloñ Ki Jama'at Meiñ Uthaya Jayega. (Darqutni Waghaira)

Isiliye Sahaba-e-Kirām RadiAllahu Taala Anhum Ke Muqaddas Zamane Se Le Kar Āj Tak Tamām Dunya Ke Musalman Qabre Munawwar Ki Ziyarat Karte Aur Āp Ki Muqaddas Janab Meiñ Tawassul Aur Isteghasa Karte Rahe Haiñ Aur ان شاء اللہ تعالٰی Qiyamat

Tak Ye Mubarak Silsila Jāri Rahega Chunānche Hazrate Ameerul Momineen, Ali Murtaza RadiAllahu Taala Anhu Se Riwayat Hai Ke Wafāte Aqdas Ke Teen Din Bād Ek Ārabi Musalman Āya aur Qabre Anwar Par Gir Kar Lipat Gaya aur Phir Kuchh Mitti Apne Sar Par Dāl Kar Yun Àrz Karne Laga Ke: Ya Rasoolallahﷺ ! Āp Ne Jo Kuchh Farmāya Ham Us Par Imān Lāye Haiñ, Allah Tāla Ne Āp Par Qur'ān Nazil Farmāya Jis Meiñ Usne Irshad Farmāya: وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْۤا اَنْفُسَهُمْ...(Jo Āyat Upar Guzri) To Ya Rasoolallahﷺ ! Maine Apni Jān Par (Gunāh Kar Ke) Zulm Kiya Hai Isliye Maiñ Āpke Pās Āya Hooñ Tāki Āp Mere Haq Meiñ Maghfirat Ki Dua Farmāyeiñ, Ārabi Ki Is Faryād Ke Jawab Meiñ Qabre Anwar Se Āwaz Āi Ke Aye Ārabi Tu Bakhsh Diya Gaya. (Wafaul Wafa)

Zaroori Tambeeh

Nazireene Kirām Ye Sun Kar Hairan Hoñge Ke Maine Ba Chashme Khud Dekha Hai Ke Gumbade Khazra Ke Andar Muwajah-e-Aqdas Aur Uske Qareeb Masjide Nabawi Ki Deewaro Par Qabre Anwar Ki Ziyarat Ke Fazail Ke Bāre Meiñ Jo Hadeeseiñ Kanda Ki Hui Thi, Najdi Hukoomat Ne Un Hadeeso Par Masala Lagwa Kar Un Ko Mitane Ki Koshish Ki Hai Agarche Ab Bhi Uske Bāz Huroof Zāhir Haiñ, Isi Tarah Masjide Nabawi Ke Gumbado Ke Androoni Hisse Meiñ Qasida-e- Burda Shareef Ke Jin Ash'ār Meiñ Tawassul Wa Isteghasa Ke Mazameen The Un Sab Ko Mita Diya Gaya Hai, Bāqi Ash'ār Bāqi Gumbado Par Us Waqt Tak Bāqi The, Maine Jo Kuchh Dekha Hai Wo July Sana 1959 Eiswi Ka Waqiya Hai Iske Bād Wahāñ Kya Tabdeeli Hui Iska Hāl Naye Hujjaje Kirām Se Daryaft Karna Chahiye.

Ibne Taimiyya Ka Fatwa

Bāz Log Ambiya-e-Kirām Aur Awliya Wa Shuhada Ke Mazāro Ki Taraf Safar Karne Ko Harām Wa Najaiz Batate Haiñ Chunānche Moorise Āla Ibne Taimiyya Ne To Khule Alfāz Meiñ Ye Fatwa De Diya Ke Huzoore Akramﷺ Ke Rauza-e-Muqaddasa Ke Qasd Se Safar

Karna Gunāh Hai Isliye Safar Meiñ Namazo Ke Andar Qasr Jāiz Nahiñ. (Māz Allah)

Ibne Taimiyya Ke Is Fatwe Se Shām Wa Misr Meiñ Bahut Bada Fitna Barpa Ho Gaya, Chunānche Shāmiyo Ne Ibne Taimiyya Ke Bāre Meiñ Ulama-e-Haq Se Istifta Talab Kiya aur Allama Burhan Bin Kāh Fazari Ne Taqreeban Chalees Satro Meiñ Fatwa Likh Kar Ibne Taimiyya Ko Kafir Bataya aur Allama Shahāb Bin Jahbal Ne Is Fatwe Par Apni Mohare Tasdeeq Lagai, Phir Misr Meiñ Yahi Fatwa Hanafi, Shafai, Maliki, Hambali Chāro Mazahib Ke Qāziyo Ke Sāmne Pesh Kiya Gaya, Chunānche Allama Badr Bin Jama'a Shafai Ne Is Par Ye Faisla Tehreer Farmāya Ke Ibne Taimiyya Ko Aise Fatawa Batila Se Bazarjo Taubeekh Mana Kiya Jāye Agar Bāz Na Āye To Use Qaid Kar Diya Jāye Aur Muhammad Bin Al Jareeri Ne Ye Hukm Diya Ke Isi Waqt Bila Shart Ke Use Qaid Kiya Jāye Aur Muhammad Bin Abi Bakr Maliki Ne Ye Hukm Diya Ke Usko Is Qism Ki Zarjo Taubeekh Ki Jāye Ke Wo Aise Mafasid Se Bāz Āa Jāye Aur Ahmad Bin Umar Maqdasi Hambali Ne Bhi Aisa Hi Hukm Likha, Natija Ye Hua Ke Ibne Taimiya Shaban Sana 726 Hijri Meiñ Damishq Ke Qile Ke Andar Qaid Kiya Gaya aur Jelkhane Meiñ Hi 20 Zulqada Sana 728 Hijri Ko Wo Is Dunya Se Rukhsat Hua, Muakhza-e-Ukhrawi Abhi Bāqi Hai.

Hadees Lātushhaddur Rihāl

Ibne Taimiya aur Iski Manwi Awlād Yāni Firqa-e-Wahabiya Qabre Anwar Ki Ziyarat Se Mana Karne Ke Liye Bukhari Ki Is Hadees Ko Bataure Daleel Ke Pesh Karte Haiñ Ke Rasoolullahﷺ Ne Irshad Farmāya Ke:

لَاتُشَدُّ الرِّحَالُ اِلَّا اِلٰى ثَلٰثَةِ مَسَاجِدَ اَلْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُوْلِ وَمَسْجِدِ الْاَقْصٰى

Kajawe Na Bāndhe Jāyeiñ Magar Teen Hi Masjido Yāni Masjide Harām Wa Masjide Rasool Wa Masjide Aqsa Ki Taraf. (Bukhari)

Is Hadees Ka Seedha Sāda Matlab Jis Ko Tamām Shurrahe Hadees

Ne Ye Samjha Hai Ke Tamām Dunya Meiñ Teen Hi Masjideiñ Yāni Masjide Harām, Masjide Rasool, Masjide Aqsa Aisi Masajid Haiñ Jin Ko Tamām Dunya Ki Masjido Par Ajro Sawāb Ke Muamle Meiñ Ek Khās Fazeelat Hāsil Hai Lihāza In Teen Masjido Ki Taraf Kajawe Bāndh Kar Door Door Se Safar Kar Ke Jāna Chahiye Lekin In Teen Masjido Ke Siwa Chuñki Dunya Bhar Ki Tamām Masjideiñ Ajro Sawāb Ke Muamle Meiñ Barābar Haiñ Isliye In Teen Masjido Ke Siwa Kisi Dusri Masjid Ki Taraf Kajawe Bāndh Kar Door Door Se Safar Karne Ki Koi Zaroorat Nahiñ Hai, Is Hadees Ko Mashahda-e-Makabir Ki Taraf Safar Karne Ya Na Karne Se Koi Talluq Nahiñ Hai Agar Is Bāt Ko Ālimo Ki Zubān Se Samajhna Ho To Yun Samajhiye Ke Is Hadees Meiñ Mustasna Mufarragh Hai Aur Mustasna Mufarragh Meiñ Mustasna Minh Humesha Wahi Muqaddar Māna Jayega Jo Mustasna Ki Nau Ho Maslan:

مَا جَاءَنِیْ اِلَّا زَیْدٌ

Meiñ Lafze Jism Ya Haiwan Ko Mustasna Minh Muqadda Nahiñ Māna Jayega aur Is Ibarat Ka Matlab.

مَا جَاءَنِیْ جِسْمٌ اِلَّا زَیْدٌ مَا جَاءَنِیْ حَیْوَانٌ اِلَّا زَیْدٌ

Nahiñ Māna Jayega To Is Hadees Ka Matlab Yahi Māna Jayega Ke Mustasna Minh Bajuz Lafz "Masjid" Aur Koi Dusra Ho Hi Nahiñ Sakta Lihāza Hadees Ki Asl Ibarat Ye Hui Ke:

لَا تُشَدُّ الرِّحَالُ اِلٰی مَسْجِدٍ اِلَّا اِلٰی ثَلٰثَةِ مَسَاجِدَ

Yāni Teen Masjido Ke Siwa Kisi Dusri Masjid Ki Taraf Kajawe Na Bāndhe Jāyeiñ.

Chunānche Is Hadees Ki Bāz Riwayāt Meiñ Ye Lafz Āya Bhi Hai Maslan Ek Riwayat Meiñ Yun Āya Hai Ke:

لا ینبغی للمطی ان یشد رحاله الی مسجد یبتغی فیه الصلاۃ غیر المسجد الحرام و المسجد الاقصی و مسجدی ھذا ۔

Suwāriyo Par Kajawe Kisi Masjid Ki Taraf Ba Qasde Namaz Na Bāndhe Jāyeiñ Siwaye Masjide Harām Aur Masjide Aqsa aur Meri Is Masjid Ke (Qastalani Wa Umdatul Qari) Mulahiza Farmāiye Ke Is Hadees Meiñ Mustasna Minh Ka Zikr Kar Diya Gaya Hai Aur Wo "Ila Masjid" Hain Behar Hal Wahabiyan ne Ne Adawate Rasool Meiñ Is Hadees Ka Matlab Bayān Karne Meiñ Itni Badi Jahalat Ka Suboot Diya Hai Ke Qiyamat Tak Tamām Ahle Ilm In Ki Is Jahalat Par Mātam Karte Raheñge.

Bārgāhe Khudawandi Meiñ Rasool Ka Wasila

Huzoore Aqdasﷺ Ko Bārgāhe Ilahi Meiñ Wasila Bana Kar Dua Māngna Jāiz Balki Mustahab Hai, Isi Ko Tawassul Wa Istighasa Wa Tashaffo Waghaira Mukhtalif Alfāz Se Tabeer Kiya Jāta Hai, Huzoor ﷺ Ko Khuda Ke Darbār Meiñ Wasila Banana Ye Hazrāte Ambiya-e-Mursaleen Ki Sunnat Aur Salaf Saliheen Ka Muqaddas Tariqa Hai Aur Ye Tawassul Huzoor ﷺ Ki Wilādate Shareefa Se Pehle Āp Ki Zahiri Hayāt Meiñ Aur Āp Ki Wafāte Aqdas Ke Bād Teeno Halato Meiñ Sābit Hai Chunānche Ham Yahāñ Teeno Hālato Meiñ Āp Se Tawassul Karne Ki Chand Misaleiñ Nihāyat Hi Ikhtesar Ke Taur Par Zikr Karte Haiñ.

(1) Wilādat Se Qabl Tawassul

Riwayat Hai Ke Hazrate Adam Àlaihissalām Ne Dunya Meiñ Āa Kar Bāri Tāla Se Yun Dua Māngi Ke:

يَارَبِّ اَسْئَلُكَ بِحَقِّ مُحَمَّدٍ اَنْ تَغْفِرَلِی

Aye Mere Parwar Dagār! Maiñ Tujhse Muhammadﷺ Ke Wasile Se Suwal Karta Hooñ Ke Tu Mujhe Muāf Farmā De

Allah Tāla Ne Irshad Farmāya Ke Aye Adam! Tum Ne Muhammad ﷺKo Kis Tarah Pehchāna Halañki Maine Abhi Tak Un Ko Paida Bhi Nahiñ Farmāya? Hazrate Adam Àlaihissalām Ne Àrz Kiya Ke Aye

Mere Parwar Dagār! Jab Tune Mujhe Paida Farmā Kar Mere Badan Meiñ Rooh Phunki To Maine Sar Utha Kar Dekha Ke Arshe Majeed Ke Pāyo Par لا الہ الا اللہ محمد رسول اللہ Likha Hua Hai (Jis Meiñ Muhammad Ka Nām Hai) Is Se Maine Samajh Liya Ke Tune Jis Ke Nām Ke Sāth Apne Nām Ko Mila Kar Arsh Par Tehreer Kiya Hai Wo Yaqeenan Tera Sab Se Bada Mahboob Hoga, Allah Tāla Ne Farmāya Ke Aye Adam Àlaihissalām Beshak Tumne Sach Kaha Wo Mere Nazdeek Tamām Makhlooq Meiñ Zyada Mahboob Haiñ Chuñki Tum Ne In Ko Mere Darbār Meiñ Wasila Banāya Hai Is Liye Maine Tum Ko Muāf Kar Diya aur Sun Lo Ke Agar Muhammad ﷺNa Hote To Maiñ Tum Ko Paida Na Karta, Is Hadees Ko Imam Baihaqi Ne Riwayat Farmāya Hai.

(2) Zāhiri Hayāte Aqdas Meiñ Tawassul

Hazrāte Sahaba-e-Kirām Āp Ki Muqaddas Majalis Meiñ Hāzir Ho Kar Jis Tarah Apni Deeno Dunya Ki Tamām Hājateiñ Talab Farmāte The Isi Tarah Apni Duao Meiñ Āp Ko Wasila Bhi Banāya Karte The Balki Khud Huzoorﷺ Ne Bāz Sahaba Ko Ye Taleem Di Ke Wo Apni Duao Meiñ Rasool Ki Muqaddas Zāt Ko Khudāwande Tāla Ke Darbār Meiñ Wasila Banayeiñ Chunānche Mojizāt Ke Zikr Meiñ Āp Ek Nabina Ke Bāre Meiñ Ye Hadees Padh Chuke Ke Ek Nabina Bārgāhe Aqdas Meiñ Hāzir Hua aur Àrz Kiya Ke Āp Allah Tāla Se Dua Kar Deiñ Ke Wo Mujhe Āfiyyat Bakhshe, Āpne Farmāya Ke Agar Tu Chahe To Maiñ Dua Kar Deta Hooñ Aur Agar Tu Chahe To Sabr Kar, Sabr Tere Haq Meiñ Achha Hai, Jab Usne Dua Ke Liye Isrār Kiya To Āpne Usko Hukm Diya Ke Tum Achhi Tarah Wuzu Kar Ke Ye Dua Māngo Ke:

اَللّٰھُمَّ اِنِّیۡ اَسۡئَلُكَ وَاَتَوَجَّهُ اِلَیۡكَ بِنَبِیِّكَ مُحَمَّدٍ نَبِیِّ الرَّحۡمَةِ یَا مُحَمَّدُ اِنِّیۡ تَوَجَّھۡتُ بِكَ اِلٰی رَبِّیۡ فِیۡ حَاجَتِیۡ ھٰذِہٖ لِتُقۡضٰی لِیۡ اَللّٰھُمَّ فَشَفِّعۡهُ فِیَّ

Ya Allah! Maiñ Teri Bargāh Meiñ Sawal Karta Hooñ Aur Tere Nabi, Nabiye Rahmat Ka Wasila Pesh Karta Hooñ, Ya

Muhammadﷺ ! Maine Apne Parwar Digār Ki Bargah Meiñ Āpka Wasila Pesh Kiya Hai Apni Is Zaroorat Meiñ Tāki Wo Poori Ho Jāye, Ya Allah! Tu Mere Haq Meiñ Huzoor Ki Shafa'at Qabool Farmā.

Is Hadees Ko Imam Tirmizi Wa Nasāyi Ne Riwayat Kiya Hai Aur Tirmizi Ne Farmāya Ke Hāza Hadeese Hasan, Sahih, Ghareeb Aur Imam Bayhaqi Wa Tabrani Ne Bhi Is Hadees Ko Sahih Kaha Hai Magar Imam Bayhaqi Ne Itna aur Kaha Hai Ke Us Nabina Ne Aisa Kiya aur Us Ki Ānkheiñ Achhi Ho Gai

Dua-e-Nabawi Meiñ Wasila

Hazrate Ali RadiAllahu Taala Anhu Ki Walida-e-Majida Hazrate Fatima Binte Asad RadiAllahu Taala Anha Ka Jab Inteqal Hua aur Un Ki Qabr Tayyar Ho Gai To Khud Huzoore Akramﷺ Ne Apne Daste Mubarak Se Un Ki Qabr Ki Lehad Khodi Phir Us Qabr Meiñ Let Kar Āp Ne Yun Dua Farmāi Ke: Ya Allah! Meri Mā (Chachi) Fatima Binte Asad Ko Bakhsh De Aur Is Par Iski Qabr Ko Kushada Farmā De, Ba Wasila Apne Nabi Ke Aur Un Nabiyo Ke Waseele Se Jo Mujh Se Pehle Hue Haiñ Kyuñki Tu Arhamur Rahimeen Hai. (Wafaul Wafa)

Jab Huzoore Akramﷺ Bachpan Meiñ Abu Talib Ki Kafalat Meiñ The To Huzoor Ki Ye Chachi Yāni Abu Talib Ki Biwi Fatima Binte Asad Āp Ka Bada Khās Khayāl Rakhti Thi Ye Usi Ehsan Ka Badla Tha Ke Āp Ne In Ko Apni Chadare Mubarak Ka Kafan Pahnaya aur Khud Apne Daste Rahmat Se Un Ki Qabr Ki Lehad Khodi Aur In Ki Qabr Meiñ Kuchh Der Let Kar Dua Farmāi Allahu Akbar! Wallah! Us Qabr Meiñ Qiyamat Tak Rehmat Ke Phoolo Ki Barish Hoti Rahegi Jis Qabr Wāle Par Rahmatullil Ālameen Ki Rahmat Ka Itna Bada Karam Hua.

اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى نَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَاٰلِهٖ وَصَحْبِهٖ دَائِمًا اَبَدًا

(3) Wafāte Aqdas Ke Bād Tawassul

Wafāte Aqdas Ke Bād Bhi Hazrāte Sahaba Apni

Hājato Aur Musibato Ke Waqt Huzoorﷺ Ko Apni Duao Meiñ Wasila Banāya Karte The Balki Āpko Pukār Kar Apse Istighasa Karte The.

Barish Ke Liye Istighasa

Hazrate Ameerul Momineen Faruque-e-Āzam RadiAllahu Taala Anhu Ke Daure Khilafat Meiñ Qahat Pad Gaya To Hazrate Bilal Bin Hāris Sahabi RadiAllahu Taala Anhu Ne Rasoolullahﷺ Ki Qabre Anwar Par Hāzir Ho Kar Àrz Kiya Ya Rasoolallahﷺ ! Apni Ummat Ke Liye Barish Ki Dua Farmāyeiñ Wo Halāk Ho Rahi Hai, Rasoolﷺ Ne Khwab Meiñ Unse Irshad Farmāya Ke Tum Hazrate Umar Ke Pās Ja Kar Mera Salām Kaho Aur Bisharat De Do Ke Barish Hogi Aur Ye Bhi Keh Do Ke Wo Narmi Ikhteyar Kareiñ, Us Shakhs Ne Bārgāhe Khilafat Meiñ Hazir Ho Kar Khabar Di, Hazrate Umar RadiAllahu Taala Anhu Ye Sun Kar Roye Phir Kaha Ke Aye Rab! Maiñ Kotahi Nahiñ Karta Magar Us Cheez Meiñ Ke Jis Se Maiñ Ājiz Hooñ.

(Wafaul Wafa)

Fatah Ke Liye Āp Ka Wasila

Ameerul Momineen Hazrate Faruqe Āzam RadiAllahu Taala Anhu Ne Hazrate Abdullah Bin Qurt RadiAllahu Taala Anhu Ke Hāth Apna Khat Ameere Lashkar Hazrate Abu Ubaida Bin Al Jarrah RadiAllahu Taala Anhu Ke Nām Maqāme Yarmook Meiñ Bheja aur Salamati Ki Dua Māngi, Hazrate Abdullah Bin Qart RadiAllahu Taala Anhu Jab Masjide Nabavi Se Bāhar Āye To Un Ko Khayāl Āya Ke Mujh Se Badi Ghalati Hui Hai Ke Maine Rauza-e-Aqdas Par Salām Nahiñ Àrz Kiya, Chunānche Wāpas Ja Kar Jab Qabre Anwar Ke Pās Hāzir Hue To Wahāñ Hazrate Āisha, Hazrate Abbas Wa Hazrate Ali Wa Hazrate Imame Hasan Wa Imame Husain RadiAllahu Taala Anhu Hāzir The, Hazrate Abdullah Bin Qart RadiAllahu Taala Anhu Ne Un Hazrāt Se Junge Yarmook Meiñ

Islam Ki Fateh Ke Liye Dua Ki Darkhwast Ki To Hazrate Ali Wa Hazrate Abbas RadiAllahu Taala Anhu Ne Hāth Utha Kar Yun Dua Māñgi Ke

"Yā Allah! Ham Us Nabiye Mustafa aur Rasoole Mujtaba Ke Jin Ke Wasile Se Hazrate Adam Àlaihissalām Ki Dua Qabool Ho Gai Aur Khuda Ne Un Ko Muāf Farmā Diya Inhi Ke Wasile Se Dua Karte Haiñ Ke Tu Hazrate Abdullah Bin Qart Par Iska Rasta Āsan Kar De Aur Door Ko Nazdeek Kar De Aur Apne Nabi Ke Ashāb Ki Madad Farmā Kar Un Ko Fateh Ata Farmā De"

Iske Bād Hazrate Ali RadiAllahu Taala Anhu Ne Hazrate Abdullah Bin Qart RadiAllahu Taala Anhu Se Farmāya Ke Ab Āp Jāiye, Allah Tāla Hazrate Umar Wa Abbas Wa Āli Wa Hasan Wa Husain Wa Azwāje Nabi RadiAllahu Taala Anhum Ki Dua Ko Radd Nahiñ Farmāyega Jab Ke In Logoñ Ne Us Ki Bargah Meiñ Us Nabi Ka Wasila Pakda Hai Jo Akramul Khalq Haiñ.

Hazrate Umar Ki Dua Meiñ Wasila

Hazrate Anas RadiAllahu Taala Anhu Ka Bayān Hai Ke Ameerul Momineen Hazrate Umar RadiAllahu Taala Anhu Jab Un Ke Daure Khilafat Meiñ Qahat Pad Jāta Tha To Wo Barish Ke Liye Is Tarah Dua Mānga Karte The Ke Ya Allah! Ham Tere Nabi Ko Wasila Bana Kar Dua Mānga Karte The To Us Waqt Tu Ham Ko Barish Diya Karta Tha, Ab Ham Tere Darbār Meiñ Tere Nabi Ke Chacha (Hazrate Abbas) Ko Wasila Bana Kar Dua Karte Haiñ Lihāza Tu Ham Ko Barish Ata Farmā. (Bukhari)

Al Gharaz Sahaba-e-Kirām RadiAllahu Taala Anhum Ke Bād Tabayeen Wa Taba-e-Tabayeen Aur Dusre Salaf Saliheen Ne Humesha Huzoor Rahmatullil Ālameen ﷺ Ki Zāte Aqdas Se Tawassul Wa Istighase Ka Silsila Jāri Rakha Bi Hamdililtāla aur Ahle Sunnat Wa Jama'at Meiñ Āj Tak Is Ka Silsila Jāri Hai Aur Inshāllah Qiyamat Tak Jāri Rahega, Is Silsile Meiñ Saikdo Imān Afroz Waqiyāt Peshe Nazar Haiñ Lekin Kitab Ke Taweel Ho Jāne

Ka Khatra Qalam Par Curfew Lagaye Hue Hai Phir Bhi Chand Waqiyāt Tehreer Karta Hooñ.

Huzoorﷺ Ne Assi Deenar Ata Farmāye

Mashhoor Hafizul Hadees Hazrat Muhammad Bin Munkadir (Mutawaffa 205 Hijri) Ka Bayān Hai Ke Ek Shakhs Mere Walid Ke Pās Assi Deenar Bataure Amanant Rakhe Aur Ye Keh Kar Chala Gaya Ke Meri Wapsi Tak Agar Tumheiñ Is Ki Zaroorat Pade To Khud Kharch Kar Lena, Walid Ne Qahat Sāli Meiñ Ye Raqam Kharch Kar Dāli, Us Shakhs Ne Jihad Se Wāpas Āa Kar Apni Raqam Ka Mutalba Kiya, Walid Ne Usse Wāda Kar Liya Ke Kal Āna aur Rāt Masjide Nabavi Meiñ Guzari, Kabhi Qabre Anwar Se Lipat'te, Kabhi Mimbare Athar Se Chimat'te Isi Hāl Meiñ Subah Kar Di, Abhi Kuchh Andhera Hi Tha Ke Nagahān Ek Shakhs Numudār Hua Wo Ye Keh Raha Tha Ke Aye Abu Muhammad! Ye Lo! Walid Ne Hāth Badhaya To Kya Dekhte Haiñ Ke Wo Ek Thaili Hai Jis Meiñ Assi Deenar Haiñ, Subah Ko Walid Ne Wahi Deenar Us Shakhs Ko De Diye.

Qabre Anwar Se Roti Mili

Mashhoor Buzurg Aur Sufi Hazrate Ibne Jallad Rahematullah Taala Alaihi Ka Bayān Hai Ke Maiñ Madina-e-Munawwara Meiñ Dakhil Hua aur Fāqe Se Tha Maine Qabre Anwar Par Hāzir Ho Kar Àrz Kiya Ke Ya Rasoolallahﷺ ! Maiñ Āp Ka Mehman Hooñ Itna Arz Kar Ke Maiñ So Gaya, Khwab Meiñ Huzoor Nabiye Akramﷺ Ne Mujhe Ek Roti Inayat Farmāi, Ādhi Maine Kha Li, Jab Ānkh Khuli To Ādhi Roti Mere Hāth Meiñ Thi.

Imam Tabrani Ko Kaise Khāna Mila?

Imam Abu Bakr Makri Kehte Haiñ Ke Maiñ Imam Tabrani Aur Abu Shaikh Teeno Harame Nabavi Meiñ Fāqe Se The, Jab Isha Ka Waqt Āya To Maine Qabr Shareef Ke Pās Hāzir Ho Kar Àrz Kiya

Ya Rasoolallahﷺ ! Ham Log Bhooke Haiñ! Ye Àrz Kar Ke Maiñ Laut Āya, Imam Abul Qasim Tabrani Ne Mujhse Kaha Ke Baitho, Rizq

Āyega Ya Maut, Abu Bakr Makri Ka Bayān Hai Ke Maiñ Aur Abush Shaikh To So Gaye Magar Tabrani Baithe Hue The Ke Ek Alvi Ne Āa Kar Darwāza Khatkhataya, Hamne Khola To Kya Dekhte Haiñ Ke Un Ke Sāth Do Ghulām Haiñ Jin Meiñ Se Har Ek Ke Hāth Meiñ Tokri Hai Jo Qism Qism Ke Khano Se Bhari Hui Hai, Ham Logoñ Ne Baith Kar Khaya aur Khayal Kiya Ke Bache Hue Khane Ko Ghulām Le Lega Magar Wo Bāqi Khāna Bhi Hamāre Pās Chhod Kar Chala Gaya, Jab Ham Khane Se Farigh Hue To Alvi Ne Humse Kaha Ke Kya Tum Ne Huzoor Nabiye Kareemﷺ Se Faryād Ki Thi Kyuñki Rasoolullahﷺ Ne Khwab Meiñ Mujhe Hukm Diya Ke Maiñ Tumhare Pās Kuchh Khāna Le Jāun.

Ek Zalim Par Falij Gira

Ek Shakhs Ne Rauza-e-Aqdas Ke Pās Namaze Fajr Ke Liye Azān Di Aur Junhi Usne "Assalato Khairum Minan Naum" Kaha, Khuddame Masjid Meiñ Se Ek Shakhs Ne Use Uth Kar Ek Thappad Māra, Us Shakhs Ne Ro Kar Àrz Kiya Ke Ya Rasoolallahﷺ ! Āpke Huzoor Mere Sāth Ye Sulook Kiya Jāta Hai? Usi Waqt Us Khadim Par Falij Gira, Use Wahāñ Se Utha Kar Le Gaye Aur Wo Teen Din Ke Bād Mar Gaya. (Tazkiratul Huffaz)

Al Gharaz Hazrāte Ambiya-e-Kirām Alaihimussālam Aur Awliya-e-Uzām RadiAllahu Taala Anhu Se Tawassul Aur Istighasa Jāiz Balki Mustahsan Hai, Yahi Wajah Hai Ke Lākho Ulama-e-Rabbaniyyeem Wa Auliya-e-Kamileen Har Daur Meiñ Buzurgāne Deen Se Nazmo Nasr Meiñ Tawassul Wa Istighasa Karte Rahe Aur Yahi Ahle Sunnat Wa Jama'at Ka Muqaddas Mazhab Hai.

Hazrate Imame Āzam Ka Istighasa

Agar Ham Is Ki Misaleiñ Tehreer Kareiñ To Kitab Bahut Taweel Ho Jayegi Misāl Ke Taur Par Ham Sirf Imame Āzam Abu Hanifa RadiAllahu Taala Anhu Ke Qaside Meiñ Se Teen Ash'ār Tabarrukan Naql Karte Haiñ Jin Meiñ Hazrate Imam Mausoof Ne Kis Tarah Darbāre Risālat Meiñ Apna Istighasa Pesh Kiya Hai, Is

Ko Ba Nigahe Ibrat Dekhiye Aur Inhi Ash'ār Par Ham Apni Kitab Ko Khatm Karte Haiñ, Mulahiza Farmāiye:

يَاسَيِّدَ السَّادَاتِ جِئْتُكَ قَاصِدًا اَرْجُوْا رِضَاكَ وَاَحْتَمِيْ بِحِمَاكَ

اَنْتَ الَّذِیْ لَوْلَاكَ مَا خُلِقَ امْرُؤٌ كَلاًّ وَّلَا خُلِقَ الْوَرٰى لَوْلَاكَ

اَنَا طَامِعٌ بِالْجُوْدِ مِنْكَ وَلَمْ يَكُنْ لِاَبِیْ حَنِيْفَةَ فِی الْأَنَامِ سِوَاكَ

Tarjuma: Aye Sayyidus Sadāt! Maiñ Āpke Pās Qasd Kar Ke Āya Hooñ, Maiñ Āp Ki Khushnudi Ka Ummedwar Hooñ Aur Āpki Panāhgāh Meiñ Panāh Guzeen Hooñ, Āp Ki Wo Zāt Hai Ke Agar Āp Na Hote To Koi Ādmi Paida Kiya Na Jāta aur Na Koi Makhlooq Ālame Wujood Meiñ Āti, Maiñ Āpke Joodo Karam Ka Ummeedwār Hooñ, Āpke Siwa Tamām Makhlooq Meiñ Abu Hanifa Ka Koi Sahara Nahiñ.

وأخر دعونا ان الحمد للّٰه ربّ العلمين وا كرم الصلوة وافضل السلام على سيد المرسلين واله الطيبين واصحابه

المكرمين وعلى اهل طاعته اجمعين برحمته وهو ارحم الرحمين-أمين يارب العلمين